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BIBLE MONITOR

VOL. XXXIX

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No. 1

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

DEFEATING COMMUNISM

Contentment does not mean that we have no higher hopes or ambitions, but rather that for the moment we are satisfied with what we have and are willing to enjoy life as it is until we can better our ways. "But godliness with contentment is great gain", I Tim. 6:6.

God's promise that "I will never leave thee, nor forsake thee" is one of the few certainties of life. He not only has promised this but without question, He is able to perform it. Also with several other similar promises in the New Testament, what have we to fear? Even our anxieties are all satisfied with one certainty, that we each come under God's promise by honouring, respecting and obeying Him at all times.

"The Lord is my helper, and I will not fear what man shall do unto me". Do we stop and meditate upon this thought? What more could we expect in this life? Is there any more power, any more willingness, anything more far reaching than to have God as our helper? Do we take God at His Word? We must trust our eternal life unto Him. Why not trust our temporal life un-

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me", Heb. 13:5-6.

As we begin a New Year it is very wise to meditate over some of the problems of the past year and thereby set our goals for the opportunities ahead. Our conversation and our state of contentment will, to a great extent, determine our joys and accomplishments in 1961.

Our text begins "Let your conversation be without covetousness" which practically includes our desires and ambitions, because our conversation will be largely along these lines. Covetousness leads to many serious evils so why spend time talking about it, when even our continuous thoughts along a certain line may lead us to the deed.

"Be content with such things as ye have" contentment is a big step toward happiness, which is so important toward our every welfare.

to Him? Do we have more confidence in an insurance company, in our own judgment or in good luck?

As we enter a new year the main threat to our cherished liberty: the freedom of religion, the freedom of speech and the freedom of the press, seems to be Communism. The seriousness of this threat has grown much in the last few years, as this movement has grown more powerful and more bold. Also the true nature of their aims and cruel means of fulfilling them has been revealed in several instances.

We are convinced that the purpose of Communism is to destroy all religion, faith in religion and yield all desires and energy to the wishes and decrees of the state or government.

We might point out several illustrations of the purpose and methods of Communism, but the deceitfulness and cruelty used in the small country of Tibet, during the past year, should be sufficient to convince anyone of its purpose, the abolishment of liberty. It would be wise for anyone who is not convinced of the serious danger of Communism, to study accounts of the terrible methods they used in the devout country of Tibet. The leaders of their religion were captured and cruelly abused and degraded, in order to try to convince the followers, that there was nothing in their religion because they did not have power to defend them-

selves, however devout and sincere they were. One thing they lacked with all their zeal and devotion, the God they worshipped was not a God but was only a graven image, since they worshipped Buddha a god of stone, fashioned after a human leader and not from the God of Heaven. Thus it is no wonder that they received no help from their god.

We who worship a God "who has promised, I will never leave thee, nor forsake thee" perhaps could wisely take a lesson from: the zeal, devotion and integrity of the people of Tibet. It is our mind that perhaps the day is not far off, when nothing will hold Communism in check but the God of Heaven, in whom we live and move and have our being. Therefore unless we are wholly consecrated and devoted unto Him, our religion will be destroyed also. May we ask ourselves, just what will I endure and sacrifice for my God? Our degree of devotion to the true God will determine how easily we can defeat Communism.

Is our Lord able to deliver us from so great an enemy? Will He protect us and fight our battle for us? Many illustrations and records of history could give us the answer to this all important question, however we wish to refer to only one proof and may this record convince us to "cast all our care upon Him, for He careth for you". In Judges

6 and 7, we find the Israelites sorely molested by the hosts of the Midianites and the Amalekites. Their enemies were as grasshoppers for multitude and they had camels without number to carry them. Naturally the Israelites were in panic, because their armies were comparatively small and they knew not how to conquer so vast a multitude of the enemy.

However when utter defeat seemed near the Lord found a leader, who had faith in the God of Heaven and one who would do what He told him. It is very interesting to read these two chapters or more and see, how easily God used Gideon's handful of soldiers to utterly rout the hosts of the enemy. Modern warfare realizes the value of confidence and determination against fear and panic. Fear and panic caused the Midianites to largely destroy themselves. In this day and age with the power and speed of modern warfare, how easily small items out of control could turn the deadly weapons against their own army. God would only need to change the behavior of the Sun a little or the ratio of the elements in the atmosphere a little, until all manpower and weapons would be useless. Will we so concentrate our lives unto our Heavenly Father so that He will be our Helper? In 1961 what will be our main aim, the ruling power in all our decisions and activities? How, near the top

will the service of God be on our list? In modern times God and God only, can save, preserve and finally reward. Will honor, respect and obedience unto God be first in our entire living?

ANOTHER YEAR

It seems but a few days ago that we stood at the close of 1959 and now, so soon, we stand at the close of another year. We spend our years as a tale that is told. Our days pass swifter than a weaver's shuttle. Time waits for no man. In Psalms 65:11, we read, "Thou crownest the year with thy goodness; and thy paths drop fatness."

God has been very kind and merciful throughout the past year. He has spared time. He has preserved the Church. He continues to bless both temporarily and Spiritually. Certainly with the bountiful crops that God has blessed this nation with, He has filled out paths with fatness.

We are morally obligated to God to raise within our hearts and minds the question the Psalmist raised within our hearts and minds in Psalms 116:12, "What shall I render unto the Lord for all his benefits toward me?" We already have had the benefits. What can we do to prove our thankfulness and appreciation to God in the coming year, for all past blessings and favors, far above our deserving?

We can render unto God a

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greater personal service. How? By starting each day with prayer for Divine Guidance in all we do and say. When we start the day with prayer, then we should keep our eyes open to see, our ears open to hear and our hearts ready and willing to obey all His commands.

We can render unto God a greater service in His Church. How? By living out our part of the Covenant with Him. By being more fully conformed to His Word and not so much conformed to the world. By being to every appointed service, including mid week service. By giving the work of the Church, first place in our lives.

My prayer for the Church for the New Year is manifold. First, that God will help each member, individually, in every problem, in every

trial and in every temptation, and that through what ever may come, that each will be the victor, and that none fall. Second, that at the close of 1961, the year-end may find us, each one, trusting more fully in Him, than ever before. Third, that in light of world conditions and the nearness of the end of this age, that the Dunkard Brethren Church may stand on the firm foundation of the Eternal Word of God, without wavering.

This, I believe, we are obligated to render unto God for all His past benefits.

Paul R. Myers.
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Greentown, Ohio.

SENTENCE SERMONS

The sentence sermons we can apply to ourselves without robbing some one else.

C. OVERSIGHT

1. We are not really ready to live until we are ready to die.

2. I complained that I had no shoes until I met a man that had no feet.

3. There is no exercise better for the heart than reaching down and lifting people up.

4. God never alters the robe of righteousness to fit a man, but he alters man to fit the robe.

5. Why worry, if you can't help it, forget it, if you can help it, do something about it.

6. All sunshine makes deserts.

7. One thorn of experience is worth more than a wilderness of adverse or warning.

8. God often digs wells of joy with the spoke of sorrow.

9. Most men learn from their mistakes, intelligent men also learn from mistakes of others, fools never do.

10. The miser grows rich by seeming poor and an extravagant man grows poor by seeming rich.

11. The average man can stand adversity better than prosperity.

12. What is life's heaviest burden but to have nothing to carry.

13. How poor are they that have not patience, what wound did ever heal but by degrees

14. The devil gratifies; God satisfies.

15. Everyone of us lives in one or the other of two tents; Content or Discontent.

16. The tempermental person is generally more temper than mental.

17. The caliber of a man is indicated by the size of the things that offend him.

18. A slip of the foot you can soon recover but a slip of the tongue you may never get over.

19. You have to get behind your work to get ahead and use your head to keep from getting behind.

20. Those who do not cross rivers until they get there, have few rivers to cross

21. There is no education like adversity.

22. He who cannot forgive others, breaks the bridge over which he must pass himself.

23. A brook would lose its song if it had no rocks.

24. Every time you turn green with envy you are ripe for trouble.

25. A little oil of courtesy will save a lot of friction.

26. Choose rather to punish your appetite than to be punished by it.

27. God put the church in the world, Satan seeks to put the world in the church.

28. Everyone can give pleasure in some way, one person may do it by coming into a room, and another by going out.

29. The thing that makes men and rivers crooked is in following the lines of least resistance.

30. It is never safe to trust God's business to a man who neglects his own.

31. Bad habits are like a comfortable bed, easy to get into, but hard to get out.

32. If we are bound to forgive an enemy, we are bound to trust him.

33. Unforgiveness and revenge are weak pleasures, of little and narrow minds.

34. There is none so deaf as one that don't want to hear.

35. When Mr. Moody was told

that his sermon pleased everybody, he said; "What an error".

36. The only time that God, promised to save you, is now.

37. Too many know where their cows are; but do not know where their boys and girls are.

38. The only difference between stumbling blocks and stepping stones are the way you use them.

39. Many sing "The old account is settled long ago"; but how about the new account?

40. The world says, "show me and I will believe". The word says, "Believe and I will show you".

41. Many people must unlearn before they can learn.

42. Where two share a joy it is double; when two share a sorrow it is halved.

43. If we listen while others talk we may learn something that we don't know.

44. We have no use for our ears if we talk all the time.

45. We may ask the Lord to give us strength in our christian warfare. His word says, "Put on the whole armor of God".

46. The road to hell is paved with good intentions.

47. A bad habit that is small will soon be too large to be broken.

48. You can make a cloak with a small piece of religion.

49. If we sin together we answer for it separately.

50. When we are filled with

God's spirit there is no room for the evil spirit.

51. We will never get to Heaven until we get some heaven in us.

52. There are no infidels or unbelievers in hell.

53. Our disappointments are sometimes God's appointments.

54. The bigger you are the more you must humble yourself.

55. If we do not cut the piece pattern right, we will have scraps.

56. Being everlasting on the job beats carrying a rabbits foot for luck.

57. If you think it's all luck, put a "p" in front of luck and you will have the major fact.

58. The best way to reach the peak is by looking up and keep climbing.

59. A compromise is an agreement between two where neither get what they wanted, but both yield.

60. God would do much more for us than He does, if we did not so soon become puffed up.

61. Men and women are born with two eyes but only with one tongue. Might it be they are privileged to see twice as much as they say?

62. A man who will trim himself to suit everybody will soon whittle himself away.

63. God withholds some of his blessings from us, to save us from pride and destruction.

64. The reason ideas perish

quickly in some heads is because they can't stand solitary confinement.

65. So often a secret is something you tell only to one person at a time.

66. Good habits are like muscles, the more you see them the stronger they get.

67. Jesus Christ is no security against storms; but he is perfect security in the storm.

68. If a care is too small to be made into a prayer, it is too small to be made into a burden.

69. Some people are like an engine, too much gas reduces the power and makes an awful stink.

70. The greatest thief, is the person that will rob you of the truth.

71. It takes masonry and timber to build a house but it takes love to make a home.

72. It's looking downward that makes some dizzy.

73. Hardening of the heart ages people more quickly than hardening of the arteries.

74. These are married and no man can part dust on the Bible and drouth in the heart.

75. No atheist can injure the Bible's influence so thoroughly as the professed christian who disregards it in his life.

76. Some churches would rather change their preachers than change their ways.

77. The faults of others are like headlights on an automobile; they

only seem, more glaring than your own.

78. Lots of people know how to make a living; but few understand how to live.

79. They that give up essential liberty to obtain a little temporary safety, deserve neither liberty nor safety.

80. Though victory is sweet when a battle is won; Are you proud to repeat as to how it was done? Were you true, were you fair as you struggled along or does your triumph mark you just brutally strong?

81. A man should never be ashamed to confess that he has failed. It is but another way of saying that he is wiser today than yesterday.

82. Half truth is harder to kill than a total lie.

83. Better do a kindness near home, than walk a thousand miles to burn incense.

84. Some churches are filled with willing people. Some willing to work, the others willing to let them work.

85. Difficulties afford a platform upon which the Lord can display His power.

86. Worry is the advance interest you pay on troubles that seldom come.

87. Preachers can talk, but never teach, unless they practice what they preach.

88. Hating people is like burn-

ing down your own house to get rid of a rat

89. Quite a lot of the world's trouble is produced by those that don't produce anything else.

90. To be without friends is a serious form of poverty.

91. Sloth, like rust, consumes faster than labor wears.

92. Many boast of an open mind, when it really is only a blank space.

93. No man has a good enough memory to be a successful liar.

94. Money is not the measure of a man, but is often a means of finding out how small he is.

95. When you feel upset at night it may be because you have been growling all day.

96. A lovely deed was in my heart, I never set is free. It died from lack of exercise, and made it's tomb in me.

97. The biggest mistake that God could make is to give the people what they want.

98. Keeping too much in your pocket may drive the Lord out of your heart.

99. The trouble with the fellow that talks too fast, is that he is likely to say something he hasn't even thought of as yet.

100. The world would be better if we had more vision and less television.

101. Getting even with a person, means putting yourself on his level.

102. Little minds are wounded with little things.

103. Many wouldn't spend half of their time wishing for things they could have, if they didn't spend half their time wishing.

104. Sometimes we think we are good, when we are only neutral.

105. Luck is like a rubber crutch, it will let you down when you try to lean on it.

106. No man can hold another in the gutter unless he stays there himself.

107. Few men are wise enough to prefer censure over praise.

108. Christ is not valued at all unless He is valued above all.

109. He who fights the devil with his own weapons will loose the victory.

110. A modest man shuns to make himself the subject of his conversation.

111. A person that speaks a falsehood had lost his credit, even when he speaks the truth.

112. Good and bad fortunes are equally necessary to develop the powers of the soul.

113. If we knew how little some enjoy the great things they possess, there would be less envy.

114. As a dead man cannot inherit an estate, no more can a dead soul inherit a mansion in Heaven.

115. Honesty is the best policy; but he that acts on his principle is not an honest man.

116. Morality does not make a

christian. Yet no man can be a christian without it.

117. He that will learn of none but himself is sure to have a fool for his master.

118. Good disposition is more valuable than gold.

119. Mother taught her little son to pray. One day this little son looked at his father and said, "Daddy are you too big to pray?"

120. It may be more profitable to be punished for our evil deeds, than to be rewarded or praised for our good deeds.

Gathered and compiled by A. G. Fahnestook Rd. 4, Lititz, Pa.

The next will be listed under—
Busybodies and Self Conceit.

NEWS ITEMS

QUINTER KANSAS

Bro. Joseph Flora of Dallas Center, Iowa conducted a revival meeting at the Quinter church from Oct. 30 to Nov. 13. He earnestly preached God's Word to us and even though no souls were added to the fold, we feel that his labors will still be rewarded. God has promised His Word will not return unto Him void. There was sickness among the members most of the time, so the attendance was fair. We were glad to have sister Flora and Beverly with us too.

Our Lovefeast was at the close of the meeting with Communion services Saturday evening, with Bro. Flora officiating. Visiting min-

isters were: H. I. Jarboe, Emery Wertz, Paul Byfield, Joseph Flora and Wm. Root, who each brought messages from God's word. We appreciate so much the presence and help of the visiting members too. We have also been blest by having Bro. and sister David Skiles and Bro. and Sister Paul Myers stop and preach for us. May the Lord bless them in their labors for His service.

Elma Jamison, Cor.

ELDORADO, OHIO

The Eldorado congregation met in regular council Dec. 3. Business was taken care of in a christian manner. Eld. Herbert Parker was elected as our presiding Elder for the coming year.

Eld. James Kegerreis of Pennsylvania came into our midst from Aug. 21 - 28 and held a revival meeting for us. Bro. Kegerreis gave us spirit filled messages. One precious soul accepted the Lord as his Saviour and was baptized. May the Lord bless Bro. Kegerreis in his labors for the Master

Sister Mary Gibbel, Cor.

NEWBERG, OREGON

The Newberg congregation met for our regular quarterly council on Sept. 30. All business was taken care of in a christian manner. At the close of business, Eld. Galen Harlachner gave us some very welcome news, that Bro. and sister Paul Myers were coming West to

be with us and hold a two-weeks revival meeting for us. Bro Myers held meetings for us five years ago and we all learned to love them very much, so we were all overjoyed when we heard the news. We had tried to get several other brethren and they all were busy in the Lord's work, so most of us had given up the idea of any meetings this Fall.

Our Lovefeast was at the close of the meetings and we were happy to have Bro. and Sister Elmer Ruff of Ceres, Cal. with us. Although no one made a decision for Christ, the best of seed was sown and we know God will give the increase in due season. We heard some very wonderful messages, which made us all refreshed and built up in the faith once delivered unto the saints. We appreciate their coming and laboring with us. May God bless them abundantly for their work.

Pray for us, especially our aged brethren and sisters, that God may bless them with health and strength, that they may still go about in the Lord's work, if not against His will. We pray God to help each one in the brotherhood, to remain faithful and hold His banner high in these days. We feel surely we are living in the latter days and may we all be ready and waiting for our dear Saviours return, to gather all the redeemed to himself. What a glorious time that will be, when we shall see Jesus face to face.

Sister Esther Roedel, Cor.

CONFUSION

During the past 30 years great changes have taken place in the Christian Church. The emphasis has been shifted from the gospel to the social gospel. This doctrine plans to control the evils in the world by force, instead of by power in the heart by the Holy Ghost. The idea is to keep the evils away from man instead of keeping man from evil.

But the greatest danger the world is in, is that men may fail to receive the conviction of the Holy Spirit and be freed from the guilt and practice of sin. The Gospel teaches a high standard of human conduct and to this high standard of discipline the church should always hold.

The social gospel takes the world as the unit of discipline, uniting believer and unbeliever, saint and sinner. Instead of lifting the world to a higher plane of holiness, it brings the church down to the common level of the world.

The program of the social gospel is to unite all denominations into one organic union, on a sort of common denominator faith, and use this super-church as an ally to a radical political organization to change our social order; to destroy capitalism, to promote collectivism, to change our form of government into a social-labor setup, similar to what some European countries have.

To the modern leadership, this program is more important than the

church itself, and it must be carried out by ecclesiastical and civil force, where necessary. The idea of controlling the ministry, the radio and church property is not Christian, not even American, it is a foreign born idea. To compel one to accept an unscriptural idea, in spite of conscience, takes us back to the days of intolerance out of which the Reformation was born.

This religious-political revolution cannot completely succeed until the historic faith of the Christian Church, the faith of the gospel is largely destroyed. Since this socializing program has been accepted in higher places there has been a constant trend to the left in church and state. The Bible has been discredited, the substitutionary atonement denied, and in general the historic faith of the condemned.

These diversions from the faith have been brought about by the persistent and sustained efforts of disloyal, but highly trained leadership. These changes in our religious concepts were not made in open conferences; they were brought about by certain men who crept in unawares into important positions in the church, and church schools, editors of church literature, organizers and planners of church programs and activities, misleading the young people away from the cross of Christ to socialism.

Between 1920 and 1930 the German-born heresy of modernism dis-

rupted the fundamental faiths of many churches. Schools and church literature were questioning the authority of the Bible, denying the miracles of Jesus, and upsetting the faith of many young people.

When modernism and socialism began to be the leading topics of our pulpits and church publications, the evangelical Christians became alarmed and the days of a new reformation were here. The protesting groups may be in minority, but God is Judge himself, and will take care of the final outcome. When the church shifts the emphasis from the eternal glory to the temporal things of this world, she loses the respect of mankind, and her influence in promoting the kingdom of heaven in the hearts of men.

Socialism is the ruin of the political world. Modernism is the deadly enemy of Christianity, but there are many groups, sometimes large congregations, who hold on to the faith and protest against this falling away of the faith. They cannot follow the pace at which these changes are taking place. It is a matter of conscience, a deep conviction of faith in God. It strikes at the very foundation of their religion. They are loyal to their baptismal covenant with God, loyal to His word, loyal to the historic evangelical faith, and loyal to the Constitution of the U. S. which guarantees them the liberty of conscience in worship of the Almighty.

The liberal factions rose into

power in the Christian Church by gaining control of schools, publications and conferences. Group gatherings have been multiplied, self-expression taught instead of self-denial; recreational programs, entertainments and display of talent substituted for repentance and submission to the Word of God.

Faithful ministers have been manipulated out of office and "qualified" men, who are pledged to a man-made program instead of the faith once delivered to the saints, have been put into pulpits. The result of all this is loss of interest in the Word of God and eternal life, Church attendance and church membership have dropped off in many places, while the evils of the world have multiplied.

If the power from on high does not rule in the hearts of men, the forces of iniquity will rule from without. It is indeed painful to see dissensions in the church, but it is infinitely more painful to see our young people led away from the Cross of Christ, the only way to life and glory.

Sel. from BIBLE HELPS

KINDLY SILENCE

The kindness of silence is something we might all bestow much oftener than we do. Granted that we do not indulge in scandal, that when we know of the distress and humiliation that has befallen a friend's household in the wrong-

doing of one of its members, we tell the tale only pityingly and with every concern, yet why tell it at all?

If it were one of our beloved that stumbled into sin and disgrace, if one dear to us had yielded to sudden temptation, if our home had been rent with bitterness and dissension; would not the first impulse be, a right and natural impulse, to hide the hurt and stain from every human eye?

Would we not bless the friendship that, so far as possible, closed its eyes and sealed its lips and that could be trusted not to repeat what it perchance had seen or heard? Surely this is a place the Golden Rule might have much wider practice than it has, the shielding of others by silence as we would have our own shielded.

Sel. by Zora Montgomery.

TO THE OLD AND NEW YEAR

O year that is going, take with you

The evil that dwells in my heart:
Let selfishness doubt.

With the old year go out
With joy I could see them depart.

O year that is coming, bring with you

Some virtue of which I have need;
More patience to bear
And more kindness to share
More love that is true love, indeed.

O year that is going, take with you
 Impatience and willfulness or pride
 The sharp word that slips
 From these too hasty lips, I would
 cast
 With the old year, aside.

O year that is coming, bring
 More charity unto the weak
 A deep growing peace
 That never shall cease,
 These things, I surely have need.

MASTER, HERE AM I

Lord, Thou hath given me a clean
 New Year,
 Help me to keep it's pages pure, un-
 spoiled;
 To write upon it's scroll but kindly
 thoughts,
 With no unsightly blots to have it
 soiled.

Let me not mar, in thought or
 word or deed,
 This page: so white, so pure, un-
 soiled, fair,
 Help me to know that when I stand
 in need,
 Of help from Thee, Thou'rt always
 standing there.

When duty calls me, Lord let
 pleasures wait,
 Let me fulfill my calling, Let Thy
 will
 Not mine, be done. Oh let me ever
 hear
 Thy calm, approving voice, Thy
 guidance still.

Lead me, dear Lord, in paths of
 peacefulness,
 But if perchance, Thy path should
 ever lie,
 O'er mountain trails, though they
 be rough and bleak,
 Then may I answer, "Master, here
 am I".

Sel. by Sister Shella Stump.

ANOTHER DAY

Another day to follow Jesus
 Where He leads me I will go,
 Trusting in His hand to guide me
 Through this wilderness below.

Another day to walk with Jesus
 Just to feel His presence near,
 And to listen while He whispers
 Words of comfort, love and cheer.

Another day to sing of Jesus
 Jesus lover of my soul,
 What a friend we have in Jesus
 Jesus Christ shall have it all.

Another day to come to Jesus
 For you who have not come before,
 Jesus gave His life to save you
 How could He do any more.

Another day to look for Jesus
 And to thank Him for His care,
 How we glory in His promise
 That we'll meet Him in the air.

Another day and He is coming
 For those who are prepared to go,
 Then we'll meet again our loved one
 And our Lord who loves us so.

Sel. by Mrs. Rebecca Beck.

TRUTH

John 14:6, "Jesus saith unto him, I am the way, the truth, and the life". The life concerns what He is to humanity. The way is what He did for humanity and the obligations and duties we owe to Him. The truth is the established fact, the divine principle of right. John 1:17, "For the law was given by Moses, but grace and truth came by Jesus Christ." The way is not the end in itself, it is the means of an established fact. There is no other way to eternal life but by His life and through obeying His words.

The Lord Jesus Christ has proven the way. The way of redemption was fulfilled by His obedience to the Father. The way of salvation was manifested by His suffering of death and spilt blood upon the Cross of Calvary. He has opened the way of salvation to mankind. If the truth makes us free, then are we free indeed, freed from the Adamic sin. We are all born into the world free, pure and wholly without sin. Satan the devil, is in the world to deceive and lead us away from the truth. Every man is tempted, when we are drawn away of our own lust and enticed.

When lust has conceived it bringeth forth sin, when it is finished, bringeth forth death. Let no man say when he is tempted, I am tempted of God: for God cannot be tempt-

ed with evil, neither tempteth he anyone. It is the devil, the old serpent, that deceived the first women, Eve, and the first man, Adam. They were pure and holy and without sin, until they followed the Devil, a liar from the beginning. Blessed is the man that endureth temptation.

We are not born into the world of our own, but God has so ordained. By man came death but by Jesus Christ came the resurrection of the dead. Now is Christ risen from the dead, and become the first fruit of them that slept. For as in Adam all die, even so in Christ shall all be made alive. The Word, the truth, is the established fact as spoken by the Lord, John 3:5, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God". John 3:7, Jesus said. Marvel not that I said unto thee, Ye must be born again." "Again" meaning a second time, anew. Just as sure as we were born in the world by natural birth, that sure we must be born again by spiritual birth. The word must mean: to be certain, necessary, a requirement for a pure and clear conscience.

John 8:32, "Ye shall know the truth, and the truth shall make you free". If the son of God shall make you free, ye shall be free indeed. John 10:7-9, I am the door of the sheep. I am the door: by me if any

man enter in, he shall be saved. We dare not be deceived of men, influenced by the old serpent or devil, which deceived mother Eve in the beginning of humanity. The word saved means: rescued, spiritual deliverance from sin and eternal death.

John 14:26, "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring to your remembrance, whatsoever I have said unto you". He shall give you another comforter, that he may abide with you, even the Spirit of truth. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought. The Holy Spirit should direct our mind and soul. The Spirit itself maketh intercession for us. He that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints.

2 Cor. 13:8, "For we can do nothing against the truth, but for the truth". The truth will stand regardless whether we accept or reject the words of truth. Jesus spoke in Matt. 23:35, "Heaven and earth shall pass away, but my words shall not pass away". Jesus said, My words are truth and they are life. If the truth makes us free, tho are we free indeed. Ga. 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of

bondage". Hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, who is given to those that believe and obey the truth. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

We also have access by faith into His Grace. Grace is an unmerited favor and is also a divine favor. Grace and truth came by Jesus Christ. Jesus shed His blood on Calvary's Cross and His resurrection brought about the means of salvation to mankind, whereby we could be saved through faith; and that not of yourselves: it is the gift of God. Thanks be unto God for His unspeakable gift. 1 John 5:6, "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. It is the Spirit that beareth witness, because the Spirit is truth". The Lord Jesus Christ was not without witness. Matt. 3:16-17, "And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased".

Acts 14:17, Nevertheless he left not himself without witness, in that he did good. He performed many miracles which many of the Jews witnessed. Jesus said to the uncon-

verted Jews, I tell you the truth and ye believe me not. John 8:44, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and the father of it". The unconverted are under the influence of Satan and his agents. Jesus, preaching the Gospel of the kingdom of God said, Repent ye, and believe the gospel. Mark 16:15-16, "Jesus said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned".

Whom are we believing: some man-made church or the Gospel, Jesus' words, the truth? Nicodemus, a ruler of the Jews. We know that thou art a teacher came from God: for no man can do these miracles that thou doest, except God be with him. Jesus said, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Do we believe these words that Jesus commanded? Or are we listening to some who defy, deny and mock at these truths, whom are we believing? There are many kinds of professors, who assume this name. Many believe there was a man Jesus Christ here on earth, but will not believe all His words and doctrine. If the truth makes us free then are we free indeed. We fear there are many people like Esau, who sold his birthright for one

morsel of meat.

The value of truth no man can tell. We should have the truth, but not to sell. Let it never be said that we sold or denied the truth, for things of this world. True, A large estate that souls have got, who buy the truth and sell it not. Stand for the right and exalt it on high. Prov. 23:23, "Buy the truth, and sell it not". Psa. 117:2, the truth of the Lord endureth forever, I Peter 1:22, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently". We know that in the last days perilous times shall come, for men shall be lovers of pleasure more than lovers of God. Ever learning and never able to come to the knowledge of the truth. The time is here when many will not endure sound doctrine, but will turn away their ears from the truth. The Lord, who will have all men to be saved and come unto the knowledge of the truth.

Thou art the truth, thy word alone true wisdom do proclaim. Thou art the way, the truth and the life. Grant us that way to know, the truth to keep that life to win and joys eternal flow.

William N. Kinsley,
Hartville, Ohio.

WHERE IS 1960?

The stretch of time which we called 1960 is gone, where has it

gone? Time passes, it slips through our lives even as water slips through our fingers. We may well stop at the beginning of another year, to consider where we are in a world run by clocks, living out days measured by months, gathered from the Sun and the Moon.

To the child the Sun, the Moon and the Years seem slow. To us they seem to bear on toward death with increasing swiftness. God has set eternity in every soul. The soul of man shall live forever, that is it can never cease to be, therefore it is eternal without end.

Your soul does not belong to this world, limited by such things as time and space, it was created for the vast spaceless Heaven, the eternal stretches beyond time. So in His Wisdom and love, God has set aside the short space of time on this earth, without time and without eternal yearless ages with Him. When God stops the clock of time, all the heavens and earth shall pass away and a new heaven and a new earth, without time and without space to limit the freedom of the eternal soul, will be made at His bidding.

There are only two things in this world that will never cease to be, they are man's soul and God's Word. Without God's Word, man's soul will leave this earth life for an eternity apart from God, in Hell. We are caught between two eternities, 1960 is in eternity and the

Lord may stop the clock of 1961. We may all face the eternity of the future in 1961, but more personal and more sobering is the fact that each one of us is living between two eternities. That past hour, yea the amount of your life has slipped beyond recall into eternity. The next moment, the next step you take may be ordered into eternity by Almighty God.

Time has no claims on the soul. Time can lay hands only on this temple, the dwelling place of the soul. All through the Scriptures the frailty of this dwelling place stands out in bold relief. The soul may be singing one moment in this temple of clay, the next moment that temple may be crumbled and the soul gone on. The records are kept in the eternal past, the future eternity will call forth those records. You cannot, I cannot call them forth, once they have gone. 1960 has passed into eternity, it is recorded there and 1961 is here.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being

on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless", 2 Pet. 3:10-14.

Sel. by Mrs. Rebecca Beck.

WHAT LACK I YET?

The caption of this article was the language of a very interested young man, which we have an account of in the Gospel. He was a very sincere young man, because the commandments that were rehearsed to him by our Savior, he had kept from his youth up. Young men and old, of such a character, are very rare in this or any generation. Who of us can look into the face of Christ and say, "All these have I kept from my youth up? It is clear to my mind that this statement was correct or he would have been reproved by our Lord. Be it as it may, he seems to have had a conviction that he was not yet fully right, or he would not have made the inquiry, "What lack I yet?"

Probably many of us, after observing some of the commandments, are ready to conclude we are getting along well on our way to heaven: but with much greater propriety should we enquire of God in prayer "What lack I yet?" We may

lack just what the young men did. That is we may be too much attached to our possession, our farms, stores, silver and gold and like him, we may be unwilling to give up all for the Lord's service. We may lack in service and usefulness, having neglected to qualify ourselves for eminent use to the church or those about us.

For the want of mental culture, we may be dwarfs in the world. How many souls have been led to the Cross through our instrumentality? Again we may lack in the faithful discharge of our duties? In time of public worship at God's house, are we present in the sanctuary? But last, though not least, we may lack a genuine christian experience. What are our enjoyments? Have we the witness of the Spirit? Do we know that we love God and that Christ formed within us, the hope of glory? Are we now growing in grace and pressing forward towards the mark for the prize of our high calling? What is our fruit, is it purity and holiness? Do we feel that we are cleansed from all filthiness of the flesh and of the spirit? Have we entered into the spiritual rest, where the enemies are all expelled and the door closed against them? If so, let us press the battle to the gate, that we shall soon shout victory in heaven. If not, may the good Lord help us to inquire "What lack I yet?"

Sel. by Emmanuel G. Koonen

ANOTHER YEAR IS DAWNING

Another year is dawning.

Dear Father let it be,
In working or in waiting.

Another year with Thee:

Another year of progress.

Another year of praise,

Another year of proving

Thy presence all the days.

Another year of mercies,

Of faithfulness and grace,

Another year of gladness

In the shining of Thy face.

Another of leaning

Upon Thy loving breast,

Another year of trusting.

O quiet, happy rest.

Another year of service,

For witness of Thy love.

Another year of training

For holier work above.

Another year is dawning.

Dear Father let it be

On earth or else in heaven.

Another year for Thee.

The Herald of Light.

LOOKING IN THREE DIRECTIONS

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus", Phil. 3:13-14.

Once more the earth has made its circle around the sun, and we stand at the gateway of another year. It might be profitable to pause and look, and while looking, look in three directions: look backward, look inward and look forward. The backward look we call retrospection; the inward look we call introspection and the forward look we call prospecting.

The backward look is retrospection, deals with memory and has to do with the past. We all have a past—a past of mistakes, of waste, of troubles, of losses, of injury, of success and of experience. If you would increase your happiness and prolong your life, then master the art of forgetting. A good forgetter is as essential as a good memory. "Forgetting those things that are behind".

The inward look we call introspection. Self-scrutiny is not very desirable but it is helpful if done in the right way. To do it in the right way: it must be done seriously, it must be done honestly, it must be done thoroughly, it must be done prayerfully and it must be done Scripturally. A hope not founded on the Bible is not worth anything.

The forward look we call prospecting. "Reaching forth unto the things before". Solomon said, "Let thine eyes look straight before thee". God has given us an imagination as well as a memory. Memory deals with the past, imagination

with the future. The forward look is stimulating, for the best is ahead of us. Moses had a right anticipation, "He endured, as seeing Him who is invisible". He had respect unto the recompense of the reward.

Paul was stimulated by the forward look. In fact, Paul looked in three directions. He look at the past and said, "I have fought a good fight". He looked at the present and said, "I have finished my course". He looked at the future and said, "Henceforth there is laid up for me a crown of righteousness". The christian lives mostly in the future. I like to think of what is before me, for what is the direction in which I am going. I have seen the past, realized the present and am anticipating the future. Let us keep looking forward and upward, and some day that look will be turned into an upward flight. "For the Lord himself shall descend from heaven with a shout", and when He shouts the age will be consummated, the dead liberated and the saints translated. "The dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them".

Sel. the Friends Evangel.

RECIPE FOR A GOOD NEW YEAR

Take twelve fine full grown months; see that these are thoroughly free from all the old memories of bitterness, rancor, hate and

jealousy. Cleanse them completely from every clinging spite, pick off all specks of pettiness and littleness; in short, see that these months are free from all the past. Have them as fresh and clean as when they first came out of the storehouse of time. Cut these months into 30 or 31 equal parts. This batch will keep for just one year. Do not attempt to make up the whole batch at one time, as so many persons spoil it in this way, but prepare one day at a time as follows.

Into each day put twelve parts of faith, eleven parts of patience, ten of courage, nine of work, eight of hope, seven of fidelity, six of liberty, five of kindness, four of rest, three of prayer, two of meditation and one well-selected resolution. Put in about one tablespoon of good spirits, a dash of fun, a sprinkling of love and mix with vim. Cook thoroughly in a fervent heat, garnish with a few smiles and a sprig of joy. Then serve with quietness, unselfishness and cheerfulness, and a happy New Year is a certainty.

Sel. by Ruth M. Snyder.

"Not as I will, but as thou wilt". Matt. 26-39. The poorest circumstances in life, with a religious spirit of resignation, are far better than the greatest abundance and highest honors without it; for these cannot give that peace of mind which the other can never want.

PERFECTION IN WEAKNESS

That God can use the weakness of men to His honor and glory is a truth brought out by both the Scriptures and human experience.

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me", II Cor. 12:7-9.

Here the apostle gives us some personal experience. Although my purpose is not to relate my own personal experience, I feel I can say "Amen" to much of the text.

How is this strength made perfect in weakness? First of all, let us notice that it is not our strength that is made perfect. It is not strength in the weakness of my brethren that triumphs. It is the strength of God which is perfected in man because of his own weakness. "It is sown in weakness; it is raised in power", I Cor. 15:43. Here lies the secret for our being filled with strength.

One might say, "Since we all pro-

fess to have the same all-powerful God, why do we not all have equal strength?" The answer is that we do not all meet the conditions in the same way. All may say, "I can do all things through Christ which strengtheneth me." But a grain of wheat cannot grow, except it fall to the ground and die. This then is the question. To what degree has our old man been made to die?

God gives to each of us according to our several abilities. How much of God-given strength am I able to use to His glory? How many of us would be able to have the strength of Samson or the wisdom of Solomon, and not fail? Apparently they did not realize how such wisdom and strength would exalt a man, and they failed to pray to God for wisdom and strength to rule themselves. Divine strength is made perfect in human weakness, if and when, this weakness is on the altar. Strength to bear and power to overcome, to the glory of God, is given to us who realize our own inability. And we grow from grace to grace, as we confess God as the Giver of all our strength, and in everything give thanks.

Then why are so many weak and sickly among us? Why do so many sleep? Surely no one is to blame but ourselves. In our bodies few among us are perfect. Not many among us do not have some physical weakness. Many of these weaknesses we were born with and cannot be re-

sponsible for. But if we surrender all to our Lord, He can give us strength to use even our infirmities to His glory, and our blessing. I feel that perhaps our first and greatest trouble is, our satisfaction with our maimed spiritual condition. We excuse unbecoming conduct by saying, "Oh, that's my weakness!" How strong is your weakness? Does it master you? We are told to make allowance for the weakness of others but not for our own weakness. Neither I nor my Maker gets glory from my weakness when I allow it to be the excuse for unchristian conduct. How can men know that I have been with Jesus if I act in such a way?

A brother was once asked whether he could get along without his tobacco all day, when he was with someone who opposed its use. His reply was that he could do so in such a case. The inquiring one replied, "Brother, don't forget that you are in the constant company of One who is to be considered above any man." It seemed to leave an impression.

God's strength is made perfect not because of my weakness but because I try to live to His glory irrespective of my weaknesses. And if I receive my satisfaction in either excusing or demonstrating my weakness, it most assuredly is imperfect weakness.

Let us remember that if we are calling any carnal indulgence or gratification our weakness, it is the

strength of Satan and not of God. Whose strength is our weakness perfecting? And each repetition of any deed is added strength, either toward God or toward the enemy of God. We still cannot serve two masters.

The strongest of men have no strength of their own of which to boast, and the weakest have none to excuse. God is still able to make all grace abound toward us. And if the enemy tries to make us feel that we are bearing more than our load of hardships or trials, let us intensify our petition for grace rather than dictate to God what course to take regarding our deliverance. It may be that our God is whetting the iron. The wise man says, "If the iron be blunt, and he do not whet the edge, then must he put to more strength", Eccl. 10:10. May it be that our humiliation is a preparation? We hear much today about preparation for service. Let none of us wait until we feel prepared to do great things, lest we become unprepared rather than prepared.

So may we remember that we need not be Samsons to magnify the strength of God in our lives, for a poor weak mortal can still stop the crowd by just touching the hem of His garment.

Sel. from Christian Monitor.

WHAT DO WE HEAR?

Two men were hurrying along a busy street one summer morning.

Suddenly one seized the other by the arm and, pausing said:

"There! Did you hear that cricket?"

The other laughed and exclaimed: "No. How could a cricket be heard amid all this noise of traffic?"

But the other insisted he had heard a cricket. Then, stepping aside, to a vacant lot, he removed a stone. Underneath was his friend the cricket! He picked it up gently. "You see", he exclaimed, "I am interested in nature. My ear is attuned to the things of nature".

"But I cannot see how you could hear a tiny cricket's voice in all this racket!" his friend declared.

"You hear what you have trained yourself to listen for", said the other smiling. "Now listen, and I'll prove it".

As he spoke he quietly flung several small coins upon the sidewalk. Instantly several businessmen and boys, paused in their hurry, put their hands into their pockets, and looked around to see if they had dropped any money!

If we are trained to await a certain signal, we shall invariably hear that sound when it comes, even amid many others. The old time telegraph operator could doze off at his post, yet he never failed to awaken immediately his own signal clicked forth from the instrument before him.

All of which brings our question forcefully before us. What do we

hear? For what are we listening? To what is our ear attuned—our natural ear, and our spiritual ear?

For this "ear" of ours is a great deal like our radio set. It must be "tuned" to the proper station if we are to hear clearly.

"He that hath an ear", we read the words in the Holy Book, "let him hear what the Spirit saith".

Do we enjoy a fine spiritual message more than a mere lecture? Do we prefer a sacred musical program to one featuring popular swing tunes? Is the news more interesting than an evangelistic program on our radio? Does a beautiful hymn tune soothe our spirits?

Does a bit of gossip appeal to our mental ear? Do we listen, with a willingness which we would not like to admit, when an unclean bit of speech is spoken in our hearing?

We do hear that which we have trained ourselves to listen for. May we take to heart this truth—and act accordingly. There is so much of the beautiful, the true, the lovely all about us. It seems a crime to train our God-given faculties to listen for anything except the best!—Selected.

—o—

"He is like a refiner's fire", Mal. 3:2. The christian shines brightest when surrounded by flames. They illuminate and refine without consuming him.

—o—

"God calls men when they are busy, Satan when they are idle".

* * * * *

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience

YOU ARE GOD'S BUILDING

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you: If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are". 1 Cor. 3:16-17.

One of the major lessons that we gather, from the long history of God's dealings with His people, in the Old Testament, is the Holy sacredness of His Temple. It is astonishing as we read and meditate upon the worship of God, in His temple, of the expense, preparation and accuracy which was necessary to properly worship God. No doubt the original reason for the importance of the Temple was to get the people to respect the temple, to look to this careful worship service as their means of contacting God and to keep their respect and devotion away from things of this heathen world.

Even at the time of Christ, though their pomp and prestige as a Nation was gone and their worship sadly forsaken and polluted, yet the Jews had much regard for the Temple.

They could understand it's earthly grandeur but they could not understand it's spiritual purpose. For one to defile the Temple, in any insignificant way, would mean persecution and perhaps death or banishment.

Dear reader this lofty, holy and magnificent state of the "temple of God" is still existing today, in the sight of God. But notice "ye are the temple of God." Can it be that our weak, sickly, sinful and frail body can be the temple of God? Yes that is true if we allow it to be? Without question we must allow our body to be His Temple. We must submit unto His will or we will be only a tool for Satan. Of what value is Temple worship if God is not there? Of what eternal value is our body, if it is only a tool of Satan?

Dear reader what greater blessing can one expect than "that the spirit of God dwelleth in you"? So often in our life we know not which way to turn, however if the Spirit of God is with us, He will guide us into all truth. We could expect nothing better or more useful than this promise. "Examine yourselves, whether ye be in the faith: prove your own selves. Know ye not your own selves,

how that Jesus Christ is in you, except ye be reprobates", 2 Cor. 13:5. A reprobate is one condemned, rejected or disowned. Certainly we do not feel that way in the sight of God. Yet this might be true, if we are not in the faith. Christ suffered severely and gave His life to show us the way. Why not follow it?

"If any man defile the temple of God, him shall God destroy". The word used in the Greek is the same in both clauses, defile and destroy come from the same word "phtheiro" to corrupt, defile or destroy. If any man corrupt, defile or destroy, "him will God corrupt, defile or destroy." Actually our fate is in our own hands, according to our faith and practice. How careful are we with this extremely accurate body and its many members, which God has given us? It takes little study in anatomy to be convinced of the wonderful body which God has given us. David says, "for I am fearfully and wonderfully made", and modern science and medicine has really proven the truth of his saying.

"For the temple of God is holy, which temple ye are". How much do we think of our being holy? How may others know that we are holy? Is it any wonder that we find so much teaching on the tongue and it's use? Is it any wonder that we have so much teaching on fruit-bearing? Our body is holy, a fit place for God and Christ to dwell, if we allow it to be so. Am I God's building? If

not, why not? We rejoice much in hero worship, actually each of us is a notable hero, if we allow our lives to be so. Can we be too careful, lest we allow ourselves to say, do or practice something that would alienate us from God? Without question we receive all our great rewards from God, will I receive a full reward?

"What: know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's," 1 Cor. 6:19-20. How much space should we take to enumerate acts and practices which hinder our body from glorifying Almighty God? On the other hand, Christ and the apostles tell us how to best glorify God, why not follow it?

MODEST ATTIRE

Long before Paris set the pattern and fashion for clothes, Peter was inspired by the Holy Ghost to write concerning Christian attire. I Peter 3:3-4, "Whose adorning let it not be that outward adorning of plaiting, the hair and of wearing of Gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quite spirit, which is in the sight of God of great price." While this may be mostly meant for the guidance of

Christian women in their dress. It has its place in principle and applies to men as well.

Peter is not by himself in insisting on modest attire for Christians. Paul, the great man of God that he was, writes in 1st. Timothy 2:9-10, "In like manner also, that women adorn themselves in modest apparel, with shamfacedness and sobriety, not with braided hair, or gold, or pearls, or costly array: but (which becometh women professing godliness) with good works". Webster defines modest thus: held back by a sense of what is fit and proper, not calling attention to ones body not gaudy, humble in appearance. Paul meant to teach that a Christian should consider modesty when they dress their bodies.

By the above scriptures worldly hair-dos, wearing of gold, pearls, and costly array are not becoming women professing godliness. The opposite of godliness is godlessness. Without reservation there is certainly more godlessness in dress today than there is godliness. And it is not all on the backs of wordly people. Standing on a street corner today one is made to believe that many professed Christians dress as immodest and godless as the followers of the world.

No longer do the masses of people consider what is fit and proper to wear, but if it is the style of the day they will wear it. And in violation to scripture, they prefer styles

that will call attention to their bodies and the gaudier the appearance, the bolder they wear it. The teachings in the New Testament are plain, sensible and reasonable. Its purpose is to develop a believing people, who are willing to separate themselves from the world in fashion and immodesty and live a life of simplicity and good common sense.

Paul and Peter's teachings comes wholly within these limits and is a safe practice for the believer. This is the opinion concerning a Christian's attire, reached by the best thinkers of Christendom. Years ago most denominations had an "order of dress" as a part of their creed. As the world crept into the churches, and often, little opposed in order to maintain their numbers, they gradually but assuredly, discarded their teachings on modesty of dress. They laid aside Paul's writings as above given, and also as recorded in Romans 12:2, "Be not conformed to this world."

Gospel writer's as promoted by the Holy Spirit, have repeatedly warned followers of Christ that there must be a separation. There must be a standard of dress and living, contrary to the standards of the world. Regardless of the scriptures, we are living in a day when fashion rules. And the dictators of fashion are well organized. In their deciding what people should wear year after year, they take into no account whatever, economy, decency, modesty or

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gospel principles. The shuddering thought is, that anybody will listen to them and the most horrible thought of all is that so-called Christians will wear their evil designs.

The dictators of fashion are not Christians and Christian people should not patronize them. The Christian man or Christian woman who follows these worldly fashions, is simply lining up with the ungodly. Those that follow madame fashion will never dress plainly or modestly, because the trend is in the opposite direction. What God will demand on the day of judgement is beyond the thinking of the mind of man. But, when christian men and women will ignore what God says, and follow, to the letter, what men of corrupt minds say, they surely will

fall into the hands of an angry God.

The church that Christ will take home to heaven will not overlook the importance of teachings and insisting on the plain, modest and becoming attire for her members, both brethren and sisters. The church that fails in this duty is permitting pride to play havoc with the spirituality, that should characterize the humble and devout followers of Jesus Christ.

Back a few generations, many of the churches were plain. The members came into the church upon its position of simplicity in dress. The ministers taught it and practiced it. Today, outside the bounds of a few denominations, the ministers do not practice it or teach it, and its purpose, as given of God, has been lost. Fashion has gained the ascendancy and today there is not the first mark of separation between the unconverted and the church members. The condition is deplorable. It means that the Spirit is being quenched, crowded out and the world has been given a standing invitation to come in and take over. AND IT HAS AT MANY PLACES. The Dunkard Brethren Church has an order of dress which complies with God's Word. It is modest and becoming. It denotes separateness. When we adhere to its principles, we will not be conformed to the world. I believe that modest attire gives the church strength. It greatly aids in "putting

the devil behind us". It is a means of witnessing. It keeps the "LIGHT" burning. It is Bible. Let us teach it more, preach it more, practice it more, lest at any time we should let this practice and teaching slip from us.

Paul R. Myers,
Box 117,
Greentown, Ohio

SENT FROM GOD

"There was a man sent from God whose name was John", Jno. 1:6. John the Baptist was a Prophetic Minister. Being God sent is the beginning of any true minister. He had a burning zeal. Lived a life of selfdenial and was humble. Matt. 3:4, "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey".

John had no magical Powers but was courageous. He did not claim the ability to forgive sins. But reproved people of their sins. Being God sent made him fearless of man. Matt. 3:7, "But when he saw many of the Pharisees and Sadducees come to his Baptism, he said unto them, O generation of Vipers, who hath warned you to flee from the wrath to come?"

John's message was repentance. And when they came to him for Baptism he called them to repent first. He wanted them to quit living in their sins, be sorry for them, live a changed life, then they were ready

for Baptism. What about the easy to do, believe and be Baptized today. I am thinking there would be a great change take place, if the Prophet John was here in our day preaching repentance.

John had drawn large crowds to his riverside campaign. How? He had no advertising committee. It was the spirit of the voice crying in the wilderness. He did not aim at their emotional appeal, but was continually challenging them to repentance. John was a voice of one pointing to the Saviour. "The same came for a witness, to bear witness of the light," John 1:7.

The ministering servant must make sure that others see Jesus through his message. Once they see Jesus it is not so difficult to get people to see the need of forsaking their sins. The ministers task is to win people to God.

Did John change his message—no. Repent for the Kingdom of Heaven is at hand. Neither did Jesus change his message. To the Publican he reasoned, "Be honest, don't take too much." The soldiers were ordered to do no violence to others. He openly rebuked the Jews of their sin and pride.

Jesus asked the people this question. "What went ye out into the wilderness to see? "A reed shaken with the wind?" This is what is expected by many church members today. A shaken reed, one who does not take a stand for anything and

especially not against anything. One who pleases all and offends none. John was not carried about by every wind of doctrine. Let us recognize God's sent ministers and hear their messages.

Sylvia Parker
Route 3
Troy, Ohio

CHRISTMAS AFTERMATH

The holiday has come and gone. For those interested only in material things it is a vast relief. A great burden of obligations, parties, house-guests, gift-giving and social-climbing is over. The weary celebrant can relax for another year. For the spiritually minded it is a refreshing renewal of life. The celebrating of Christ's birth does not end in one day.

Let us review the preparations we made for the holiday that is so noteworthy. Through the years it has become the custom to send greetings and give gifts to those we know and love. Each of us has heard the remark, "I wish they would do away with greeting cards. I had my list all made out, but this morning I got a card from my neighbor and now I have to make a trip to town to get a card for them". I don't believe we receive a blessing for attitudes like that.

The same applies to gifts. The Wise Men brought gifts to the Christ child. I believe they gave freely and with hearts of love. I

don't think they expected Joseph and Mary to repay them, for the costly spices and ointments they offered. We each have heard this statement, "I thought I was through Christmas shopping, but I received a gift from an old schoolmate, so I must get something for her". What blessing does that kind of attitude receive? God loveth a cheerful giver", can hardly apply to us when we send greetings and give gifts because we feel forced to do so.

We can now, almost feel the atmosphere of released tension that had prevailed before the holidays. Why all the frantic rushing about? Why have we created such a crescendo of frenzied activity, that is gone, like a bursted soap bubble on the evening of December 25th. We return to our daily duties exhausted and listless, glad it is all over. A condition such as this is sad indeed.

For the spiritually-minded person it is greatly different. He gives from a bountiful heart, forgetting animosities. Most of all, he gives of himself. For that was the Angels message, "Glory to God in the highest, and on earth peace, good will toward men" means. That is what the whole life of Jesus meant. I think we all have experienced the contrast of giving "something" and "ourselves". We have an indefinable feeling of happiness when we give of "ourselves". The somethings can be repaid in like merchandise and have only fleeting value. Giving of ourselves is never

ending because it is the spirit of love.

Let us give deeper thought to Christmas and what it means to us, as this New Year begins. When a baby is born in our homes, the family and friends rejoice. But they are not happy and gay only on the day the child is born. They are filled with happy anticipation of loving an adorable child. And as the child grows to maturity they share his joys and sorrows, in the fulfilment of love.

Why then, do we celebrate Christ's birth on only one day? If it had not been for the Christ child we could not even hope for love of our children, in the way we do today. Because before Christ, it was a barbarous pagan love, without compassion or goodness.

In the coming year we will receive a blessing if we recall some portion of the life of Jesus, daily. Think of Him as a fellow-being, who lives and breathes with you; who helps you understand peace and good-will. As each day is new for us, so it was for Him. For Him each day was spiritual perfection. For us it can be a greater step toward the attainment of spiritual perfection, If we share each new day with the life of Him who perfected love.

Material or Spiritual? Which side are you on? Are you glad and relieved that Christmas is over? Or does the real meaning of the Christmas spirit of love, permeate your heart?

Sister Elta K. Blythe
Macomb, Ill.

Sentence sermons we can apply to ourselves without robbing someone else.

D. BUSYBODIES

1. Some people throw their tongue into high gear before they get their brains going.

2. If we must publish someones faults publish your own.

3. Take a tip from nature, folks ears are not made to shut, their mouth is.

4. The best way to save your face is to keep the lower end of it closed.

5. Running people down is a bad habit, whether you are a motorist or a gossipier.

6. The smallest man is the biggest problem.

7. There may be a wrong way to do the right thing, but never is there a right way to do the wrong.

8. To entertain some people all you need to do is listen.

9. Great minds discuss ideas, average minds discuss events, small minds discuss people.

10. A man who talks little usually says much.

11. If we occasionally had to walk in the other fellows shoes, perhaps we would not criticise his gait.

12. Nothing is more times opened by mistake than the mouth.

13. The most untamable in the world has it's den back of the teeth.

14. I will chide no one in the world except myself, against whom I know most faults.

15. A sharp tongue and a dull

mind are usually found in the same it to death.
head.

16. Busy people have no time to be busybodies.

17. Some people create vacuum in their heads by overworking the built-in blower attachment.

18. Falsehood is cowardice, truth is courage.

19. An open foe may prove a curse but a pretended friend is worse.

20. A pulling horse cannot kick.

21. Freedom from bad habits beats any other kind of freedom.

22. Some people use language to express thought, some to conceal thought, and some instead of thought.

23. A parrot swears because he doesn't reason.

24. He who schemes to get ahead would better use the head he has.

25. 'Tis better to be alone than in bad company.

26. Silence gossip, by refusing to repeat it; be a shock-absorber.

27. Never listen to "what they say" it is usually a smoke screen, used to hide gossip and lies.

28. When looking for faults, use a mirror not a telescope.

29. If we will wash our own windows, the other man's windows will look cleaner.

30. Mansions in Heaven are not built, by mud that you sling at others.

31. You say your church is going dead, you helped to kill it by talking

32. The only thing worse than a gossip is a listener.

33. The only fire that is in some churches is backfire.

34. There are so many faults in most of us, that it does not behoove us to criticize the rest of us.

35. Many people are second-hand liars, telling what "they say".

36. Lamps do not talk, they shine.

37. The reason some people tell you something and say "don't repeat it" is because they want to tell it.

38. To avoid old age, keep taking on new thoughts and throw off old habits.

39. The trouble with trying to keep up with gossip is, that too many of us don't know what is cooking until it boils over.

40. If a bad act has befallen you do not make an excuse that is still worse.

41. Where art thou when thou art not thyself.

42. Gossip, like an engine, too much gas reduces the power and makes an awful stink.

43. It takes a baby two years to learn to talk and from fifty to seventy-five to learn to keep the mouth shut.

44. People who tell everything they know wouldn't be so bad, if they would stop there.

45. Some people enjoy life only, when they can talk or hear about the mistakes of others.

46. The easiest thing to find is fault and the hardest, to keep it still.

47. The easiest way to make a mountain out of a mole-hill is, just to add dirt.

48. The following sign was posted in a living room "Whosoever loves an absent friend to jeer, may hence depart, no room is for him here".

49. For wolves to devour sheep is no wonder, but for sheep to devour sheep astounds anyone.

50. After all is said and done, more is said than done.

Gathered and compiled by A. G. Fahnestock, Route 4, Lititz, Pa.

CAN WE BE PERFECT?

We read in the Gospel of Christ, that faith is the substance of things hoped for, the evidence of things not seen, Heb. 11:1. We all hope to be saved, so surely that is the substance of faith. The evidence of our faith is in keeping the commandments of our Lord, all of them that are written in the Book of life. Faith comes first, then repentance, then we are born or baptized in water, into the Spirit and the kingdom of God. We grow through the Spirit, into the grace and knowledge of our Lord, till we become sanctified and perfect in the Spirit.

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God", 1 John 3:9. When this takes place we are in the hand of God, the Father and no man

can pluck us out of the Father's hand. A child is born into this world but he cannot crawl or walk, until he grows in strength and in size, for he is a babe. So we, when we are born in the Spirit, are babes in Christ. As Paul wrote to the Corinthians concerning babes in the knowledge of the Gospel. He had to feed them on the sincere milk of the Word, for they were not able to eat strong meat as yet.

Let us see what the Spirit has written in the Gospel, in regards to perfection: "Be ye perfect, even as your Father which is in heaven is perfect", Matt. 5:48. "Whom we preach, warning every man, and teaching every man in all wisdom that we may present every man perfect in Christ Jesus", Col. 1:28. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ", Eph. 4:13. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ", Heb. 13:20-21. "I in them, and thou in me, that they be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me", John 17:23.

"Noah was a just man and perfect

in his generations, and Noah walked with God", Gen. 6:9. Noah was a perfect man in God's sight. He did not live under a perfect law, as we who have the Holy Spirit abiding in us, surely we can be perfect. There are many more scriptures which we could bring to you, but those which I have quoted are enough to convince all who have faith in their Lord, of the state of perfection which is possible for us to reach through the Gospel. Only those who believe the Gospel and have purified themselves by obeying the truth, the commandments have overcome satan have the promise of eternal life with our Lord. Except children, who are not accountable for sin, God will save by grace through love. God has never obligated himself to save any man who does not obey the gospel of His Son. That little word "if", is between life and death for you and me. If we keep His commandments we have the promise of eternal life, with Jesus in Heaven. If we love one another as He has loved us. If ye keep my commandments, even as I have kept my Father's commandments and abide in His love. "If ye abide in me, and my words abide in you", John 15:7. "Ye are my friends, if ye do whatsoever I command you", John 15:14. If ye love me ye will keep my commandments. If ye know these things happy are ye if ye do them.

In conclusion, if we wanted to be saved, we must do what God has

told us to do. If we do not obey the Spirit and disobey God, it is our penalty. Let us guard our eyes, our tongue, our hands and our feet, so that they may not cause us to break the Holy law of God. May we keep this body, which is the temple of the Holy Spirit, pure and undefiled is my prayer.

John W. Garrett
Hartford City, Ind.

NEWS ITEMS

APPRECIATION

Thanks to all, for your prayers that have reached the throne of God, in behalf of my illness at my home and at the hospital. Also for the sincere expressions through the get-well cards received. May God richly bless and reward you.

Sincerely Yours,
A. G. Fahnestock.

MANY THANKS

Bible Monitor renewals for 1961 are coming in good and also a number of New subscriptions. It is a help to us if you always include the correct address with the subscription. Scriptural material and any suggestions you may have for the Bible Monitor will be prayerfully considered. We certainly appreciated the many greetings and encouraging thoughts for the year ahead, during the past holiday season.

Editor

OBITUARY

Elder Howard Russell Dickey, son of Harland M. and Laura Karnes Dickey, was born April 25, 1890. He departed this life, at the Methodist Hospital in Rochester, Minn., on Dec. 23, 1960 after being there 12 days. He had been sick for nearly five years.

He is survived by his wife, Fannie; one son, Lowell of Dickinson, Texas; three daughters, Gladys Blandin of Emden, Ill., Freida Bathe of Bloomington, Ill. and Ruth Lancaster of San Diego, Cal.; also ten grandchildren; one brother and four sisters, all of Ohio. He was preceded in death by three sons.

He with his family moved from Ohio to Astoria, Ill., where they lived until 18 years ago, when they moved to Deer Creek, Ill. the present residence. Shortly after coming to Astoria he was installed as a minister in the Dunkard Brethren church and later ordained to the eldership, which office he held until his death. Bro. Dickey was loved by his church and will be greatly missed, as he was a faithful worker in the church until his health hindered him.

The scripture requested by him, to be used at his funeral was Numbers 23:10,19. Members of his congregation conducted the singing. Funeral services were conducted by Eld. W. S. Reed of Dallas Center, Ia. assisted by Bro. O. P. Harman of Astoria, Ill. Funeral was conducted

at the Endsels funeral home in Peoria, Ill.

Sent in by W. S. Reed.

LITITZ, PA.

On Nov. 20th Bro. Dale Jamison came into our Congregation for a two-weeks revival. We received many good sermons from the Word of God. On Thanksgiving day he reminded us of the many things we can be thankful for. May the Lord bless Bro. Jamison for his labors.

We were pleased to have Sister Jamison with us for the two weeks. Also for all the Brethren and Sisters from far and near, who attended our meetings. On account of illness some of our members were not able to attend. We had good weather all through the meetings, for which we were thankful.

On Dec. 20th we had our Council meeting. It was opened by singing Hymn 236, Bro. James Kegerreis read Psa. 133 and Bro. Paul Weaver led in prayer. Bro. David Ebling was re-elected elder-in-charge. Church and Sunday-school officers were elected for the coming year. Bro. Marvin Eberly led the closing prayer.

Susanna B. Johns, Cor.

"THE MYSTERY OF INIQUITY"

The "mystery of iniquity", What is it? Briefly speaking it is the spirit of Satan, the spirit of anti-christ. In

this article we wish to picture its origin. Then follow it throughout God's Word, to the time it shall be destroyed.

At the on-start we call your attention to the solemn fact that it is being manifested in the world today, to the extent, we believe it is nearing its manifestation in its fullness. Current events clearly indicate its gradual, yet swiftly approach toward its overthrow and doom.

In other words—the "Mystery of Iniquity" is that vast system of apostate religion, which is in opposition to true religion, the manifestation of God's righteousness among men. That apostate system of "religion" when tested by the Word of God is seen to be, but a counterfeit of the Church, which God has purchased with the blood of His dear Son.

That apostate system is so manifest in the world today, so prevalent that he who reads should know it. What do we mean? That system, must we say is prevailing, gaining or having superiority in force, influence, and efficacy, in the minds of the great masses of Christendom today. And to the extent that it is victorious in swaying the minds of millions of professed Christians, it is becoming efficacious.

This is becoming the most widely spread, most generally received, and adopted practice, prevailing in our time. This is a disease, a sin, an opinion, a wide spread rumor, or belief,

of great sentiment. One can scarcely pick up a daily news-paper, without noticing this great manifestation.

It is that of Church federation, a uniting of all religious sects, Jewish, Roman-Catholic and Protestant. They would suck in, so to speak, the true Church of Jesus Christ into this great apostasy, if they could.

At this point we wish to call attention to a clipping taken from our daily paper, the Great Bend Tribune on Dec. 30, 1960. By Jules Loh, associated press. And we (quote) "In the realm of religion, mark down the year 1960 as a paradox of turmoil and tranquility. This was the year of "the religious issue", and beneath the serious debate were manifestations of intolerance and bigotry. It also was the year Christianity visited Rome, and overshadowing the official courtesies was an unprecedented air of dialogue and unity. It was the year that gave birth to a new phrase: "kneel-in demonstration"; and the year that produced the first Negro cardinal. It was the year swastikas and anti-Jewish slogans defaced synagogues and public buildings; and the year rabbis preached sermons in 400 Methodist churches by invitation.

It was also a year of personal accomplishment. John F. Kennedy buried the notion, a Roman Catholic could not be elected president of the United States. There also were other names that made news; some of them familiar, others in the headlines

for the first time: Eugene Carson Blake, stated clerk of the United Presbyterian Church of the U. S. A., who proposed a merger of Methodists, Episcopalians, Presbyterians and members of the United Church of Christ. Billy Graham, who added a sixth continent to his worldwide evangelizing crusade with a 10 nation "Safari for Souls" in Africa. Archbishop Gunnar Hultgen, primate of Sweden's Lutheran Church, who abandoned tradition and ordained three women ministers. Aloysius Cardinal Stepinac of Yugoslavia, whose death cried out against Communist injustices, as eloquently as the prelate had in life.

But no names produced more startling religious news in 1960 than those of Angelo Giuseppe Roncalli, Pope John XXIII; and Geoffrey Francis Fisher, arch-bishop of Canterbury. Their Dec. 2 meeting in the Vatican was the first time the heads of the two ancient churches had set down together in 500 years, and marked the high point of a year sprinkled with other expressions of growing cordiality in the Christian community. Also in 1960 leaders of 171 Protestant, Eastern Orthodox and Anglican churches gathered in St-Andrews, Scotland, for the 11th. annual meeting of the World Council of Churches.

Their chief topic was church unity, and among other moves they drew up a code of behavior which would prohibit proselytizing one another's

members. The code awaits final approval at the 1961 meeting in New Delhi. What threatened to be the most divisive episode of 1960—the religious issue is the presidential campaign—may result in more understanding between Catholics and Protestants. A post-election survey of church leaders showed most felt the campaign inspired discussions provided a foothold for further conversation which inevitably will lead to a better understanding between the two groups". (Unquote.)

The writer only wishes to call attention to a few statements and ask a few questions concerning the above article. We see in this the unquestionable desire of all the larger groups of the religious world, including the World Council of Churches, to unite their forces into one great "State Church", under the head of the Pope. This idea of Christian Unity is the most popular idea in the religious world of today. They seem to want to force all Christendom into one, so-called Christian world-church and to compel all to fall in line with the rituals of that vast, false system of "Iniquity", which is none other than "MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH". Rev. 17:5

Dear reader how dare the true Church of Jesus Christ be led off and unite with this great apostate system

of iniquity? Did not Jesus warn us that "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Also read 1-Tim. 4:1-3. This great religious system is spiritual "Babylon". Let us find her origin and follow her throughout the ages. Her Origin. The Devil was her originator, when he worked in the heart of Cain, the son of Adam. Cain went out from the presence of the Lord and builded a city, after the murder of his brother Abel. This was the beginning of man's boasted civilization.

All the arts and sciences had their origin there. There were artificers in brass and iron. Trade and barter, the pursuit of the unrighteous mammon began there; and there too dwelt those who handled the harp and the organ. Music charmed the weary sons of Cain, as they sought to make themselves happy and this world attractive, apart from God. Such are the schemes of mankind today, trying to be happy in this world without God, trying to take away all the Creative power of the earth and the heavens, which belongs to God and trying to usurp authority and power from God.

The destruction of this system of Babylon, the schemes and works of man, will fall. And will make way for that which has been in the mind of God and promised through His prophets from the beginning of the

world. The great unrighteous mammon, which began with Cain went on until "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them", Gen. 6:5-7.

So in the days of Noe, God blotted out all the marks of this "iniquity" in the deluge, in the flood. But it is evident that Ham, the son of Noah, who was saved in the ark, had learned some of the same ways of the families of the wicked Cain. That in his family came about the same world-ordered system, through the Devil, a system apart from God took on a new beginning, but was the same old system of unrighteousness. Nimrod, builded a city and a tower, as we learn from the Word of God, and it became the mother-city from whence others went out and built a civilization, godless, selfish and God-defiant.

Men tried to build a tower that would reach from earth to heaven. What an imagination. God had to confuse their tongues, and make a Babel, of which Babylon sprung from. But was their imagination any more stupid than that of men in

Commercial Babylon today? Are they not trying to reach the moon, and to bore holes from the bottom of the sea, to the heart of the earth? Commercial Babylon of today will fall and come to nought, just as Babel fell, in the days of Nimrod.

That same Babylonian system eventually crucified the Lord Jesus Christ, the Son of God, and at the cross His "accusation was written" above Him in Hebrew, the language of religion, in "Greek" the language of culture, and in "Latin" the language of world-politics, the world as such arrayed against God and His Christ. This is the world which is to reach its culmination in Babylon the Great, symbolized by the seven hilled city of Rome, and which is, as we believe, that spiritual system of unrighteousness, "Spiritual Babylon" the "Mystery of Iniquity".

That old Babylon presided over by the greatest geniuses that earth has ever produced, only to be judged by God, because of its inveterate enmity to everything holy and its constant rejection of His beloved Son. The downfall of that religious system will prepare the way for the establishment of Christ's glorious Millennium kingdom and the reign of righteousness and peace, for which humanity has sighed for and longed for, for so long. Man's city, the city of unrighteousness must fall, to give place to the city of God, the new Jerusalem, which shall stand

for ever, our heavenly home.

We believe that the 24th. verse of the 18th. chapter of the "Revelation" reveals Rome as the inheritor of the mysteries of ancient Babylon. It is also a world-inclusive system of apostasy, of religion. Had man, not gone out from the presence of the Lord, this earth would never have been stained with human blood. Brotherhood and righteousness would everywhere have prevailed. Babylon, the "Mystery of Iniquity" therefore is guilty of all the corruption and violence that have darkened the history of the human race; it caused the death of the Christ of God Himself.

In conclusion let us read Foxe's "Book of Martyrs." And may grace be given to all to whom this message comes, to "Flee" from the midst of Babylon, and deliver every man his soul. In our next article on this subject we wish to show the prophecy of the development and manifestation of the above Satanic system of unrighteousness throughout the ages.

(To be cont.)

Bro. Wm. Root

Great Bend, Kansas.

THE PRICE SHE PAID

This world is a market; men and women are the buyers; everything has its price; Christ and Satan are the merchants.

Mother Eve ate the forbidden fruit and paid the price of being driven out of Eden and setting her

daughter's teeth on edge to the end of time.

School girls who instead of study, dance, dress, flirt, seek admiration, go to parties and fail in examinations, pay the price of scholarship.

Home girls who tire of quiet and simple pleasure with the old folks at home, plan a lark and go out on auto joy-rides with rich roues, attend theatres, and have wine-suppers, wake up late next morning in hell and pay the price of lost character.

Society women not content with the Bible idea of marriage based on love, who marry for the money, home and luxury a man gives, pay the price of being a Magdalen.

The married woman who ignores the Bible fact that the object of marriage is to set up a home in which the named woman and mistress and wife shall be exchanged for the word "mother", and who is criminally childless, pays the price of an abused body or prenatal murder.

The mother who thinks her babe divides her joy instead of multiplying her happiness and with little love for her child farms out the care of its body, education and soul to servant or tutor, pays the price in old age of loveless children, who early tramped on her feet, and later break her heart.

The wife and mother who is so busy with society, reform clubs, and wildcat philanthropies, cigaret smoking, wine drinking and gambling, euchre and bridge parties that she

is seldom home and thinks less of it and the household than everything else, pays the price in a careless or unfaithful husband and ignorant or vicious children.

The girl, woman, wife or mother who lives idly in pleasure or wickedly in sin with no thought of a cultivated mind or converted soul—ignoring the study of the Bible, attendance at church or companionship of Christians, pays the price of wrinkled face, ignorant mind, empty soul and aching heart when she grows old and looks into the face of her sick or dead.

To know the value of character more precious than gold, remember that God and not a monkey in a tree or the mud under your foot is your Father; and that his Son's work for you is more than marrying rich, petting a poodle dog or driving an auto. Millet's sketch is a sermon. A girl is bound fast to a stake in the sand; a full rigged ship sails by: birds of prey hover in the air overhead and the rising sea-tide curls about her feet, but she only looks up to heaven where her glorified soul is to be rewarded. This Scotch girl paid the price of martyrdom because she would bow to no head of the church except Jesus Christ.—

Sel. by Montez Sigler

HEAVEN

The subject of heaven differs from that of hell in nearly every respect. Its location is indicated as being up,

above us, while hell is indicated as being down, or below us. Heaven is revealed as a place of happiness, while hell is a place of torments. Heaven is a place for the righteous, to be with God. Hell is the abode of the wicked after death and the place of the devil and his angels. Heaven is the place and condition of triumph, and hell is the place and condition of ultimate defeat for all who are consigned there by the righteous judgment of God. Heaven is blessed with fruitfulness and life, with the river of life flowing, while hell is a place of burning, with fire that is unquenchable and no water for relief. Heaven is a life of union with God, and hell is final separation from God.

There are some similarities between heaven and hell. They are both spiritual locations and conditions. Men have speculated as to the location of them, but no man knows where they are placed. Both are inhabited by spirit beings now. Heaven is the abode of God and Christ and the angels, while the hades of flame contains those who, like the rich man, have had their good things in life and are now tormented, and the bottomless pit contains the demons which shall be let loose upon the earth. The angels that sinned are reserved in chains of darkness in hell awaiting their final judgment. Both heaven and hell are outside of the sphere of this physical life. Both heaven and hell are under the con-

trolling power of God. God has the power to sentence the disobedient and wicked to the judgment of hell where the devil and his angels are consigned. The devil may have power to destroy, but he has not power to deliver any soul or being from the final judgment of the lake of fire. Both heaven and hell are the expressions of the righteous judgment of God. Heaven is the reward of God for the righteous, and hell the final award for the ungodly.

There may be individuals who do not believe in heaven, even as there are those who do not believe that there is a hell. But there are many who accept the fact of heaven who deny the truth that the Scriptures teach concerning hell. That there is much reason to accept the existence of both heaven and hell is based upon the fact that Jesus taught the existence of both.

The Meaning of the Word

The term heaven is used first in Genesis 1:6-8, "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament heaven." The space between the waters, which lifted up the waters, or heaved up the waters, was called heaven. We call the space between us and the sky above us the air. We also call the

clouds above us heaven, and the stars above are also called heaven. In fact, everything that is lifted up above the earth is called heaven, and to this the Scriptures agree.

Astronomically, the heavens are vastly greater than the earth which is separated from the waters and worlds above the earth. The earth is one of the smaller satellites of the sun. Our clouds and atmosphere about us are very limited in extent in comparison with our own small solar system. But everything outside of our atmosphere and beyond our little solar world belongs to the things that are lifted up and above us, that is, to the realm of the heaven or heavens.

The Uses of the Word Heaven

"Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land earth; and the gathering together of the waters called the Seas", Gen. 1:9, 10. All that is not heaven is contained by and limited to the earth.

Another realm was added to the heaven when God said, "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the

day and the lesser light to rule the night: he made the stars also", Gen. 1:14-16. Thus the "space between" extended to the realm of the sun, moon, and stars, and all of the stars are included in this term; the universe is the limit of the starry heaven. "And God set them in the firmament of the heaven to give light upon the earth", vv. 17, 18.

Another phase of the heaven is expressed in the next order of creation. "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven", Gen. 1:20. The Hebrew translation would say, "And let fowl fly upon the earth, upon the face of the expanse of the heavens." The Hebrew uses the plural form for heaven in nearly every instance, signifying that God intended that we should understand that there is more than one heaven used in His revelation of creation. The fowl flying in the expanse of heaven would imply that they fly nearest to earth, in our atmosphere, not far above us. The heaven of the sun and stars are farther above, in a higher realm.

There is the heaven above the earth, to which the waters were separated. The firmament was between the waters above and the waters beneath. Gen. 1. In the days of the flood it is said, "The windows of heaven were opened, and the rain was upon the earth forty days

and forty nights", Gen. 7:11, 12. In Isa. 55:10, the prophet speaks of the rain and the snow coming down from heaven. It is under this heaven of the clouds and stars that we are to find our location, on the earth. This was the thought of Moses in his address to Israel. "I will begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven", Deut. 2:25. Absalom was caught by his head in the oak, and "was taken up between the heaven and the earth; and the mule that was under him went away", II Sam. 18:9. The son of David was suspended a short distance above the earth, and it was under the heaven of the clouds and sun.

Thus far the Bible describes the heavens of the fowls, the clouds, and the moon, sun, and stars. There is still another phase of heaven that is referred to more frequently in the Scriptures, because it is the more important. It is the heaven where God dwells. David refers more frequently to the heavens as the place of God's abode than any of the other writers. It is characteristic of him to refer to the exalted place and honor of God. Psalm 11:4 says, "The Lord is in his holy temple, the Lord's throne is in heaven." In the passages in all of the Old Testament writings the plural form of the word for heaven is used. In the books of Ezra and Daniel, the Chaldean form, which is singular, is used. But in

either case, the location of God is in a place by himself, and not in the air, nor in the clouds, nor in the heaven of the sun, moon, and stars. Moses declared, "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is", Deut. 10:14. Solomon uses almost the same expression, saying, "But will God indeed dwell on the earth? behold, the heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded", I Kgs. 8:27? The people of God have always believed in the omnipresence of God, as a Spirit who is everywhere present with His people. But they have also believed in the heavens in which God dwells as a place separated from all other habitations—one that is spiritual and invisible. No man has seen God at any time, and no one has seen the habitation of God except by a special revelation. Moses saw the pattern of things in heaven, so that he might construct the tabernacle for worship. Ex. 25:9. Moses, Aaron, Nadab, and Abihu, and seventy elders of Israel went up into the mountain and saw the Lord and His glory for a season. Ex. 24:9, 10. Only Moses went up unto God to receive the testimony which he later gave to Israel. Paul saw a special vision of the Lord and heard the revelation from the third heaven. John saw more of heaven and of the revealed purposes of God than did other men,

but much of what John saw had to do with things associated with the earth. The heavens of the sun, moon, and stars were affected by God's judgments. They were not in His realm of heaven. The air and the cloud heaven were also made to share in God's judgments, and they were not the abode of God whence the judgments came. God's heaven and His environment are separate from the realm of the heavens that belong to the earth and created things.

Isaiah's conception of the dwelling place of God is noted in Isa. 40:22: "It is he that sitteth on the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in." The heavens as we see them seemed to the prophet to be like a temporary dwelling place, while His abode is a fixed one above the heavens that belong to this world. David said, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth", Ps. 121:1, 2, but he also wrote, "Unto thee will I lift up mine eyes, O thou that dwellest in the heavens", Ps. 123:1. It was a common conception for the people of Israel to think of God as dwelling in the most holy place of the tabernacle, and that His abode was between the wings of the cherubim over the mercy seat. "Give ear, O

Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth", Ps. 80:1. God made provision for His presence with His people by meeting them in the most holy place (Ex. 25:22), but the abode of the Lord is in the heavens above.

Heaven as Used in the New Testament

There is nothing in the New Testament that would change the conception of the people of Israel from their faith that God dwelt in the heavens. There was no new or strange idea of God, or of His abode revealed or forced upon the people of Israel. The Christian belief in heaven is the same as that of the Old Testament. When the angel Gabriel came to Mary, he was "sent from God", Lk. 1:26. Matthew also records the event of the visit of Gabriel to Joseph, without questioning the source of this messenger. He came from God, from heaven. An angel of the Lord stood at the right side of the altar where Zacharias offered incense, and told him of the birth of his son, John. The angels, called the "heavenly host", announced to the shepherds the birth of "Christ the Lord." All of these apparitions were unquestioned and could have occurred in the Old Testament times as perfectly normal revelations of God from heaven.

At the baptism of Jesus a more unusual thing occurred, when "the heaven was opened" and the Spirit descended in the bodily shape of a

dove and abode on Him, and a voice came from heaven which said, "Thou art my beloved Son; in thee I am well pleased." Matthew's record says, "The heavens were opened." It is evident that it was more than the sky, or clouds, or the realm of stars, that stood aside to let the Spirit and the voice of God come forth. It was the abode of God that was opened to the consciousness of men. John said, "I saw and bare record that this is the Son of God" Jno. 1:34. Luke 3:21, 22; Matt. 3:16, 17.

The heavenly introduction was essential to the beginnings of the life of Jesus on earth. His ministry was not that of a rising prophet, or the beginning of the work of a great teacher. There were many who posed as prophets and teachers, who came from among men. But Jesus came from heaven and from God, and hence the evidences of a heavenly nature that persuaded men that He came from God. Great men are supposed to be born under the influence of favorable constellations. The stars are their guides in life. But Jesus came as the son of God from the heaven of God, above the heavens of the sky and stars. His life differed from that of all men—greater than all great men—because He came from above the heavens that He created and controlled, and not from beneath the stars to be influenced by their supposed benign influence.

Jesus was declared to be the Son of God by the voice of the Father. After His introduction to the world He was declared to be the Son of God by the works which He did, such as no other man ever did, and none have since accomplished such miracles as He performed daily.

In the Sermon on the Mount Jesus referred to heaven and the kingdom of heaven seventeen times. Frequently He referred to God as the Father in heaven. In Matt. 24:30 Jesus told of the sign of the Son of Man in heaven and of His coming in the clouds of heaven. In John 6 Jesus called Himself the bread which came down from heaven, also saying in verses 38, 42, "I came down from heaven." These passages are cited for the purpose of showing that Jesus came from God and from the location where God is. It is to that place that Jesus has also returned. It is to the heaven of God and the angels, where God and Christ are, that the saints will be gathered. "In my Father's house are many mansions: . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

The Three Heavens

There are two heavens which are spoken of directly as having been created. The first one is that of the earth and the things associated with the earth. The firmament, between the waters which were below and

the waters which were above the earth, was called heaven. The air in which the fowls fly is called heaven. Where the winds blow and the clouds move is also of the same earthly heaven, for the four winds belong to heaven, and the rain descends from heaven. This is the earthly heaven.

The second heaven is also a part of the creation, for it includes the sun and the moon and the stars. "In six days the Lord made heaven and earth." This part of creation is frequently referred to as the sidereal heavens, related to the stars. This group of heavenly bodies is so vast that no earthly instrument has ever reached its limit. Many years ago men grouped it into its various constellations, such as Job knew. But the wisdom of God in creation has defied even the deepest searchings of science. The scientists have found it necessary to subdivide the heavens into other groups, each containing worlds in themselves so vast that our little earth, of which God took account, even to the extent of surrounding it with so much of His glory and grandeur, has shrunk to an infinitesimal particle of dust. Yet our earthly heaven is a part of the great sidereal heaven.

Where is the celestial heaven? Our only answer must be, It is where God is, and from whence Christ came, and from whence God, has sent His angels who minister

to the saints and perform their functions as servants of God and of Christ. Various deductions have been made from certain passages of the Scripture presuming to locate heaven somewhere in the midst of the starry universe. But these may only be conjectures. If the heaven of God's presence is only a part of the universe of His creation it is smaller than the created things. If His heaven is in the midst of His universe, then somewhere amidst the galaxies of this created realm God is located in invisibility. Let the abode of God be even greater than His creation: it would bring no dishonor to Him. Some day the heavens which now are, and the world in which we dwell, shall pass away. "Heaven and earth shall pass away, but my words shall not pass away." The heaven of God's dwelling place will remain when the heavens shall be rolled up like a scroll and the elements shall melt with fervent heat.

The new heaven and the new earth shall be brought into existence by the providence of God for the saints of the earth. There is this threefold manifestation of heaven as used in the Scriptures. There are better things in God's plan than the glory of these terrestrial and celestial things with which the saints have to do. There are heavenly relationships possible and heavenly glories to enjoy. Heaven means more to the Christian than location.

To Be Continued.

New Years Day

Joshua 24:1-15 (verse 15).

Today begins a year for all of us. A year doubtless to be fraught by many a danger and filled with many a blessing. The majority of both pitfalls and benedictions will be presented to us in disguise.

We shall need to look constantly to our divine Shepherd to distinguish for us into which category each package falls. Only thus shall we be enabled to choose the good and reject the bad. Life consists of choices, and eternity alone can reveal whether we have chosen for God or self.

Sel. by Sister Jeanette Poorman

Father of all,

Your name we bless,

For all good things

That we possess.

For dreams and hopes

That fill the soul,

For struggling toward

Some shining goal,

For every little

Joy that clings

Around life's simple

Homey things.

Father of all,

Our praise we send,

To You, our best

And truest Friend.

We bless You for

The kindly yield

Of stretching plain,

Of wood and field

And be our portion

Great or small,
We love and thank You
For it all.

SUNDAY SCHOOL LESSONS FOR FEBRUARY 1961

PRIMARY LESSONS

Feb. 5—The Children's Song. Luke 19:28-40, Psa. 95.

Feb. 12—Friend To Zacchaeus. Luke 19:1-10.

Feb. 19—Jesus' Story of a Sheep. Luke 15:1-7.

Feb. 26. Two Good Hands. Matt 4:23; 12:9-14.

ADULT LESSONS

Feb. 5—All Justified by Faith. Rom 3:19-31.

1—How did vain deeds of the law compare with faith in Christ?

2—How is Faith a law as stated in verse 27?

3—How were the people under the law justified?

4—If faith establishes the law must we obey the law?

Feb. 1—The Promise Made Through Faith. Rom. 4:1-25.

1—Are we to understand from this scripture that works are unnecessary?

2—Under what conditions will the Lord not impute our sins?

3—Is the promise sure to the descendants of Ishmael?

4—Why are faith and hope so important in obtaining God's promise?

Feb. 19—Sin Through Adam, Life Through Christ. Rom. 5:1-21.

1—What is the result of being justified by faith and how does it come about?

2—Under what conditions can we glory in tribulation?

3—Was there no hope for those who lived between Adam and the giving of the law?

Feb. 26—The Wages of Sin, and the Gift of God. Rom. 6:1-23.

1—What does the resurrection mean to those that are crucified with Christ?

2—If we are tempted to sin, is it a sign that we have not truly died with Christ?

3—Why is God's greatest gift so often rejected, while material things are valued so highly?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR FEBRUARY 1961

DIVINE PROTECTION

Memory verse, II Chron. 16:9,

"For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly, therefore from henceforth thou shalt have wars".

Wed. 1—Eph. 6:10-24.

Thur. 2—Psa. 125.

Fri. 3—Zech. 2.

Sat. 4—Luke 21:5-24.

Memory verse, Psa. 34:7. "The

angel of the Lord encampeth round about them that fear him and delivereth them."

Sun. 5—Psa. 91.

Mon. 6—Gen. 35:1-15.

Tues. 7—Rev. 7.

Wed. 8—Exo. 23:20-33.

Thurs. 9—II Sam. 5:17-25.

Fri. 10—II Chron. 32:1-8.

Sat. 11—Jno. 16:17-33.

Memory verse, Exo. 14:14, "The Lord shall fight for you, and ye shall hold your peace".

Sun. 12—II Chron. 16:7-14.

Mon. 13—Psa. 31:9-24.

Tues. 14—Prov. 2.

Wed. 15—II Tim 4:1-18.

Thurs. 16—Deut. 33:26-29.

Fri. 17—Matt. 6:19-34.

Sat. 18—Luke 12:1-12.

Memory verse, Psa. 125:2, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever".

Sun. 19—II Chron. 20:20-30.

Mon. 20—I Peter 5:1-11

Tues. 21—II Tim. 1.

Wed. 22—Heb. 13:1-13.

Thurs. 23—Matt. 21:12-22.

Fri. 24—Luke 4:16-32.

Sat. 25—Luke 10:1-24.

Memory verse, Psa. 91:4, "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler".

Sun. 26—Exo. 14:10-31.

Mon. 27—II Kings 6:8-24.

Tues. 28—Dan. 6:10-23.

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No. 3

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

SAVE THIS ISSUE

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CHRISTIAN DUTIES

"For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having gifts differing according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; be that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth

mercy, with cheerfulness. Let love be without dissimulation", Rom. 12:4-8.

Many thoughts could be gathered from this chapter or even from these few verses of this chapter, but we wish to notice only a few. It is easily seen that we are many and in many ways different from others. However, we are in one body, Christ Jesus. Though we are each a part of this body, we are different and perhaps each have a different work to do. But we each individually have work to do for our Lord and whatever it is we should do it heartily and willingly. Yet we are so closely connected, one with the other, in Christ that, "Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it", 1 Cor. 12:26.

We each have christian duties to do and we should do them with our might. Christ's Kingdom is honor and glory, it will be filled with obedient followers, and if we fail to do our duty someone will take our place and our honor. Our opportunities and privileges are many,

throughout a lifetime, more than what we realize. Each of these must be prompted by, love for one another, just as Christ loved us and gave His life for us.

As intelligent human beings and as free to choose the main parts of our life, we should avail ourselves of every aid to christian service and apply ourselves wholly towards the details of service. As we think of helps to live and fulfill our obligations we shall try to think of the most important, the Bible naturally comes first; second is a good Concordance so that we can find in the Bible, the verse or quotation which we are looking for; third is a sincere desire to learn the details of Christ's teachings and our humble, prayerful, submission to them. Also a member of helps are: a good dictionary that we may understand the language; church history is important to see just how others have served with similar problems as we have; the Minutes of General Conference are very important for us to have and study, that we may know the ways in which the church is trying to carry out the teachings of the New Testament; church statistics and information such as the Feb. 1st issue of the Bible Monitor keep us abreast of the church at work; and also various opinions of leaders and scholars, especially those of the past, cause us to meditate and look at the various teachings of the New Testament in a

broad sense.

The salvation of our Soul is a lifetime occupation, not only for our individual time and efforts to live God's Will, but also for the effect it might have upon those with whom we come in contact with. Not everyone is blessed with the same opportunities and not everyone has had the Gospel foundation in life which we have had. In a sense it is our duty to be our brothers keeper. We, the body or the church, are commanded to go, teach, practice and make disciples for Christ. In what way am I thus helping the body, certainly if I cannot do a certain thing, I do have some talent with which I can help the body to fulfill its obligations.

—o— "THE MYSTERY OF INIQUITY"

— Part Two

Iniquity in man originated with that old serpent, who is the Devil and Satan, Rev. 20:2. The serpent was a beast of the field, more subtle than any beast of the field, which the Lord God had made. He is symbolized by the prophet Ezekiel, where he uses King Tyrus as a symbol of his perfection and beauty. He says "Thou hast been in Eden the garden of God; every precious stone was thy covering," etc. The prophet then gives a description of his beautiful covering. Ezek. 28:13; Then he uses another symbol of him in verses 14

and 15; likening him to the "anointed cherub", or living spirit. "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee".

Dear readers here is the spirit of iniquity, that was found in the "serpent". And Christ said in His "Revelation" that, that "old serpent is the devil and Satan." Iniquity was found in the Devil, who tempted the first man and woman to sin causing iniquity in them, Gen. 3:1-7.

Let us look at "iniquity", What is it? First "iniquity is injustice, or unrighteousness, a deviation from rectitude". We speak of the two forces in the word, right and wrong. It is right to obey God's Word, it is wrong to disobey His Word. God gave man the right to choose, and he chose the wrong, and became unrighteous. He could have chosen righteousness, instead he chose iniquity.

Is that choice which Adam and Eve chose, which all wicked men and women have chosen a mystery in itself? Why should one chose sorrow, pain, sin, anguish and death and in the end eternal punishment and damnation, when they could choose, peace, contentment,

joy, happiness and eternal life and bliss? Is it not a mystery, when one chooses the former? "Iniquity", second is "a particular deviation from rectitude; it is sin, crime; wickedness, any act of injustice". Let us all meditate on this definition.

Why does the human race choose iniquity? Because their carnal nature became sinful, enmity against God and the human heart must be changed from a carnal nature to a spiritual nature. In choosing "reconciliation" to God through the redemption of His Son, one crucifies that carnal nature and he no longer chooses iniquity. "What is man, that he should be clean? and he is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?" Job 15:14-16.

These verses explain our above thoughts. We bring them to show that iniquity has been in the natural man ever since the fall. From the time that Cain went out from the presence of God, and from the time that Nimrod went out and builded a city, a civilization apart from God, on down through the ages, that Babylonian system of sin has manifested itself in the human race. Not only has it manifested itself among the nations of the world, all

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nations apart from God's chosen people Israel, but manifested itself in Israel as well. David said in Psalms 53:1, "The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity there is none that doeth good." "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope". Isa 5:18.

Iniquity has brought crime and blood-shed upon the human race, from the time Cain slew his brother Abel, to the present time and will especially bring persecutions, tribulation and bloodshed upon the nations in time to come. Ezek. 9:9. "Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city

full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not". War, bloodshed, sin and wickedness prevailed in the earth, from the days of Ham to the days of the king Nebuchadnezzar, neither did it cease there, but has been manifested all through what we call "Gentile" Dominion, what is known as the "Gentile age".

King Nebuchadnezzar had a dream, he saw a great image. God's servant Daniel interpreted that dream, to the king. His interpretation of that "Great image", together with Daniel's following dreams and Christ's "Revelation" to the apostle John, helps us to understand the meaning of Nebuchadnezzar's image. The revelation Daniel gave to the king was this "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory". Dan. 2:37. "And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given unto thine hand, and hath made thee ruler over them all. Thou art this head of gold" verse 38.

Then the following verses of the interpretation show that there would be three following kingdoms, or Empires arise, represented by the "Great image". Verse 40 says "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and sub-

dueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. We only desire to give the reader a brief sketch of this prophetic outline, to help you to understand our subject and to follow the course of "Mystery Babylon" from the beginning of the "Babylonian Empire" under king Nebuchadnezzar, down through the ages and on through to the end of the Gentile Dispensation, the end of the Gentile age, till "the fullness of the Gentiles be come in" Rom. 11: 25.

Gentile Dominion began with Nebuchadnezzar and will end when Christ comes to earth, as we understand. So, we can not follow Babylon in detail from the days of Nimrod, to the days of Nebuchadnezzar, but as stated above iniquity abounded all through these days. Now let us notice how that wicked Babylonian system, which is so clearly manifested, throughout the past ages and especially under the power of the fourth beast of Daniel, pictured so clearly by the Word of God as the "Roman Empire".

Before we notice the working of that power, that evil system, yet to be manifested in the end time of this world, which we believe is nigh at hand, and is slowly creeping upon the world, in the manifestation of the world-church, let us pause and consider its manifestation at the time of king Herod, when the Christ-child was born in Bethle-

hem. Our thought is that an evil spirit was in Herod, the spirit of antichrist, which is also the mystery of "iniquity", which will be manifested in the "beast", man of sin" of the last days, the power of Satan exercised by the "beast" upon the saints, which we believe will be headed by the power of Rome, or under the revised Roman system.

Herod, possessed by the power of that old Babylonian system, stood before Israel, of whom Christ was born, ready to destroy the Christ-child, as soon as He was born. We remember Herod's cruel edict, in causing the children to be slain, under two years of age, which brought sorrow to many a mother's heart. Matt. 2:16-19, "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."

The same Satanic spirit, which was in Herod, the spirit of iniquity crucified the Lord of glory. We have traced that Babylonian spirit

to the birth of Christ. Dear reader we are only giving you a brief sketch in these articles of this wicked, cruel system of iniquity, the spirit of "Mystery Babylon" which shall be overthrown in the last days. It is impossible to give you a detailed account of it, in our study, however this outline we hope will help you to study for yourselves the "Mystery of Iniquity".

We turn now to the apostle Paul's account of this mystery of iniquity which will be manifested, under the power of the Adversary, before the return of our Lord's second coming. 2 Thess. 2:3-10. "Let no man deceive by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." We desire to analyze these verses in detail, verse by verse. Paul was referring to what he has mentioned in verses one and two of this chapter, that is the coming of Christ at the gathering of His saints, and the day of Christ at His "Revelation", or His coming back to earth. He is writing of the withholding, or holding back of that day, at this point we emphasize the thought that it is God the Father, who is withholding that day, it is He and He alone who knows the day and the hour of that coming. Christ said so. How merciful has been His Divine delay, as He has spared time for the sinner to prepare to meet Him. Sinner friend

how can you meet Him in your sins?

The verse under consideration says "brethren" don't let any man deceive you, that day will not come before there is, or except there come a falling away first, these are our own words. STOP, consider has that time come? What kind of falling away did Paul mean? Does he not mean a falling away of the true faith of the Gospel? Are you and I so spiritually blind that we can not see this falling away? Are we not living in a luke-warm period of the Church age, and that in a time of spiritual drouth?

God help us, we are so pitifully small in number, and so luke-warm, where, O where are the "overcomers?" Surely we have entered the Laodicean period, it may be later than you think. Think of practically all the larger churches, at least, trying to federate with just anything that names the name of Christ? Yes surely the falling away has past. But Paul says something more", and that man of sin be revealed, the son of perdition". Consider the fulfillment of prophecy and the current events of today, think seriously NOW. How long would it take, or will it take for that old "beast" to manifest himself? We think just a few weeks or months for organization of his heads.

Without a doubt in our mind this "man of sin" will be the first

"beast" 'of Rev. 13:1-2; Who will rise up out of the sea of human kind, the sea of the nations, and declare himself, as the "Messiah" of Israel and the God of this world.

Verse 4, "Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, showing himself that he is God" This verse tells us what he will do when he manifests himself: Daniel also has revealed the same, of which we will point out later. How long will it take for all Israel to come together, and build the prophetic temple, so this Scripture can be fulfilled. Not so long we think.

That time will come, may God help us all to be ready to witness for Him, when that time comes.

We must leave the rest of this explanation of Paul's account for another article.

Br. Wm. Root,
Great Bend, Kans.

E. SELF CONCEIT

1. A man wrapped up in himself makes a very small parcel.

2. He who stands high in his own estimation is still a long, long way from the top.

3. A man who has a good opinion of himself is usually a poor judge of his needs.

4. Big jobs usually go to the men who prove their ability to out-grow smaller ones.

5. The Lord loves a cheerful giver until he brags about it.

6. The man who has begun to live more seriously within, begins to live more simple without.

7. The less people speak of their greatness the more we think of it.

8. The minds of some people are like concrete, thoroughly mixed and permanently set.

9. When God gets through with you, you will say, "Who am I" instead of saying, "look who I am."

10. A little contentment is better than contention.

11. A wind of anger blows out the lamp of the mind.

12. Your heart is the main-spring of your tongue.

13. The middle letter of pride is I.

14. Anything with two heads is deformed, even a church.

15. If you are puffed up you will have a blow-out.

16. A ship is in the water, but if the water gets in the ship it will sink.

17. Some people create vacuum in their heads by over-working the built-in blower attachment.

18. Convince a man against his will and he is of the same opinion still.

19. Some christians are like a catfish, after taking the mouth and head off you do not have too much left.

20. If you are too big to do little things, you are too little to be trust-

ed with big things.

21. One must either deny Christ, or else deny himself for Christ.

22. Unconsciously some people condense a great many words into a few thoughts.

23. Some people seem to think they are big-shots because they are always exploding.

24. A young man in a debate got angry and cried out, "I want you to know I have the A. B. degree". A quick reply was offered, "Sit down my son and I will teach you the rest of the alphabet".

25. Self justification is like an ostrich sticking his head under the sand.

Gathered and compiled by A. G. Fahnestock, R. 4, Litiz, Pa.

The next will be listed under Deception and Discouragement.

NEWS ITEMS

OBITUARIES

CLARA ELLEN LORENZ

The second oldest child in the family of seven children, born to Joseph and Anna Kendall of near Plevna, Howard County, Ind., Aug. 14, 1889. After eleven months of suffering she departed this life to be with her Lord, Dec. 29, 1960, age 71 years, 4 months and 15 days.

She was married to Peter Lorenz Sept. 7, 1907, who departed from life in 1945. To this union were born nine children. Two, Leona and Nancy preceeded her in death

Surviving are: Raymond, of Goshen; Mrs. Ann Opal Salee, Kokomo; Paul, of Dallas Center, Ia.; Mrs. Naomi Surbey, of Amboy; Peter, Jr., of Amboy; Mrs. Almeda Strayer, of Converse and Mrs. Elma Parker, of Peru.

On Feb. 9, 1955 she was married to George Lorenz, who lived near Plevna, Howard County. She lived most of her life in Miami, Wabash and Howard Counties of Indiana. Besides her children and husband he leaves to mourn her departure: one sister, Mrs. Nancy Hostetler; three brothers, Earl and Oscar, of Greentown, and Harry, of Wyandotte, Mich.; one step-son Leander Lorenz, of Wabash; 27 grandchildren and 15 great-grandchildren.

Early in life she saw need of making the choice of lifes fullness, as revealed in Jesus Christ and so made choice of Jesus as her personal Savior and Lord of life. She made choice of the Dunkard Brethren church as her church home, for fellowship and spiritual growth. She was true to this faith and lived in its spirit, love, hope, humbleness, accepting its task cheerfully.

She will be remembered by her family as a kind and loving Mother, by her church as a faithful witness to its faith, and in the community as a good neighbor.

Sequence

After the sea, the harbor;

After the storm, the calm;

After the road, the arbor;

After the bleeding, balm;

After the gladness, weeping;

After the bloom, the clod;

After the labor, sleeping;

After the sleeping,—God.

Sister Lois Chupp, Cor.

ALAS.

The curtain falls again and the brightness took morning wings on Thurs. morning at 4 A.M. to meet her loving Lord and Savior, where her spirit has been anchored for these many years. Her work on earth is done, peaceful rest and a glorious home she has won. Waiting for the voice of the Archangel and the trump of God, and the dead in Christ shall rise first.

We pray that we will be in that number and enjoy that great Supper together as one family. That will be the beginning of real happiness. Sister Clara and I lived in sweet fellowship for almost six years, until sickness and death entered our home. It brought much sorrow to this aged brother. But he did not lost any drop of love, for his Lord and Savior and beloved wife. We traveled lifes pathway together for almost six years, sharing each others joys and sorrows. A voice we loved is stilled. A place is vacant in the home which never can be filled.

I am so grateful for my neighbors, friends, brothers and sisters far and near. I am so grateful for what they have done for me and

the many greetings of sympathy. I feel like I can never repay only through God's grace and prayer. Thanking you all for your kindness and help. The grace of our Lord Jesus Christ be with you all. Amen.

Bro. George Lorenz,

R. 2, Greentown, Ind.

JONAH HEROLD

The son and only child of Bro. and Sister Johnnie Herold was born July 6, 1960, near the Torreon Navajo Mission, Cuba, New Mexico. Jonah died the evening of Nov. 30, 1960, at the tender age of four months and twenty-four days.

Funeral services were held at 1 p.m. in the Mission church by Bro. Paul Byfield, assisted by Bro. David Skiles. The body was laid to rest in the Mission cemetery.

Our lips cannot tell how we miss him

Our hearts cannot tell what to say.
God alone knows how we miss him
In a home that is lonesome today.

Sister Mildred Skiles.

SOMETHING TO THINK ABOUT

A man is known by the company he keeps and avoids.

A clean head does not mean much unless we have a clean heart.

Do not have your concert first, then tune your instruments afterwards. Begin the day with the

Word of God and prayer, get in harmony with him first of all.

Many forget God all day and then ask Him to remember them at night.

Gossip is sometimes that which goes in both ears and comes out the mouth greatly enlarged.

To love to preach is one thing, to love those to whom you preach is quite another thing.

Before you put your tongue in high gear, be sure your brain is running.

Sel by Sister Blanche Eberly.

PRINTED MATERIAL

The following Dunkard Brethren publications are available to anyone, from the Boards listed:

GENERAL MISSION BOARD

Rites and Ordinances, 90 pages by Alexander Mack 40c or \$4 doz. postpaid.

The following tracts are free:

Do you want Salvation?

Plain Dressing.

Our Speech.

What Shall I Do With the Commandments of Jesus?

The Lord's Supper.

Bible Teachings.

The Brethren's Card.

Triune Baptism.

The Service of Feetwashing as a Religious Rite.

The Doctrine of the Prayer Veil.

PUBLICATION BOARD

Bible Monitor (semi-monthly)

\$1 per year

Brethren Hymnal (heavy back)
\$2 ea. \$21 doz. postpaid

Church Manual .30

The Bible Outline .45; \$5.10 doz.

The Old Testament History
.55; \$6:00 doz.

The New Testament History
.60; \$6:50 doz.

No charge for following:

Polity Booklet.

Instruction for Applicants

Baptismal Certificate Blanks.

Church Letter Blanks.

Credential Blanks

FIXED COMMUNION DATES

Last Sun. April—Bethel, Pa.

Last Sat. April—Grandview, Mo.

First Sun. May—Waynesboro, Pa.

First Sat. May—Eldorado, Ohio.

Third Sa. May—Berean, Va.

Third Sat. May—West Fulton, O.

Third Sun. May—N. Lancaster, Pa.

Fourth Sun. May—Shrewsbury, Pa.

First Sat. Aug—Broadwater Chapel, Md.

Sat. before 4th Sun. Aug—Swallow Falls, Md.

First Sun. Sept.—Vienna, Va.

Third Sat. Sept.—Midway, Ind.

Last Sun. Sept.—Mt. Dale, Md.

First Sun. Oct.—Walnut Grove, Md..

2nd Sun. Oct.—Mechanicsburg, Pa.

Third Sat. Oct.—Berean, Va.

Third Sun. Oct.—N. Lancaster, Pa.

4th Sat. Oct.—Englewood, O.

Last Sun. Oct.—Bethel, Pa.

First Sun. Nov.—Shrewsbury, Pa.

Congregation:	Name and Address	Exchange Number
Bethel, Pa.—	David F. Eblings, Bx. 26, Bethel, Pa.	Frytown 116R11
Dallas Center, Ia.—	Orville Royer, Dallas Center, Ia.	Dallas Center 4288
Broadwater Chapel, Md.—	George Dorsey, Bx 366, Salisbury, Pa.	Salisbury MO 2-4816
Eldorado, O.—	Jacob Gibbel, R. 1, Arcanum, O.	West Manchester OS 8-6856
Englewood, O.—	Ezra Beery, R. 1, Union, Ohio	Englewood TE 6-5530
Goshen, Ind.—	Floyd Swihart, 1903 W. Clinton St., Goshen, Ind.	Goshen KE 3-3357
Pleasant Home, Cal.—	Elmer Ruff, R. 1, Bx. 606, Ceres, Calif.	Modesto KE 7-103f
Pleasant Ridge, O.—	Loyal H. Martin, Pioneer, Ohio	Pioneer 2026
Plevna, Ind.—	Clarence Surbey, R. 1, Amboy, Ind.	Amboy EX 5-7420
Lititz, Pa.—	A. G. Fahnestock, R. 4, Lititz, Pa.	Lititz MA 6-2349
McClave, Colo.—	Warren Smith, R. 1, McClave, Colo.	Hasty 2231
Mechanicsburg, Pa.—	Ray S. Shank, 216 W. Marble St., Mechanicsburg, Pa.	PO 6-4392
Midway, Ind.—	Mrs Paul L. Morphew, R. 5, Wabash, Ind.	Wabash 1821j
Mountaindale, Md.—	Joshua Rice, R. 3, Frederick, Md.	Frederick MO 3-5030
Mt. Jackson, Va.—	Roscoe Q. E. Reed, R. 3, Riner, Va.	Christiansburg EV 2-2508
Newberg, Ore.—	Galen B. Harlacher, 404 Columbia Dr., Newberg, Ore.	Newberg JE 8-2033
Orion, Ohio—	Paul R. Myers, Bx. 117, Greentown, Ohio	N. Canton HY 9-6080
Quinter, Kans.—	Newton Jamison, 512 Garfield, Quinter, Kan.	Quinter PL 4-3433
Shrewsbury, Pa.—	Howard W. Myers, R-3, York, Pa.	York 4-77812
South Fulton, Ill.—	Oscar P. Harnan, R. 1, Industry, Ill.	Industry AL 4-2933
Swallow Falls, Md.—	Zenas L. Mellott, R 2, Oakland, Md.	Oakland DE 4-4048
Viena, Va.—	Lewis B. Flohr, Bx. 236, Vienna, Va.	Vienna WE 8-6913
Walnut Grove, Md.—	Ord. L. Strayer, 101 Mill St., N. E. Vienna, Va.	Vienna WE 8-6965
Waynesboro, Pa.—	Howard J. Surbey, R. 2, Taneytown, Md.	Taneytown PL 6-6476
West Fulton, Ohio—	W H. Demuth, 23 Hillcrest Ave., Waynesboro, Pa.	Waynesboro 365R
Winter Haven, Calif.—	Charles Leatherman, R. 1, Wauseon, Ohio	Tedrow 296
	Donald Ecker, R. 1, Bx. 560A, Beaumont, Calif.	Beaumont VI 5-2700

MINISTERIAL LIST

- Bashor, W. E.,
 Bx. 826, Turlock, Calif., E.
 Bowman, T. I.,
 Port Republic, Va., E.
 Blocher, Paul D.,
 R. 1, Union, O. E.
 Broadwater, Jonas,
 Swanton, Md., E.
 Brubaker, David,
 R. 1, Bx. 250, Beaumont, Calif., M.
 Byfield, Paul,
 Bx. 116, Cuba, N. Mexico, M.
 Carpenter, Wm.,
 Petersburg, Mich., M.
 Dayhoff, Guy W.,
 R. 1, Littlestown, Pa., M.
 Demuth, W. H.,
 23 Hillcrest Ave.,
 Waynesboro, Pa., E.
 Dorsey, George,
 Box 366, Salisbury, Pa., E.
 Ebling, David,
 Bx. 26, Bethel, Pa., E.
 Ecker, Donald R.,
 R. 1, Bx. 560A, Beaumont, Cal., M.
 Fahnestock, A. G.,
 R. 4, Lititz, Pa., E.
 Flora, Joseph E.,
 Dallas Center, Ia., M.
 Flory, Elden,
 603 State St., Hart, Mich., M.
 Flory, Harley,
 R. 4, Defiance, Ohio, M.
 Flohr, L. B.,
 Bx. 236, Vienna, Va., E.
 Garst, Sam J., R. 3, Bx. 480
 Modesto, Calif., M.
- Gunderman, H. M.,
 R. 2, Goshen, Ind., E.
 Haldeman, Millard S.,
 Quinter, Kans., E.
 Harlacher, Galen,
 404 Columbia Dr.,
 Newberg, Ore., E.
 Harman, Oscar Price,
 R. 1, Industry, Ill., M.
 Harris, Otto,
 Antioch, W. Va., E.
 Hostetler, Vern,
 R. 3, Montpelier, Ohio, E.
 Jaminson, Dale E.,
 Quinter, Kans., E.
 Jarboe, H. I.,
 Bx. 604, Grandview, Mo., E.
 Johnson, H. Edward,
 R. 5, Wauseon, Ohio, E.
 Kegerreis, James,
 R. 1, Richland, Pa., E.
 Keller, A. B.,
 R. 1, Lebanon, Pa., E.
 Keeney, Lawrence
 R. 4, Lititz, Pa., M.
 Klepinger, Benjamin S.,
 R. 2, Brookville, Ohio, E.
 Koonas, Emmanuel,
 1941 Orville Rd., Hatfield, Pa., E.
 Leatherman, Charles,
 R. 1, Wauseon, Ohio, M.
 Mallow, Owen,
 Clearville, Pa., E.
 Mellott, Homer,
 440 Maple Ave., W., Vienna, Va. M.
 Mellott, Z. L., R. 1,
 Oakland, Md., E.
 Miller, Clyde J.,
 437½ E. Wilson St., Bryan, O., E.

- Myers, Howard E.,
R. 3, York, Pa., M.
- Myers, Paul R.,
Bx. 117, Greentown, Ohio, E.
- Ness, Jacob C.,
R. 2, York, Pa., M.
- Parker, Herbert,
R. 3, Troy, Ohio, E.
- Pease, Walter C.,
Quinter, Kans., M.
- Reed, D. Paul,
R. 3, Bx. 108, Riner, Va., E.
- Reed, Hays,
1433 Overholtzer Dr., Modesto,
Calif., E.
- Reed, Ray,
R 1, Dallas Center, Ia., M.
- Reed, R. Q. E.,
R. 3, Riner, Va., E.
- Reed, W. S.,
Dallas Center, Ia., E.
- Reinhold, Benjamin,
R. 1, Mt. Joy, Pa., E.
- Replogle, George E.,
R. 1, West Milton, Ohio, E.
- Rice, Joshua,
R. 3, Frederick, Md., E.
- Robbins, J. P.,
Bx. 34, Potsdam, Ohio, E.
- Roesch, Melvin C.,
Slanesville, W. Va., E.
- Root, Wm., 1612 Morphy,
Great Bend, Kans., E.
- Royer, Orville,
Dallas Center, Ia., E.
- Rush, Harley, Amboy, Ind., M.
- Schultz, Clyde,
223 S. Minerat, Turlock, Calif., E.
- Senften, Lester, 9730 Middlebranch
Rd., NE. North Canton 20, O., E.
- Shaffer, Frank D.,
R. 3, Greencastle, Pa., M.
- Shank, Ray S.,
216 W. Marble St.,
Mechanicsburg, Pa., E.
- Shumake, L. A.,
Louisa, Va., M.
- Skiles, Daniel C.,
P. O. Bx. 116, Cuba, N. Mexico, M.
- Skiles, David L.,
P. O. Bx. 116, Cuba, N. Mexico, M.
- Smith, Warren C.,
McClave, Colo., M.
- St. John Dean,
R. 1, Bryan, Ohio, M.
- Strayer, Ord.,
101 Mill St., NE, Vienna, Va., E.
- Surbey, Clarence,
R. 1, Amboy, Ind., M.
- Surbey, Howard J.,
R 2, Taneytown, Md., E.
- Swallow, James F., 6560 Sonoma
Mt. Rd., Santa Rosa, Calif., E.
- Swihart, Floyd T.,
1903 W. Clinton St.,
Goshen, Ind., E.
- Swihart, Roy J.,
R. 2, Goshen, Ind., E.
- Taylor, Addison,
R. 1, Buffalo Mills, Pa. E.
- Withers, E. L.,
Newberg, Ore., E.
- Weaver, Paul C.,
R. 1, Bethel, Pa., M.
- Wertz, Emery,
McClave, Colo., M.

DUNKARD BRETHREN DEACONS

Armstrong, Ellis
Beck, Aaron
Beeman, Edward
Beeman, Oscar
Beery, Ezra
Beery, William
Bird, Walter
Brubaker, Earl
Burtner, Clair
Carpenter, John
Carroll, L. B.
Clepper, Joe
Diehl, Forrest
Eberly, Marvin
Fiant, J. Elmer
Flory, Claude L.
Gehr, Clarence
Gilpin, Joseph
Halderman, John
Heisey, Ora
Hicks, Malvern
Holl, Leroy
Jamison, Herman
Jamison, Newton
Kendall, Earl
Kessler, S. R.
King, Norman
Kintner, Chas.
Kreiner, Lowell
Lantz, Albert
Leatherman, Thomas
Leatherman, Virgil
Lilly, Jesse
Longnecker, Geo.
Lorenz, Geo.
Lorenz, Pete
Mallow, Eldon

Marks, Charles
Martin, George
Miller, Levi H
Moser, E. L.
Moss, Edson
Moss, Paul
Myers, Marion
Myers, Paul B.
Myers, W. E.
O'Brien, Edw.
Parker, Robert
Pletcher, Albert
Priser, Wesley
Reed, Carl E.
Reed, Harold W.
Reed, Kyle
Reed, Leonard
Reed, Nelson R.
Rice, J. Roy
Rice, Lawrence
Rice, Pierce
Roedel, Daniel
Royer, Nathan
Ruff, Elmer
Ruff, Harvey
Rupp, Denver
Ruschaupt, John
Senften, Charles
Shaeffer, Foster
Silknitter, Alvin
Silknitter Otis
Sines, Virgil
Snyder, Dwight
Stauffer, Edwin
Stump, Delma
St. John, Clifford
St. John, Samuel W.
Surbey, Frank
Surbey, Lawrence
Switzer, Charles

Sweitzer, Harry
 Throne, George
 Throne, Harvey
 Van Dyke, Harry
 Wallace, John E.
 Welch, Chester
 Wertz, J. L.
 Wertz, R. J.
 Whitmore, Kenneth
 Williams, John
 Wisler, John
 Withers, D H.
 Wolfe, Verling
 Wyatt, Boyd

LOCATION OF CHURCH HOUSES

BETHEL, PA.

Frystown House located in Frystown, in northwestern Berks County, one mile south of route 22 and one mile west of Route 501.

Millbach House, located halfway between Kleinfeltersville and Newmantown in Lebanon County, or halfway between Sshaffertown and Womelsdorf, Pa.

CEARVILLE, PA.

Ward's Church, located 14 miles southwest of Everett, Pa., all improved roads. From Everett take Rt. 2 to Clearville, Pa. At Clearville straight ahead South, leaving Rt. 26 which turns right, one and one-half miles then turn right at fork. Ward's church is five miles on the left.

DALLAS CENTER, IOWA

Located on Route 64, twenty-

four miles northwest of Des Moines, in the town of Dallas Center. Three blocks west and one block north of the Post Office.

ELDORADO, OHIO

In southwestern Ohio, on Route 726, one mile south of Eldorado and four miles north of U. S. Route 40.

ENGLEWOOD, OHIO

Twelve miles north of Dayton, Route 440 and Route 48 cross, at the center of Englewood. Church house is located on the right of Route 48, one block north of this junction.

GOSHEN, OHIO

Take U. S. highway 33 or Indiana highway 15 to Goshen, turn west at Police booth, go 3 blocks beyond bridge, turn north one block, turn west on Clifton Street turn north and the church is located on east side of road, not far from turn.

GRANDVIEW, MISSOURI

Church is located south of Grandview, take highway #71, one and one-half miles to 140th St., then $\frac{1}{4}$ mile west.

MECHANICSBURG, CUMBERLAND COUNTY, PA.

Located between Routes 15 and 11. The town is bisected by Route 114 into East and West, and by Route 641 into North and South. The church is located on West Keller St., or corner of Keller and Washington St., four blocks west

of Market St. or Route 114. Leaving the Penna. Turnpike at the Carlisle interchange, Route 11 will lead East to Route 114. Leaving the Turnpike at the Gettysburg interchange, Route 16 will lead West to Route 114.

MIDWAY, IND.

An old red brick school house on your right, as you travel southeast from Peru, just off U. S. highway 31, three miles from the Courthouse, which is located near the center of Peru, Ind.

PLEASANT HOME, CALIF:

Coming from the north on Rt. 99 to Ceres, Cal., one block past the light turn left on to Park St. for two blocks, turn right on 6th St. for one block, turn left on Roeding road and one-half mile to the church. Coming from the south, turn right one block before the light and follow the above directions.

PLEASANT RIDGE, OHIO

Located in William County, four miles west of West Unity, forty rods north of Rt. 20 alternate. Two miles east of junction of Ohio Rt. 15 and U. S. Rt. 20 alternate.

PLEVNA, IND.

Route 18 passes east and west through Converse, route 513 passes north and south through Converse. From Converse south, two and one-half miles, turn right on black-top road and go six miles west to

Plevna, church is near the square of Plevna.

NEWBERG, ORE.

In Newberg, at 501 North Main St., at the corner of Franklin St.

ORION, OHIO

Located in northeastern Ohio; on Orion road, one-fourth mile west of State Rt. 8, at a point six miles north of Canton or one and one-half miles north of North Canton and seventeen miles south of Akron.

QUINTER, KANS.

Located at the corner of eighth St. and Main St.

SOUTH FULTON, ILL.

Astoria, Ill., is located on Rt. 24, coming from east or west, turn south at the bank corner marked by the big clock. Two miles south over the railroad bridge and on the right at top of hill.

SHREWSBURY, PA.

Fourteen miles south of York on Rt. 111, at the north end of the town of Shrewsbury.

SWALLOW FALLS, MD.

Traveling U. S. Rt. 50 turn north at Red house, half way between Clarksburg and Winchester, follow Rt. 219 to Oakland, there turn left on county road 20. The church is on Rt. 20 about nine miles north of Oakland. Traveling U. S. Rt. 40, turn south on to Rt. 219 at Keyser Ridge, follow Rt. 219 about four miles past Deep Great Lake, turn right on county road 20 at a store.

The church is one and one-half miles from Swallow Falls Park.

VIENNA, VA.

Located at 115 Pleasant St., Vienna, Va., just south of highway #123.

WALNUT GROVE, MD.

About midway between Frederick, Md. and Hanover, Pa.: one-fourth mile east of Rt. 194, at an intersection three miles north of Taneytown, Md.

WEST FULTON, OHIO

Near Wauseon, Ohio. Located on U. S. Rt. 20 alternate, three and one-half miles west of junction of Ohio Rt. 108 and U. S. Rt. 20 alternate.

WINTER HAVEN, CAL.

Located in Cherry Valley. Go north of Beaumont on Beaumont Ave., go right on Brookside (marked with a Highland Springs sign) to Jonathan, left to Lincoln and right to the Church.

GOSSIP, BOTH VERBAL AND BY MAIL

- A. Elders, other officials and all others are admonished that being busybodies in other men's matters, is contrary to the Scriptures and should not be indulged in as it causes complaint and interference with the Spiritual life and work of those concerned. This applies especially where there may be trouble in the church, both to local members and to those elsewhere, talking and writing about such matters.
- B. When advice is sought of an official in any church matter, he (the official) should be exceedingly careful in giving advice, so as not to interfere in any way with proper care of difficulties, by the officials whose business they are. Elders and all others should, in seeking advice, begin at home when at all possible and be careful to proceed regularly and in brotherly love.
- C. In correspondence, care should be exercised not to make statements, that may be construed as derogatory to any member. If such things are done, full responsibility must be understood as being assumed by the writer.
- D. Caucusing, that is, the talking over and planning by groups, what to do or how to move in any particular matter is unprofitable, causative of distress and trouble and should not be indulged in by officials or any one else.
- E. Talking or circulating of what was done in council, either to members who were not present or to outsiders, is irregular and un-christian and should not be indulged in.

MISSIONS

Clearview, Pa.—In South Central Pa., about half-way between Everett on route 30 and Piney Grove on route 40. About six miles south of Clearville, Pa., along hard road a little east of Route 26.

Elkins, W. Va.—Known as Hazelwood School, along route 219 between Elkins and Beverly, W. Va., about 5 miles south of Elkins. Services second and fourth Sunday of each month, Saturday 7:30 P. M. and Sunday at 10:0 A. M.

Torreon Navajo Indian Mission—Northwest of Bernalillo, N. Mexico on highway 44; southwest of Bloomfield, N. Mexico; 27 miles southwest of Cuba, New Mexico, the road in is all dirt and is marked (from Cuba) with signs reading "Torreon Navajo Mission" and an arrow indicating which way to go. Address—Box 116, Cuba, N. Mexico. Present personnel includes: Bro. and Sister David Skiles, Bros. Galen Litfin, Sister Lillian Litfin, Sister Ida Toledo and Bro. and Sister Daniel C. Skiles.

EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on decisions or positions of the church as determined by General Conference, or derogatory thereto. Also all oth-

er material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the Editor and the Printer.

1. Become familiar with the Editorial Policy, which follows these suggestions, and do not use subjects or statements which conflict with this plan of the Bible Monitor.

2. Place your name and address at the close of the article. We deem it more appropriate to sign as Brother or Sister.

3. Do not make sentences too long. A number of short sentences are better than a long involved sentence which is difficult to punctuate, and in which the real meaning of the writer's thought may be lost.

4. It will be appreciated if you gather a particular thought or thoughts and their proving Scripture quotations, into paragraphs and set these apart from the rest of the article, by setting in the first line of each paragraph about the space of three letters.

5. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words as "thot" for thought, "2" for two, etc.

6. Write or typewrite on one side of the paper only. Double spacing of lines is much preferred.

7. Use direct quotations for Scripture references, please copy the wording and the punctuation just as it appears in the King James Version of the Bible. Given thus: book, chapter and verses. "Jesus wept". John 11:35.

8. When quoting from other sources, always use quotation marks at the beginning and at the end of the quotation.

9. In submitting selected material, give the name of the author and the publication in which it appeared, if known, and add "selected by" and your name.

10. To be certain that an item is in a certain issue, your Editor should have this item at least 20 days prior to the date of the Issue.

11. The Publication Board has decided that News Items should contain material of general interest to the Brotherhood. Therefore items of only local interest should not be included in News Items, such as: Local Sunday-school officers, local Church officers, District Meeting delegates, minor local church property improvements and items "In Memoriam".

Editor.

THE PERSON AND WORK OF THE REDEEMER

(Part 1)

Jesus asked the Pharisees: "What think ye of Christ? whose son is he? They say unto him, the son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then called him Lord, how is he his son", Matthew 22:42-45. The Pharisees were not able to answer this second question, and many today do not seem to know who Jesus is, yet our salvation depends on what we believe and do in answer to this question. "He that believeth and is baptized shall be saved: but he that believeth not shall be damned", Mark 16:16.

Here is God's answer: "And Jesus, when he was baptized, went up straitway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased", Matt. 3:16, 17. This same voice from heaven came at the transfiguration in Matt. 17:5, and a third time in John 12:27-33.

What Jesus claimed to be: "I am the Son of God", John 10:36. "I and my Father are one," John 10:30. "I came down from heaven

not to do mine own will, but the will of him that sent me", John 6:38. "I am the way, the truth, and the life: no man cometh unto the Father but by me", John 14:6. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" John 11:25, 26. "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father". John 10:17, 18. "... Ye believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you. I will come again, and receive you unto myself; that where I am, there ye may be also", John 14:1-3.

What the angels said: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost", Matthew 1:20. "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God", Luke 1:35. "For unto you is born this day in the city of David a Savior, which is Christ the Lord", Luke 2:11.

Peter's confession: "Thou art the

Christ, the Son of the living God", Matt. 16:16. Paul's faith: "And straitway he preached Christ in the synagogue, that he is the Son of God", Acts 9:20. "For in him dwelleth all the fullness of the Godhead bodily", Col. 2:9.

"John declaration: "And this is the record, that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life", I John 5:11-13, 20. "Behold, he cometh with clouds: and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen". Revelation 1:7.

Our conviction that Jesus Christ is God the Son, manifested in flesh, rests on God's own word, as set down in the Holy Scripture. Every page of the New Testament, every word that is spoken of him, every word which he himself has spoken, is given on the assumption that he is God the Son. His entire im-

pression on the world is evidence he is more than a human being. The New Testament itself would not exist if he were not what he claims to be. Jesus did not rebuke the lawyer for calling him good but he asked him, "Why callest thou me good? there is none good but one, that is, God", Mat. 19:17. Jesus is either God the Son or he is not true, for he said. "I and my Father are one", John 10:30. Jesus also asked: "Why call ye me Lord, Lord, and do not the things which I say?" Luke 6:46. He became the Author of eternal salvation to all who obey him, Heb. 5:9.

If Jesus were not God manifest in the flesh, he would be an impostor and would have been forgotten long ago. There would now be no Christian church at all. Some will not believe, they have not the soul capacity to believe, they even deny the Lord who bought them. The denial of the virgin birth and deity of Christ has been going on since the early age of the Christian era: it is the spirit of antichrist and was never as active as it was during the last fifty years. They deny the record God gave of his Son and make him a liar, 1 John 1:10.

But can paganism or philosophy discover God? Most all mankind believe in a Supreme Being, philosophy believes in an Absolute or First Cause of the Universe, but without Jesus the Supreme Being still remains "The Unknown God".

No finite mind can discover the Infinite; no process of human reason can get in touch with the invisible God. If the Almighty is to be known at all. He must graciously reveal himself to mankind. This is exactly what Jesus did and he is a revelation from God. "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him", John 1:18.

The learned Nicodemus confessed that Jesus must have come from God: "For no man can do these miracles that thou doest, except God be with him". No man ever before, or since, lived a life of sinless perfection. The Prophets had described his coming into the world in minutest detail; his miraculous conception and virgin birth, the place he was to be born, and the slaughter of children by Herod, the place of his residence at Nazareth, his manner of living and teaching, his betrayal by a friend, the thirty pieces of silver, the piercing of his hands and feet, his substitutionary death Isaiah 53. These and many other details prophesied were literally fulfilled.

Jesus astonished the people by his authority in teaching, and his works. He healed all manner of sickness instantly; cleansed lepers, opened the eyes of the blind, restored the dead unto life, walked on the waters of Galilee, stilled the storm and waves by his command.

He fed multitudes with a few loaves and fishes. He showed his authority in cleansing the temple, his supernatural wisdom and foreknowledge of what men would say and do. Yet he permitted men to nail him to the cross, and there he died for the sins of mankind. He arose from the tomb that was closed with a very great stone and sealed and guarded by the power of Rome. He appeared to his disciples during a period of forty days, and at one time to a group of more than five hundred; gave his final orders and ascended to heaven in sight of all his followers. Then and there two men appeared in white, and predicted his second coming in like manner as his ascension.

No human being could have left so great an impression on mankind, or have given the words of faultless wisdom and authority as Jesus did. He left the riches of heaven, took upon himself humanity, was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. Forasmuch then as the children are partakers of flesh and blood, he also likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil, Heb. 2:14. "Who hath abolished death, and brought life and immortality to light", 2 Timothy 1:10. So Christ was once offered for the sins of

many: and unto them that look for him shall he appear the second time without sin unto salvation. Thus only the God-man could reveal God to man and redeem man to God.

If we spurn the revelation of God in denying the virgin birth, the deity and substitutionary atonement, we are hopelessly and helplessly lost, without God in this world, and we shall fall into the hands of a living God at the judgment of the great white throne, with the wrath of God abiding on us. The terrible sin of unbelief is driving the world back into paganism, and the savagery of the battlefield, and endangering souls to eternal ruin.

Jesus confirmed the writings of Moses, the Prophets and the Psalms Luke 24:44. He affirmed the Genesis record of a personal Satan, and declared he saw him as lightning fall from heaven, Luke 10:18. Jesus revealed that hell was prepared for the devil and his angels. He told what happens beyond the grave, in the destiny of the rich man and Lazarus, and told the Scribes and Pharisees they were in danger of the damnation of hell. He often warned against the danger of hell fire in his teaching. Yet he declared that, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life".

As the first Adam yielded to Satan, rebelled against God, lost his

life and all his estate, so Jesus the Christ, the last Adam, resisted every temptation of Satan. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:8. Jesus said: "I do always those things that please him", John 8:29. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous". Rom. 5:19. Jesus not only lived a perfect life for us, he died a vicarious death for all. God made him unto us wisdom, and righteousness and sanctification, and redemption.

As we have born the image of the earthly (Adam), so shall we also bear the image of the heavenly (Christ), I Cor. 15:49. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his own glorious body, according to the working whereby he is able even to subdue all things unto himself". Phil. 3:20-21.

Thus the Christ, the great Prophet from God, came down from heaven to redeem man. He ascended to the right hand of the Majesty on high as our advocate. How often must he plead with his nail-pierced hands for the short-comings of His saints! He left his Words of spirit and life here; the Apostle says:

"Let the word of Christ dwell in you richly. Not one of his words needed to be corrected or revised, for He spoke as never man spake. He said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always even unto the end of the world". Matt. 28:18-20

The end of the age will soon be here, when Jesus will come again to restore the bodies of his saints, punish his enemies, and make this earth an Eden, as it was in the beginning. Jesus was the original Creator with the Father and the Holy Spirit. He must overcome all His enemies, restore His saints to the image and likeness of God, and restore nature to an Eden of peace and plenty, under the dominion of God the Father.

Sel. from Gospel Helps.

STAY FIRM

He has not failed thee

In all the past.

And will He go and leave thee

To sink at last?

Nay, He said He will hide thee

Beneath His wing;

And sweetly there in safety

Thou mayest sing.

"The Lord is Thy Keeper" Psa.

121:5

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BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

GOD'S GRACE

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) For by grace are ye saved through faith; and that not of yourselves: it is the gift of God", Eph. 2:4-5, 8. It is only through God's mercy towards us and His love for dying humanity, that we are shown kindness and favor. We need only consider our life for a short time, compared with the commands of God and we will realize that we actually deserve the wrath, rather than the grace of God.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God", Rom. 5:1-2. Our faith is the only reason that God looks upon us in a peaceful manner. Through the strength of faith also, we are able to receive the grace of God. Our constant assurance of the kindness and favor of God

strengthens our hope in the promises of God and the glories of eternity.

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord", Rom. 5:21. Even natural conditions teach us that the wages of sin is death. Sin cannot go on and on without being stopped and punished. Righteousness cancels out sin and allows the grace of God to overshadow us. Through God's grace our joy is made full and our hope of eternity grows. "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon", 1 Cor. 3:10. Even though we do stand under God's grace we still must be very careful how we build in this life, for God is pleased only with obedient children.

"For the grace of God that bringeth salvation hath appeared to all men", Titus 2:11. Whoever or wherever we are we each have an opportunity to enter into God's grace. Since we each have such

glorious opportunities, to serve and build under the grace of an almighty God, what affect should it have upon each of our lives? "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need", Neb. 4:16. We each have an opportunity to know and serve our Creator, what are we making of our opportunity towards a heavenly home?

Barnabus saw God's kindness and favor towards a strange people at Antioch. In what way did he encourage them? "Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord", Acts 11:23. Did he tell them "All is well, you need to look to God no longer"? No, he even exhorted them, that with a true heart they should earnestly worship and serve God. Dare we for a moment turn away from God and serve sin, just because we have enjoyed His grace? No not for a moment. "Follow peace with all men, and holiness, without which no man shall see the Lord, looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled", Heb. 12:14-15. How carefully do we carry out this admonition in our daily lives?

"We then, as workers together with him, beseech you also that ye

receive not the grace of God in vain", 2 Cor. 6:1. Dare any of us neglect being a worker with our Lord? Do we use and enjoy God's grace, that favor and kindness which we so little deserve? God forbid that each of us should not be thankful, showing useful appreciation and honour to His majesty. Praise Him, serve Him with gladness, thank Him and render unto His subjects any blessing of which we have opportunity.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever, Amen". 2 Pet. 3:17-18. Do we take Peter's exhortation daily? Dare we at any time feel sure of ourselves? The prize is far too valuable to lose, we dare not become lazy or careless but we must grow "in grace and in the knowledge of our Lord and Saviour Jesus Christ".

THE TRUE FUNCTION OF THE CHURCH

When we think of the Church, we must think of it in its true perspective. We must think in terms of God's thinking. The function of the church means: its office, design, work, use and purpose.

The church, as we understand its

meaning; comprises all born-again, consecrated and dedicated individuals, on earth and in Heaven, past, present and future. Paul, in I Tim. 3:15, defines the Church as the House of God, the pillar and ground of the truth.

As to its function, it is a light bearer, Christ, the chief cornerstone, is the Light of the world. We are to be children of light, reflecting or radiating the true light. Our light is a reflection of the Son of righteousness who "hath shined in our heart, to give the light of the glory of God in the face of Jesus Christ, 2 Cor. 4:6.

Jesus has commanded those in His church to "Let your light so shine before men that they, may see your good works and glorify your father which is in Heaven", Matt. 5:16. While Jesus declared Himself the Light of the world. He also declared His disciples, those that comprise the church, the light of the world.

These being true words, that no one denies, then the members of the church are obligated to carry out the true function of the church. If this old dark world is to be lighted up with the glory of God, it must be done by His children. Since the church is the pillar and ground of the truth, it must unyieldingly support the truth. It can not tolerate deception and false teachers.

Her function is to be a conservator of the truth. To preserve the

truth. The Church is the custodian of the truth. She is obligated to never permit the truth to depart from it. Wherein the truth has been trampled under foot of man, that body is no longer recognized by God as a part of the true Church. Such a body has no rightful reason for its existence.

Another function of the church is to be a message-bearer. Not man's message, but God's. Not what man thinks but what God says, Jesus repeatedly, in His speaking used as His authority for His Words, "Thus it is written". The church's message dare only be The Word of God. Paul admonishes, "Preach the Word". When entertainment, plays, dramas, etc., are substituted for God's Message to man, the church is completely out of step with God's intent.

The function of the church is to feed the soul. To prepare its members for heaven. Feeding on the secular will starve the soul. Another function of the church is to carry the Gospel to the lost. "Go ye into all the world". For "this gospel of the kingdom must be preached in all the world for a witness to all nations". If we are only in the church with the object of saving our own soul, and are not interested in saving others, we are failing in our duties toward God and man.

The true function of the church is to carry the gospel to others, to the four corners of the earth, to

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Hayes Reed, Modesto, Calif., Associate Editor.

every race and color.

The significant importance of this work is manifest by the fact that "the Gospel of Christ is the power of God unto salvation to everyone that believeth". For "when in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." They cannot "believe on Him of whom they have not heard and how shall they hear without a preacher, and how shall they preach except they be sent out". If we prayerfully analyze these scriptures we discover that the Gospel must be carried to the lost and this highly important work is a God commanded function of the Church. We can not deny the fact.

In a former statement I men-

tioned that the Church is the Custodian of the Truth. Jesus said, "I have given them thy words and they have received them." Think of the present day Church as "they". What are we doing with God's Word and Word's. Are we substituting our own thinking for the Word of God? Are we functioning as members of His Church in such a manner that when we are called to give an account of our stewardship, that God will recognize our work as the work of a good custodian? Think on these things.

The function of the Church is to teach and practice all the doctrines, commands and ordinances established in the True Church. These must be preserved intact. They must be recommended, expounded upon, taught to the members and practiced by each member as a required part of our religious code. Failure here will never meet with Divine approval.

Another function of the church in this world is to exemplify humility and the simple life. "Humble yourselves therefore under the mighty hand of God that He may exalt you in due season" for "he that humbleth himself shall be exalted, and he that exalteth himself shall be abased". Pride and arrogancy are diametrically opposed to the Spirit of Christ and the Word of God.

Finally, the function of the Church is to maintain separateness

from the world. We are in the world but are not to be of the world. In dress, in places we frequent, what we do, what we say, we are to let our light shine. We are to be read and known of all men.

We have one little piece of equipment on one wall of our home. It is a thermostat. Its purpose and function, is to control the heat. When it fails its purpose, we are in the cold. The function of the church is to carry out the Gospel to the saving of the souls of men. If the church fails its duties, souls are lost.

Paul R. Myers,
Box 117,
Greentown, Ohio

AWAKE THOU THAT SLEEPEST

Rom. 13: 11-12, 14, "Knowing the time, that now it is high time to awake out of sleep: for now it our salvation nearer than when we believed, the night is far spent, the day is at hand." Let us therefore cast off the works of darkness, and let us put on the armor of light. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof". 1 Thess. 5:5-6, 9, "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness, therefore let us not sleep, as do others; but let us watch and be sober, for God hath not appointed us to wrath, but to obtain sal-

vation by our Lord Jesus Christ. As brethren of our Lord we are not in darkness.

Eph. 5:14, "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light". V.17, "Wherefore be ye not unwise, but understanding what the will of the Lord is". 1 Thess. 5:18, "In every thing give thanks for this is the will of God in Christ Jesus concerning you". Prove all things, hold fast that which is good, the words of truth. 2 Tim. 4:3-4, "For the time will come when they will not endure sound doctrine; but after there own lusts shall they heap to themselves teachers, having itching ears. (Speaking with plausible words, pleasing to the ear or carnal mind). And they shall turn away their ears from the truth, and shall be turned unto fables."

A church member and a Sunday-school teacher saying, If we do the ten commandments and repeat the Lord's prayer, that is all that is necessary for salvation? That is what the Pharisees did. Was that salvation to them? 1 Tim. 4:1, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." This know also that in the last days, perilous times shall come, for men shall be unthankful, unholy, high minded, lovers of pleasure. Having a form of godliness but denying the power thereof, from such turn away.

Some are ever learning, but never able to come to the knowledge of the truth. Some groups repeat a ceremonial prayer together at the table, with not a word of thanksgiving in it, yet having the table loaded down with food.

Where are the thankful people in these latter times? As it was in the days of Noah, so shall it be in the coming of the Son of man. Many are likened unto the Pharisees in their day and age, with long ceremonial prayers and ceremonial worship, following the adopted creeds of man. A mockery to the words and teachings of Jesus and His apostles. John 3:7, "Ye must be born again". 2 Cor. 5:17, "Wherefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new". When walking in newness of life, walk as children of light, see then that ye walk circumspectly. Wherefore be ye not unwise but understanding what the will of the Lord is. Giving thanks always for all things in the name of our Lord Jesus Christ. Phil. 4:6, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." 1 Pet. 5:7, "Casting all your care upon him; for he careth for you."

As obedient children, not fashioning yourselves according to the former lusts in your ignorance. 1 Cor. 14:38, "If any man be ignorant,

let him be ignorant." Men love darkness rather than light, because their deeds are evil. Lest their deeds should be reproved. Watch thou in all things, Rev. 16:15, "Behold, I come as a thief. Blessed is he that watcheth." 2 Tim. 4:3-4, "For the time will come when they will not endure (accept and support) sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth and shall be turned unto fables." Some who concerning the truth have erred and overthrew the faith of some. Nevertheless the foundation of God standeth sure.

Yes in the latter age some will depart from the faith, giving heed to seducing spirits and doctrines of devils. Speaking lies in hypocrisy: having their conscience seared with a hot iron. Therefore let us not sleep as do others, lest coming suddenly He find you sleeping. I say unto you watch. Take heed unto yourselves, lest at any time your hearts be overcharged with surfeiting (the excess of material things) and the cares of this life. So the day come upon you unawares. 1 Pet. 4:7, "The end of all things is at hand; be ye therefore sober and watch unto prayer". Wherefore he saith, Awake thou that sleepest and arise from the dead (inactive, unprofitable, destitute of life) and Christ shall give thee light.

Therefore be ye not unwise, but

understanding what the will of the Lord is. Being renewed in the spirit of your mind: and that ye put on the new man. Knowing the time, that now is high time to awake out of sleep. Therefore cast off the works of darkness, and put on the armor of light. Let us walk honestly, speaking the truth in love. We should walk in newness of life, seeing that ye have put off the old man with his deeds and have put on the new man. Put on therefore as the elect of God, holy and beloved. Mark 16:15, "Go ye into all the world, and preach the gospel to every creature." This does not apply to a certain group or race of people. He that believes and is baptized shall be saved. But he that believeth not shall be damned. Will imitations suffice, to do the way we wish?

How many of today are teaching all things, all the New Testament. Ye shall be witnesses in Judea, Samaria and unto the uttermost part of the earth. Woe to them that are at ease in Zion. Psalms 118:8, "It is better to trust in the Lord than to put confidence in man." Proverbs 28:26, "He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered". 1 Timothy 4:10, "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of men specially of those that believe". This was the apostle Paul's condition after his conversion. Romans 12:10-11, "Be kindly affectioned

one to another with brotherly love: in honour preferring one another: not slothful (lazy or inactive) in business; fervent in spirit: serving the Lord".

In John 15:5-6 Jesus says, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit. If a man abideth not in me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned". Consumed, destroyed without salvation. Many people are being deceived and made to believe, If we have our name on some church record that is salvation. Satan or the Devil was a liar from his beginning and many are being deceived through his direction. John 16:13, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth". John 14:26, "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you".

Awake my soul, with vigor pressing on,

The heavenly home demands our zeal

For the immortal crown.

Awake my soul, awake from sleep
And sing the great redeemer's praises:

He justly claims a song from us,
His loving kindness. O how great

To save me from my lost state.
His loving kindness O how free
Transformed by grace Divine, the
glory shall be thine.
To thy holy will O Lord, we now
our all resign.

Wm. N. Kinsley
Hartville, Ohio

A PRAYER

Part of 1961 has already passed us by. I wonder if you are pleased with the events in your daily life so far. If you are not, it may be that you are failing to obey God's Will, or perhaps you have neglected to pray about your needs?

It is my personal desire to see an improvement in my spiritual standing before God this year, but it is not possible without His help. If this is your desire also, would you join me in a prayer to our Creator?

"I come to Thee, O Lord, with my heart bowed low to ask for help with my daily tasks this year, and to seek an extra measure of mercy and grace for my sinful soul.

As each day passes, help me to aid someone with his load of cares and burdens. Grant that my life will be a good example to the sinner; may Christ's light be seen in me, that all may know there is great joy in serving Thee.

Forgive me when my deeds are displeasing to thee. May I learn to truly forgive my brother when he makes an error, and please Lord give my brother the goodness and

grace he will need to be able to forgive my errors.

I am thankful that I can pray to Thee and that Thy Word is here for us to read and to understand, with Thy help. I thank Thee that I have many friends, but one stands out and that friend is Christ. I thank Thee for the salvation I received when Christ took charge of my life. If I have not fully yielded to Him, help me to do so from now on.

Fill my natural needs and give me the grace to be satisfied with my blessings. May I share my abundance with those who have less. When the death angel comes to me, wilt Thou receive my soul into an eternal home with Thee? In Christ's name I pray, amen".

Sister Eileen Broadwater.

"THE MYSTERY OF INIQUITY"

part 3

In our last article on this subject, we were discussing Paul's account of the "mystery of iniquity" in the last days. 2-Thess.2: 5, "Remember ye not, that when I was yet with you, I told you these things?" He had been pointing out in verse 4: the Satanic character and activity of the "man of sin", when he shall come and magnify himself in the world. Satan we are told will give his power to this "beast" in his day. The magnification of this "antichrist" shows the ambition of Satan, to be like the most High God, he will

show himself to be God.

Let us look at Satan's ambition. Read Isa. 14:13-15, and remember this is future prophecy, Satan says "I will" etc. Verse 6 says, "And now ye know what withholdeth that he might be revealed in his time." (that is the man of sin.) In other words, or in our own words, "brethren" now you know what is holding back the coming of Christ. The man of sin must be revealed first and his magnification in the temple.

The context here, is speaking of that very thing, to happen, before the "day of Christ is at hand". The word "he" is used four times in these verses, when speaking of the "man of sin". Verse 7, "For the mystery of iniquity doth already work." What does Paul mean here? It is the spirit of antichrist, that spirit was working in Paul's day, and would manifest itself in this "man of sin", the man who would be God.

Evil activity was working in the days of the apostles, just as it had worked throughout all the past age's, from the time that iniquity was found in man. John speaks of Satanic spirits in 1-Jno. 2:18-19: "Little children, it is the last time: and as ye have heard that antichrist shall come, (they had heard it from Christ and from Paul) even now are there many antichrists: whereby we know that it is the last time. They went out from us, (those evil spirits) but they were not of us; for if they had been of us, they would

no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us".

Coming back to verse 7, "only he who now letteth will let," This "he" who letteth is not the "he", "man of sin" Paul was speaking of. This means, as we understand, He who withholdeth the "day of Christ". He who will allow that evil spirit of iniquity, of antichrist to go on working until it is time for that spirit to be taken away. It is the Father God who "now letteth" as we have shown you. Many have thought that this means the Holy Spirit, that the Holy Spirit must be taken away, before the "man of sin" can work. We remind our readers that the Holy Spirit is not mentioned in this context any where.

Our understanding is that the "man of sin", who is the first "beast" of Rev. 13: who rises up out of the sea of mankind, out of the masses of the nations, who is a political ruler, a world-dictator, will be taken away. (superseded in power by the second beast, false-prophet). Here Paul says, as we understand, "only he who now letteth will let, until he be taken out of the way." And then the second "beast" or false-prophet will rise up, who is also "antichrist", to whom is also given Satan's power.

Verse 8, "And then shall that Wicked be revealed, (as we believe the false-prophet, who is a religious

ruler, or Dignitary) whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. And verse 9 "Even him, whose coming is after the working of Satan with all power and signs and lying wonders." That is after Satan works in him, or induces him with his power, the works of iniquity. Verses 10 to 12, reveal the "strong delusions" he shall work in his time, in the days of the world-church under his power during his activities, in the days of "God's wrath."

We have now shown you some of the workings of spiritual "Babylon," during the period of the apostolic Church, and there are more to follow. However, we have only given a brief sketch or sample of it, we will now follow its working through the seven periods of the Church age, that is, a brief synopsis of it.

Let us notice, briefly the messages to the seven churches of Asia. We believe that the conditions which existed in the seven churches mentioned, were real conditions, which existed in them in John's day. And that those same conditions existing then, were symbolical or symbols used, to picture the Church in seven distinct periods of the coming Church age, beginning with the apostles and continuing throughout the age to the time when Christ will come to reign with her. History bears out this conclusion. "Ephesus", the first Church mentioned would

then be the first period, the period of the "apostolic Church."

Let us follow that evil "Babylonian System", spirit of antichrist in her period. There were those in that period, who claimed to be apostles, "and were not". The apostle Paul has pointed them out also. 2-Cor. 11: 12-14, "But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. (Those men were not ordained of God.) And no marvel; for Satan himself is transformed into an angel of light."

There were bigoted leaders, officers, in the Church in the "Ephesus" period, in the days of the apostolic Church. The reference to false apostles, the "Nicolaitanes", certainly sets forth this period as applying especially to the apostolic age. 3 John 9-10, "I wrote unto the church: but Diotrephes, who loved to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."

"Nicolaitanes": this word, we are told comes from two Greek words, "Nikaio", to conquer, and "LAOS"

people. That is to lord it over, or conquer the people. God hates that very thing. They had left their first "love", which shows an evil spirit. "Ephesus", a desirable period of the Church, nevertheless the sin of apostasy began there. That old "serpent" was already trying to "bruise the heel of the woman", trying to wreck the Church. Let us follow that evil spirit on, to the second period, "Smyrna", where real persecution began. Church persecution comes from the Devil and is the spirit of antichrist, nevertheless, "Yea, and all that will live godly in Christ Jesus shall suffer persecution", 2-Tim. 3:12;

This very period, the second, calls to our mind the period of old "Pagan Rome". A period when the Church suffered much from false religions. "Mystery Babylon" was at work and is still working today. We are told that "Smyrna" means "Myrrh". Myrrh. has to be crushed in order to give out its fragrance, this is said to be in the period, when the Church was crushed, in persecution, beneath the iron heel of Pagan Rome, yet we learn from history that it never gave out such sweet fragrance to God, as it did in those two Centuries of almost constant martyrdom. It is likely that those who were persecuted in that second period, was because they refused to recognize the claims of those who said they were "Jews", and were not, but were "the Synagogue of

Satan", the Devil's church. Today we have many hundreds of denominations, who claim to be the children of God, the church of Christ in name. Eternity alone will reveal whether they are or not.

Jesus said, Matt. 7:21, "Not every one that saith unto the Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven". Christ knows who are those who make false claims as His people. Are all who federate, in His Name his people?

Let us follow on to the next period, the third. "Pergamos", where true Christians were being martyred, the false doctrine of "Balaam", sacrificial worship, and still "Nicolaitanism" was being practiced. "Pergamos" may be considered to be the symbol of the Church under the power of the "State Church", a Babylonian System. It is said that this church may picture the period of the Church in history, as the time when Constantine proclaimed Christianity to the nations religion, and brought about a union of church and State.

We take it that "Pergamos" was situated, so to speak, right next door, or in the very midst of a locality indulging in sin and vice. It may have been right in the midst of false-worshippers, right where "Satan's seat is". It may have been right where false religions were trying to force their false teaching

upon them. All under the dominion of the state were soon called upon to formally embrace Christ. Christ wants no formal worship, He wants true Spiritual worship. The sword in that day, in the period symbolized by "Pergamos", because the weapon to bring to Christ, instead of the Word of God and the Holy Spirit. Satan had now changed his tactics.

Satan not being able to destroy the Church by persecution, seeks to corrupt them by a union with the world, he is doing that still today. The doctrine of "Balaam", a mixture of truth and error. In the next period the fourth, "Thyatira", that old Roman system again comes into view, symbolized by "Jezebel the prophetess, introducing idol worship. This period seems to picture the Roman Catholic System and symbolized by the woman Jezebel. "Thyatira" gives us the Divine view, in its prophetic aspect, of the condition of the Church age, say, from about 500 A. D. No definite dates can be set to these prophetic periods, for they are overlapping.

"Nicolaitanism" a desire to conquer the people, which was manifest in deeds in the church at "Ephesus" had developed in the church at "Pergamos" into a doctrine. Those deeds, we are told began to manifest themselves, about 250 A.D. In 606 A.D., or according to what is called correct chronology, 610 A.D., the emperor Procas crowned

Boniface as the first universal Bishop of Rome. This was the beginning of popery, and what is now known as Roman Catholicism, which is trying to head up the world-church. It is an admixture of paganism, Judaism and the rites and forms of the Christian System; many of the rituals of the Roman Catholic Church are of heathen origin.

We should remember that the faithful to Christ were here all through those changing conditions and sentiments, and of course these conditions had their influence among true Christians. False doctrines were taught, a woman teacher caused disturbance, there was a union of heathenism and Christianity, that same old spirit of federation with evil. This we believe in that day was brought about by Rome. Her punishment - The sinful would be "cast into a bed", into great tribulation unless they would repent. The prophetic significance of this woman is, we think, that the Church of Rome is the Spiritual Jezebel of that period, as well as the following periods: she has committed Spiritual fornications, she has led many off after her from the true faith of God. Jezebel's children were to be killed, and Rome's children shall suffer death eternally, except they repent.

To be continued,

Bro. Wm. Root.

Great Bend, Kansas.

F. DECEPTION

Sentence sermons we can apply to ourselves without robbing someone else.

1. Scrapping will reduce anything to scrap.

2. The world owes you a living only when you have earned it.

3. Prayer must mean something to us, if we want God to hear and answer it.

4. Whoever builds a fence always fences out more than he fences in.

5. Intelligence is like a river, the deeper it flows the less noise it makes.

6. There is nothing noble in being superior to others, true nobility is in being superior to your previous self.

7. If you brood over your own troubles you will have a perfect hatch.

8. Which side of life do you watch, the inside or the outside?

9. The real secret of an unsatisfied life lies too often in an unsundered will.

10. The yoke of Christ will not fit on a stiff neck.

11. Money is a good servant but a poor master.

12. It is alright to use a hammer if you are building something.

13. None have less praise than those that seek it most.

14. Sin, men always had but never needed it; holiness, men needed but never had, therefore Christ died.

15. Few men are so clever as to

know how much mischief they do.

16. Temptations are like tramps, treat them kindly they will soon be back and bring others with them.

17. The reason that some people doubt is because they do doubtful things.

18. None have less praise than those that seek it.

19. Imaginary troubles become real by telling them too often.

20. Love, peace and happiness in the home, is infinitely more valuable than honor, fame and wealth.

21. It is easy to convert another man's success without coveting his labors.

22. Two have a claim, when a tree stands on the line between two properties.

23. To return evil for evil is devilish, to return good for good is human, and to return good for evil is christian.

24. There will be no unbelievers in hell.

25. It is better to cut a dog's tail all off at once, than to cut off only an inch at a time.

26. Some want to be saved by grace and live in disgrace.

27. Wrecks take place after night, where head-lights and light-heads meet.

28. God does not cut a garment to fit us; He cuts us to fit it.

29. Jesus does not make allowance for sin; He makes atonement for it.

30. Many people are seeking feel-

ing instead of healing.

31. Some want a preacher who is a good mixer, but we need those that are a good separator.

32. The Lord is doing His best; the Devil is doing his best, and if we are not doing our best we are not as good as the Devil.

33. If we don't stand for something we will fall for anything.

34. Some people have more dollars than sense.

35. Our tongues need to be set on fire by the Holy Ghost instead of by hell.

36. If we claim to be saved and do what others do, what are we saved from?

37. If we don't take the right approach to God we will reproach to Him.

38. If we stumble over a stumbling block, we are walking in darkness.

39. Too often the christmas bells with the merriest jingle are in the cash register.

40. Remember the good old days when charity was a virtue instead of an industry.

41. So often a secret is something you tell only to one person at a time.

42. The worst company that many people have to keep and live with is themselves.

43. The something for nothing mentality is an economic cancer.

44. A lot of people spend six days sowing wild oats, then go to church on Sunday and pray for a

crop failure.

45. The way of the transgressor is hard, but it isn't lonely.

46. You have your machinery in reverse when you try to raise yourself by lowering someone else.

47. Are you sure it's luck the other man has, put a P in front of luck and you may better understand.

48. Someone said, "Sunday is the hardest day for me, because I feel that on that day I ought to live as I should.

Gathered and compiled by
A. G. Fahnestock, Rd. 4, Lititz, Pa.

The next will be listed under:

Discouragement

—o—

NEWS ITEMS

NORTH CANTON, OHIO

We have each just passed another milestone year, what have we accomplished for the upbuilding of God's Kingdom remains to be seen either in this world or in the one to come. The Orion Congregation has had joys and sorrow, we lost two members in the last year, one by letter and one by death.

During the summer Bro. Edward Johnson came into our midst and held our Evangelistic meetings. He gave us many good messages from God's Word, Which should make us think that all we can do for the Master is not too much, for after we have done all we are still unprofitable servants. Through Bro. Johnson's efforts and the guidance of the Holy

Spirit, we had the joy of seeing one young person make their decision for Christ and be baptized into the kingdom. This should make us older ones try and set an example, so that we will make it easier for these younger ones to work out their soul's salvation.

In this trouble and strife-torn world false doctrines and sin are round about us on every hand. The writer feels that we cannot pray for one another too much, especially for our young people. Did you ever stop to think, maybe it was your prayer that helped someone over a troubled spot, as they may have gotten to the place that they did not know which way to turn. A smile, a kind word and an earnest prayer sometimes will melt a hardened heart and set a person on the right road again. Isn't it worth trying? With God's help all things are possible.

We wish God's richest blessings upon Bro. Johnson and his family in their work and efforts for the Master. Our meetings closed with a Lovefeast and a good number surrounded the Lord's tables. We thank everyone who came to these services and invite one and all back at any time to worship with us.

Bro. Alvin Silknitter, Cor.

YORK, PA.

The Shrewsbury Dunkard Brethren held their fall Lovefeast Nov.

6, 1960. Sunday-school opened at 9:30 with 103 in attendance. We had with us during the day ten visiting ministers, who gave us good things to think about and do, to work out our souls salvation. Due to colds and sickness many had to return home early, leaving 75 to surround the tables in the evening, with Bro. Ebling officiating.

On Dec. 26 we held our Council meeting. After several hymns were sung Bro. Ammon Keller read Acts 11:19-26 and Bro. James Kegerreis led in prayer. Bro. Ebling took charge of the meeting. Three letters of membership were received. As it was time to elect an Elder, the Bro. Ebling was re-elected our presiding elder. Some unfinished business was taken care of and a few officers elected. Bro. Carl Broadwater led us in closing prayer.

Shella Stump, Cor.

BETHEL, PA.

The Bethel congregation met for their quarterly council the evening of Dec. 17, 1960. Opening services were conducted by Bro. Ammon Keller, with Hymn no. 72 and the reading of Rom. 1:1-5. Opening prayer was led by Bro. Lavern Keeney.

The voice of the church was taken for presiding Elder and Bro. David Ebling was re-elected. Sunday-school officers were elected for the new year. It was decided to have an Intermediate class again.

Bro. Ebling conducted the closing devotions.

Sister June Beck, Cor.

THANK YOU

We wish to take this way to sincerely thank those who have remembered us with so many Cards and Best Wishes, over Christmas and the New Year. We sincerely pray that the Lord will Bless and Keep each one under His care and guidance through the coming year. May our fellowship be in Him, Who doeth all things well.

Sincerely in christian love,

Bro. and Sister Melvin Roesch.

APPRECIATION

Thanks to everyone for the many cards received and also your prayers during my stay in the hospital and since I am home. They were very much appreciated. May the Lord richly bless you all, is my prayer.

Sister Helen Swietzer.

OBITUARY

VIOLA J. KNAPP

Was born April 21, 1878 at Lone Jack, Mo., and departed this life at the home of her daughter, Mrs. Edith Bunten, 9216 Vaughn, Raytown, Mo., at the age of 82 years, 8 months and 16 days.

In 1898 she was united in marriage to Lee G. McMillin. To this union five children were born, two daughters and three sons. In her

early married life she joined the Church of the Brethren and later affiliated with the Dunkard Brethren church. She always expressed her undying faith in her Saviour and her desire to be in church services. She was a devoted companion and loving mother.

She leaves to mourn her passing: her husband, Lee G. McMillin of the home; the daughters, Mrs. Edith Bunten 9216 Vaughn, Raytown, Mo.; Mrs. Martha Corum 8616 Grogger, Raytown, Mo.; the sons, Johnny McMillin, 8609 E. 55th, Kansas City, Mo.; Carl W. McMillin, 8641 E 57th, Kansas City, Mo.; Leslie McMillin, 8621 E. 57th, Kansas City, Mo.; one sister, Mrs. Harriet Masden, 2020 Glenwood, Indiana, Mo.; seven grandchildren; eight great-grandchildren and a host of relatives and friends.

A precious one from us is gone,
A voice we loved is stilled.
A place is vacant in the home,
Which we can never fill.

Funeral services were conducted from the Mellody-McGilley-Eyler Funeral Home, Jan. 9, at 11 a.m., by Eld. H. I. Jarboe. Interment was made in Sibley, Mo. cemetery.

Lola Ruschhaupt, Cor.

HEAVEN—Concluded

It may be impossible for any one in this world to describe heaven as it is, or as it shall be. Many persons

have had dreams of heaven, and some have had visions of heaven. It is, however, a fact that not all of these dreams and visions agree in their descriptions. In some respects they may agree. In other ways they disagree. Either heaven changes from time to time or some have seen different aspects of the same great realm of God, or, and perhaps the most probable reason, their visions were only their own dreams or moods at the time of their visions. Paul had a "revelation" of heaven, but failed to attempt a description of what he saw and says that it was impossible to utter it.

Moses and the Pattern of Heavenly Things

The ancient servant of God was not given a description of all that is contained in heaven. That which Moses received was a revelation of the means of grace which God had established between Himself and His people. Exodus 25-40 contains a description of the sanctuary established among the people of Israel for their worship and instruction and guidance in the service of their God. "And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of all the instruments thereof, even so shall ye make it", Ex. 25:8,9.

Moses was faithful in the house over which the Lord had established him, and Christ was faithful in His own house. Heb. 3. Paul set

forth the fact that the tabernacle was a symbol of heavenly things, Heb. 8:1-13. "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord hath pitched, and not man," Heb. 8:1, 2. The explanation of these tabernacles is continued in Heb. 9:19-24: "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying. This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood there is no remission. It was therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

From the foregoing Scriptures we may conclude that there is a realm of God concerning which He

gave a revelation to Moses. There is a sanctuary of God where Christ ministers for us. It is the true sanctuary which God has established and in which Christ serves on behalf of men, as the priests of Israel served in behalf of Israel. But not all of the true tabernacle of God was revealed in the meager patterns which were shown to Moses. Heaven is not as empty of furnishings as was the holy of holies in the tabernacle. But sufficient of the heavenly abode was revealed to show the reconciling means by which God could permit the entry of redeemed men into His presence.

The ark of the covenant, with the mercy seat upon which the blood of the beast was sprinkled on the Day of Atonement, represented the means of access to God. The high priest of God presented the blood of redemption, and sins of the people were forgiven. It represented the entrance into the sanctuary of heaven of the great High Priest, Jesus Christ, having offered His own blood for the forgiveness of the sins of men, and by means of that offering men are able to enter into heaven itself. But the representation of God in heaven was also manifested by the light which shown above the mercy seat, and the presence of angels in heaven was revealed by the angelic figures on the mercy seat and upon the curtains which surrounded the most holy place on every side and above. It represent-

ed the abode of angels in the presence of God. It represented the presence of God. Heb. 10:19,20: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Paradise and Heaven

Paradise, as it is used in the Scripture, has to do with things beyond this world. It is said to be a word of Persian origin and means "a garden". But the first use of the word occurs in the record of the conversation between Jesus and the thief at the time of the crucifixion. The thief said, "Remember me when thou comest into thy kingdom", Luke 23:42, 43. Jesus replied, "To day shalt thou be with me in paradise." What the thief had in mind can only be conjectured, and what Jesus had in mind, in view of the fact of His death, could only be, that both would be absent from the body and in the place of departed spirits. For Jesus did not ascend into heaven, into the presence of the glory of God, until after his resurrection from the dead, John 20:17. Paul used the term, "paradise" in II Cor.

12:2-4. He tells of two places, the third heaven and paradise, both of which seem to be the same place. Both the third heaven and paradise were out of the realm of the body. Paradise was to Paul a place of living beings, for there he heard sayings that it was not possible for a man in the world to speak.

There seems to be a threefold use of the word paradise. Jesus spoke of it as the place to which they go who depart this life in the faith of Jesus. Jesus was in the same place as was the converted thief. Paul mentions paradise as a place where beings live who are not in the flesh as men are and who speak of things men in the flesh cannot utter. Again, Jesus reveals paradise as the location of the tree of life, and that place is noted in Rev. 22:2-5. This paradise would then be the eternal habitation of the saints in the New Jerusalem. It would be the same as heaven, the eternal habitation of God, and the same as the home that Jesus promised to His disciples who would be with Him where He is. Paradise could then be an intermediate state for the believer after he leaves the body, and it could also be located in and with the third heaven, which is now in existence, and it could also signify the eternal abode of all the redeemed with Christ in glory.

It has been claimed by some that paradise will cease to exist after the time of the rapture of the saints. It would be unfair to build an exten-

sive theory on three references found in the Scriptures, especially when one of these refers to the final glory of those who live eternally with the Lord in the paradise of God.

The Great Gulf Fixed

The parable of the rich man and Lazarus was given by the Lord following His parable of the unjust steward, Luke 16. The Pharisees derided Him, and the Lord called attention to the law and the prophets, which would all be fulfilled. The rich man and his brethren had the law and the prophets, which they are under obligation to hear in order to be saved from the torments of hell. Both Lazarus and the rich man died. Lazarus was carried by the angels into Abraham's bosom. "The rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom" Luke 16:19-31.

Both men died, and were separated from their bodies, as was also Abraham. All had entered the realm of the departed spirits. Death has to do with the body, and Hades has to do with the spirit or soul. The same experience was fulfilled in Christ. He died and was buried. His spirit or soul was with the departed spirits. Peter tells of the death and resurrection of Jesus in Acts 2:22-36. He first quotes David in Psa. 16:10: "Because thou wilt not leave my soul in hell: [Hades].

neither wilt thou suffer thine Holy One to see corruption", Acts 2:27. "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell [Hades], neither his flesh did see corruption", Acts 2:31. If this is paradise, it is a good place to be, with Abraham, who is, with all saints, awaiting the time of resurrection. David's sepulchre is still on the earth. But the gates of hell [Hades] will not prevail against the church when the time shall come that the Lord will call for the saints to come forth. He was the first to conquer death, and came forth from the abode of departed spirits and from the power of the grave. Both Hades and the grave, or death, will remain until the time of the last judgment, Rev. 20:14. But the lake of fire will continue on forever, Rev. 20:10, 15.

The New Testament never speaks of the saints going to Hades (or hell) after death, although Jesus said, "The gates of hell shall not prevail against" the church. But Paul speaks of the disembodied condition of those who wait for the building of God, "eternal in the heavens," II Cor. 5:1-8. But he also says that being absent from the body is to be present with the Lord, II Cor. 5:8.

From that department of Hades, or hell, which is separated from the wicked dead by a great gulf, no saint has as yet gone to be with the Lord in resurrection glory. Jesus has gone

to prepare the place from which he will come again to take the saints to be with Him in eternal glory. Where, then, are the saints *who* have gone to be with the Lord, until that time of their resurrection and their being caught up to meet the Lord and forever to be with the Lord? If the saints of old are not yet resurrected, they are with Abraham, and with David. Only Jesus had been resurrected at the time that Stephen said, "Lord Jesus receive my spirit," Acts 7:59. His friends buried him and he awaits the time of resurrection. The fact is, that none of the Old Testament saints will receive the promise of God until the final shaking of all things, and "they without us should not be made perfect," Heb. 11:39, 40. That place of waiting, with the saints, may be called "the presence of the Lord," "paradise," "Abraham's bosom," or "beyond the great fixed gulf" or "heaven". It still remains the place of the departed spirits until the Lord shall return and raise us from the dead.

Jesus and the Ascension

Jesus told of His origin and of His destination. "I know whence I came, and whither I go", Jno. 8:14. In the same connection He told the scribes and Pharisees. "I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come", Jno. 8:21. But He also told His disciples, "Ye shall seek me: as I said unto the Jews.

Whither I go, ye cannot come; so now I say unto you." To Peter the Lord said, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." Then follows the memorable promise, "I go and prepare a place for you." See Jno. 13:31-38; 14:1-3. The words of Thomas, "Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me."

Where Jesus went at the time of His death, no living soul could go. For three days and three nights Jesus was absent from the body. The tomb was closed until the dawning of the first day of the week. It was opened by the angel, so that men could see into it and observe that it was empty. Jesus came forth from the sepulcher with a different-natured body from that which was laid in the tomb, wrapped in spices and linen clothes. He was clothed with a body such as there was none on earth. But He was not in heaven, and had not ascended to the Father, up to the time that Mary waited at the sepulcher, Jno. 20:16. Jesus sent word to His disciples that He would ascend unto the Father. But two of the women whom He met at the sepulcher held Him by the feet, Matt. 28:9. Had Jesus ascended to the Father between the time of seeing Mary and that of meeting the two women? No one

can tell the manner of Jesus' meeting with the Father or of ascending to the Father from the time of His resurrection until the time of His ascension as recorded in Acts 1. His tarrying to reveal Himself to many of the disciples and to prove His resurrection from the dead was essential to convince men that there is a resurrection and that Jesus is the power of the resurrection and the life.

After the ascension Jesus was not again seen on the earth. He sent the Holy Spirit to be His representative in the hearts of those who believe in Him. Such are risen into newness of life and wait the time of their being caught up to meet the Lord at His coming.

The Heavenlies and Heaven

Next to heaven itself is the life of the believer in the heavenly places in Christ Jesus. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." The holy place of the tabernacle is the witness to this spiritual condition. To this place the priests of God had constant access in worship and service. In it was the altar of incense, the daily worship with the incense of intercession through the offered lamb. The table of shewbread afforded the food, as it represented the Bread of God which came down from heaven. Opposite the table of shewbread stood the golden can-

dstick which sheds its light on the altar and on the bread, typical of the Holy Spirit who points men to the word of God and reveals the things of Christ to the believer. These are the sources of the new life which comes to those who believe in Christ and receive the witness of the Spirit, who renews men to faith and life in Christ. But this condition of regeneration and spiritual life is not like heaven; it is heavenly. "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. The spiritually renewed men belong to the family of God, but they are members of the family on earth. There is a family also in heaven. Eph. 1:10; 3:15. "Where Jesus is, 'tis heaven now", may be a sentiment, but it is not a fact. Heavenly spiritual life and blessings belong to men in the earth, while heaven as it is in Christ's presence is heaven.

Heaven, the Place

Heaven was not a condition with Christ. He came from God and went to God. While on the earth He continually prayed to the Father in heaven. No one was more heavenly minded, and conditioned, and empowered, than Jesus while in the world. ut He was minded to return to the Father in heaven. Even after His resurrection, with the glorified body, He was not in heaven, for He ascended from the earth to

go to the Father.

"If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you", Jno. 16:7. Jesus was one with the Father. He was in the Father and the Father was in Him. Yet this was not heaven, the place of the Father's abode Jesus went to prepare a place, an abode, that "where I am, there ye may be also." This was not a condition into which the believer was to come, but a place where the believer should be. Heaven is not what we become, but where we shall be.

But heaven is a place which has a certain condition which is not found on the earth, nor in the children of God who are in the world. There is a heavenly condition, a spiritual one which controls the spiritual life of believers, but there is not a heavenly condition in the outward manifestation, or, in the flesh, of believers here in the world. Heaven will not be brought about in this world through the fleshly life and association of believers. Men talk of pentecostal power and apostolic purity as the ideals of the church. Such statements are an admission that we are far removed from the beginnings of the life of Christ on the earth, and hence removed from the heaven of Christ on earth. No reformation can bring heaven on earth. The heaven that Jesus returned to was that which was beyond the sphere of the flesh.

When our flesh is put off and the resurrection is accomplished which changes the vile body, then we shall ascend and be with Christ in heaven where He is.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them", Rev. 20:11. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea", Rev. 21:1. It is upon the new earth that the New Jerusalem shall come down from God out of heaven. There will be a new place for the redeemed of the Lord to live in the presence of the glory of God and the light of the Lamb. This is a new place for God's people and a new relationship which God and the Lamb shall have with His people. Now we live by faith in Christ and by the comfort of the Spirit's presence. In the new heaven and earth we shall be blessed by heaven and all that heaven contains.

In order that we may attain to the place of heaven, we must first possess the conditions of heavenliness.

Sel. the Christian Monitor.

GOD CARES FOR ME

The way I may not always see,
But this I know, God cares for me.

It matters not what seems to be,
Since this is true, God cares for me.

Though tempests rage on land
and sea,

I'm safe because, God cares for me.
From doubt and fear He keeps
me free.

My surety this, God cares for me.
Sel. by Shella Stump.

SUNDAY SCHOOL LESSONS FOR MARCH 1961

PRIMARY LESSONS

Mar. 5—A Visit With Jesus. Mark
10:1, 13-16.

Mar. 12—A Blind Man's Friend.
Mark 10:46-52.

Mark 19—Twelve Helpers. Luke
9:1-6, 10-11.

Mar. 26—My Friend Jesus. Luke
7:36-48.

ADULT LESSONS

Mar. 5—The Just and Holy Law.
Rom. 7:1-12.

1—Is it possible we might be
living our religion too much
by the letter and not enough by
the spirit?

2—How can we have deliverance
into "newness of Spirit?"

3—What was the purpose of the
law as we read in this lesson?

Mar. 12—Warfare Between the
Flesh and Spirit. Rom. 7:13-
25.

1—What is the result when our af-
fections are divided between
carnality and spirituality?

2—What are some good rules to
follow to overcome our carnal
nature?

3—What is our delight?

Mar. 19—The Law of the Spirit.

Rom. 8:1-13.

1—How is the righteousness of the law to be fulfilled in us?

2—Can we allow our conscience to be our guide, if we are possessed of the spirit?

3—How can a person mortify the deeds of the flesh?

Mar. 26—Our Adoption by the Spirit. Rom. 8:14-25.

1—What is the difference between a natural and an adopted son of God and what does it mean to be a joint-heir with Christ?

2—Can we have hope without patience?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR MARCH 1961

HUMILITY

Memory verse, Prov. 16:19, "Better it is to be of an humble spirit with the lowly, then to divide the spoil with the proud".

Wed. 1—Prov. 28:14-28.

Thurs. 2—James 4.

Fri. 3—Luke 14:1-14.

Sat. 4—Isa. 57:13-21.

Memory verse, Matt. 18:4, "Who-soever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Sun. 5—Dan. 5:17-31.

Mon. 6—Prov. 22:1-17.

Tues. 7—Psa. 34.

Wed. 8—Phil. 2:1-15.

Thurs. 9—Prov. 11:1-20.

Fri. 10—Luke 1:46-56.

Sat. 11—Luke 15:11-32.

Memory verse, I Pet. 5:5, "Likeness, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble".

Sun. 12—Jno. 13:1-20.

Mon. 13—II Chron. 26:1-21.

Tues. 14—Eph. 4:1-13.

Wed. 15—Isa. 2.

Thurs. 16—II Kings 5:1-14.

Fri. 17—Col. 3:1-16.

Sat. 18—I Pet. 5.

Memory verse, James 4:10, "Humble yourselves in the sight of the Lord, and he shall lift you up."

Sun. 19—Psa. 138.

Mon. 20—Rom. 12:1-18.

Tues. 21—Phil. 4:1-13.

Wed. 22—Acts 20:17-27.

Thurs. 23—Luke 22:19-30.

Fri. 24—Micah 6.

Sat. 25—Col. 2:8-23.

Memory verse, Matt. 11:29, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls".

Sun. 26—Prov. 29.

Mon. 27—Luke 18:1-14.

Tues. 28—Matt. 18:1-14.

Wed. 29—Mark 5:21-34.

Thurs. 30—Dan 2:19-30.

Fri. 31—Ezra 10:1-8.

BIBLE MONITOR

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MARCH 1, 1961

No. 5

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

REQUIREMENTS AT JUDGMENT

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak", John 12:48-50.

It is a definite fact that judgment will come sometime. Even in this life: debts cannot go on forever, we may not be caught for breaking laws immediately but sometime the law will catch us, we can abuse our body for a time but sometime sickness or death will come and it is just as true with the laws of God. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad", 2 Cor. 5:10. The judgment of Christ will contain no injustices, there will

be no if or no but all will be exactly "according to that he hath done, whether it be good or bad".

Christ did not immediately strike down those who did not believe, those who spitefully used Him or even persecuted Him. Christ came to seek and to save that which was lost. Christ came to offer salvation to all mankind and that still is His mission as long as we have life, time and opportunity. "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven", Matt. 26:64. This is the time when Christ will come with power for the judgment of mankind. How wonderful it is that He has told us of the requirements of judgment.

"All power is given unto me in Heaven and in earth", Matt. 28:18. "The father loveth the Son, and hath given all things into his hand", John 3:35. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned", Mark 16:16. These are definite and harsh words but how thankful we should be that we have definite warning beforehand. God has given the power of salvation unto His son. Our

carnal mind cannot realize how much and how great this power is, which has been given unto Christ. As we meditate upon and compare the glories of Heaven with the sins and sufferings of this earth, we can catch a glimpse of the magnificent power given unto Christ.

“And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life”, 1 John 5:11-12. The beloved apostle John gives us some wonderful truths in these few words. Are we preparing for eternal life or are we allowing our carnal nature to drift us into eternal damnation? Note the words in our text which tell us what we will meet in judgment “The word that I have spoken, the same shall judge him in the last day”. Do we know the words which Christ has spoken? How much time and effort are we spending to know them and to live them in our lives? Why spend time and efforts upon that which is not His words? Also a special punishment is promised those who teach that which is not the Words of Christ.

The Words of Christ, rightly understood, will direct each of us into eternal life. These should be our ambition, these should be our aim in life, these should be our very living, moving and being. “But Peter and John answered and said unto them, “Whether it be right in the sight

of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard”, Acts 4:19-20. Can any true follower of Christ do anything but, speak and live according to the Words of Christ as given unto us by His apostles? The words Peter and John heard from Christ directed their doing and teaching. Just so Christ’s words must direct our doing and our teaching others, if we expect eternal life. Christ was faithful to the Father and we must be faithful to Him. Peoples ideas, mans conclusions must be only secondary matters to bring about mutual understanding and fellowship together, but Christ’s words will definitely be placed before us in the judgment.

“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall escape, if we neglect so great salvation which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him”, Heb. 2:1-3.

“THE MYSTERY OF INIQUITY” PART 4

We believe that throughout the fourth period of the Church age, the

period of "Thyatira" and on through the next period the period of "Sardis" that the evil, Babylonian System, so predominately controlled the religious world, until at the close of the "Sardis" period that there were only a remnant of true, faithful believers or "overcomers" left in the world.

This is surely very significant, and tells its own story, too plainly to be mis-understood, because it is said that "Sardis" means a "remnant". It brings before us prophetically the time of the great "State Churches" of the "Reformation", who escaped from Rome. We think there were true followers of Christ among them, although they had largely gone into apostasy. We think even those who were of the true faith, among them, were those who were drifting into cold, lifeless formalism. And O, how sad to think we can see this drift in our day, which surely to the writer, points to the opening up, or beginning of the "Laodicean" age.

But there was a "remnant" even in Sardis. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy", Rev. 3:4. Bro. Alexander Mack tells us in his book, on the "Ordinances of the Church", that at the time of the great "Reformation", or in the times which immediately succeeded that memorable event, the spirit of inquiry had been awakened in the hearts of some of Christ's

children.

The liberty of thought and the liberty of speech had been asserted. There were those who by their investigations of the oracles of "Divine Truth", ascertained that whatever good work the previous reformers had done to redeem the world from error, and to restore it a purer form of Christianity; still all error had not been detected, nor all truth discovered; and they were resolved to make the Christian tabernacle after the pattern showed them on the mount. Not on "Mount Sinai", but on "Mount Zion," according to the pattern taught and exemplified in the doctrines and lives of Christ and His apostles.

Out of this number was the faithful little band of eight persons, a number between which and that which peopled the world after the "deluge", a striking coincidence is observable. Our understanding may seem fanciful to some of our readers, but we firmly believe those days of 1708 were the days of the "remnant", as symbolized by the period of "Sardis". The church at "Sardis" was said to have "a name that thou livest", but they were dead in God's sight.

The organizations that came out of this period of "Reformation" have received great honour and pride from the people, but in God's sight there were only a "remnant", the masses were dead. The masses were only following a "social Gospel". Is

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that not also true today The "overcomer" has the promise that he shall be clothed in white raiment which is the righteousness of saints. "His name shall not be blotted out of the book of life". Saints have their names written in "the Lamb's book of life", when they are truly "born again". It will only be those, who have their name's written there, who will escape the wrath of the "beast" and the wrath of God.

We come now to the sixth period, the "Philadelphian" period. Saints had a great door of opportunity opened to them in this period. Although the power of iniquity was among them, and some false professors, some "who say they are Jews (God's people) and are not", yet we believe the true Church grew and prospered more, say from the

year 1708 to the years of the early 19 hundreds, than in any of the periods of the past, since the days of the apostles.

This is what we call the most loyal Church, and the most loyal period of the Church age. Great blessings were and are in store for them. This was the period when the Church went forth and carried the Gospel to the nations, when the Bible was published in all nations. The period when that old "Roman Empire System" was forced to remain in the feet of the image. Although it will yet be crushed in the "toes", the strength of the iron is still there.

We have now given the reader a brief outline of the spirit of iniquity, beginning at the "Garden of Eden" and following it down to the present day, only a very brief sketch, so to speak, of it. Much more, very much more could be written, in following that old Satanic spirit, on through the future, the end time of this world, which will manifest itself in "Spiritual Babylon", or the old Roman Empire, which we believe will soon be revised.

We could give a pretty thorough prophetic outline, from the vision of the image of Nebuchadnezzar, representing, as we believe, four kingdoms or Empires, using Daniel's visions of the same. Then connecting them up with Christ's "Revelation" to John and show the rising, development, and the fall of that

Old Roman System, which is the power of Satan, the power of the fourth "beast" of Daniel and the power of the "beast's" of the "Revelation."

But we must stop our study here and let the reader go on, for we cannot go into the mysteries of the future, because this subject is considered to be a controversial subject and is not in harmony with the Bible Monitor policy. Hence we leave this subject at the present day. The writers book on "Revelation" covers this subject, we will lend them on request.

Bro. Wm. Root.
1612 Morphy St.
Great Bend, Kansas

G. DISCOURAGEMENT

These sentence sermons we can apply to ourselves without robbing someone else.

1. Courage is fear that has prayed, believing.

2. Reach up as far as you can and God will reach down the rest of the way.

3. The greatest calamity is not that we failed, but if we failed not to try again.

4. He that wants a cake from the wheat must wait for the grinding and the baking.

5. A little bird I am,
Shut from the fields fresh air,
And in my cage I sit and sing,
To him that placed me there.

6. The only people that never fail are those that never tried.

7. Life may not always bring us The things we wish it would,
But God can take the things it brings
And bless them to our good.

8. Do not get discouraged, it may be the last key that opens the door.

9. When the outlook is not good, try the uplook.

10. Victory is sweeter after partial or seeming defeat.

11. The gem cannot be polished without friction, nor man perfected without trials.

12. When you get to the end of your rope, tie a knot and hang on.

13. Worry is like a rocking chair, it gives you something to do but you get nowhere.

14. A discouraged man is a defeated man.

15. I would rather be beaten in the right than to succeed in the wrong.

16. The best angle to approach a problem is the try-angle.

17. Consider the turtle, he makes progress when his neck is out.

18. Riches are not from an abundance of things, but a contented mind.

19. Defeat comes not so much from physical defeats as from a state of mind.

20. Christian, if you show discouragement the Devil will rejoice.

21. The reason some streams do not freeze is, because they are too busy.

22. Most of our troubles are imaginary and never happen.

23. Everybody knows how to express a complaint, but few can offer a graceful complaint.

24. If you are not as close to God as you once were, you can be very certain as to which one of you has moved.

25. If your troubles are deep seated and long standing, try kneeling.

26. Sometimes the best thing to get off your chest is your chin.

27. Cheer up, hope is like the sun, which as you journey towards it, casts the shadow behind you.

28. If the wicked flourish and thou suffer, be not discouraged, they are on their way to destruction and thou art preparing for victory.

Gathered and compiled by A. G. Fahnestock, R. 4, Lititz, Pa.

SLEEP

Let us all read Matt. 26:35-46. Verse 40, "And he (Christ) cometh unto the disciples, and findeth them asleep, and saith unto Peter, "What, could ye not watch with me one hour?"

A minister usually preaches less than one hour and some of us sleep part of the time and are awake part of the time. How much do we get from the sermon? very little if any. The writer has slept in church, I was ashamed of myself when I awoke. I wondered why I could not stay awake. With the help of God I came to the conclusion, it was the

work of the Devil. I thought to myself, If that was a worldly man talking about things of the world I would stay awake and listen. I thought if I were the minister, how would I feel to see members of the congregation asleep?

Suppose every one in the congregation was asleep. How much would it do the minister or the congregation, for him to stand at the pulpit and preach? The Devil wants us to sleep. He knows if we are awake we might hear something that would cause us to be a stronger christian. Let us all strive and listen to the Word of God and be obedient people. God's Word, if obeyed, is salvation for our soul.

In Christian Love, A Brother.

"WOULD YOU DARE TO STAND"

Scripture Gal. 6:4 &7, "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. V7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." I Thess. 5:22 "Abstain from All Appearance of evil." Even the Appearance of evil. First; Do we as Christians have what it takes to stand against the forces of evil? I hear so many, especially young people today, saying, the class is going as a body and I can't stay at home, they will laugh at me. If it is a place that has the appearance of evil let them laugh.

Or they say, "Everybody is doing it to reap what you sow.

and I see no harm." To me that phrase—everybody is doing it is one of the biggest lies and tools the Devil ever produced. Everybody is not doing it. God forbid that I glory, save in the cross of Jesus Christ; but if I had gone with the crowd I would never have been in the ministry today. Thanks be unto God for godly, Christian parents, who cautioned me of the dangers of the appearance of sin, which I as a child could not see.

God is not mocked: what does it mean to mock God? The word mock means; to ridicule, to tantalize, to make fun of a person. How do we mock God? We mock God by continuing in wilful sin, when God forbids it. Would we dare to stand against sin, in any form, that we not mock God? God says: Don't mock me, when I say that the wages of sin is death, I mean it. God means don't try my patience. In Kings chapter 2, we find where Elisha was going up by the way, there came forth little children out of the city, and mocked him and said, "Go up thou bald head, go up thou bald head." And Elisha turned around and in name of the Lord cursed them, and there came forth two she bear out of the woods and tore up forty-two children. Children, never mock God or any of His anointed. To mock God is to defy His commandments: is to play with sin and think you are not going

Prov. 14:9, "Fools make a mock at sin; but among the righteous there is favor." I want the favor of God, don't you? Prov. 17:5 "Whoso mocketh the poor, reproacheth his Maker: and he that is glad at calamities shall not be unpunished." The Ammonites mocked God: Read Ezekiel 25:1-7, (I don't have room to copy it, will you please reach over and get the Word of God and read it?) Also Tyre, mocked Jerusalem. Read Ezekiel 26:1-9. Would you and I dare to take a stand against the very appearance of evil? "It is a terrible thing to fall into the hands of a living God", Heb. 10:31. Secondly: America is mocking God. I could fill pages after pages of how this great country is mocking God. All of us I believe realize that fact. Let us look at some more Bible illustrations: Herod's fondness for Herodias, his brother's wife, meant a great deal to him. He doubtless would have liked to have spared John the Baptist, but he was just too soft to take a stand for the right; and so he chose the easy way, the wrong way. How adultery is sweeping America today. Broken homes, causing delinquent children, and those children are now or soon will be "trying" to make a home of their own without the blessings of their parents, because their parents are ungodly, they can't bless them: since they were not brought up in the church they have no help there,

they don't even know what the church is for or what God can do for them. What will the next generation be? Think on these things, Brethren and Sisters. Herod mocked God. And on the other hand John the Baptist was not afraid to preach against sin, even if it cost him his head. How many preachers today are afraid of their "head", their jobs?

Would you dare to stand? The harlot is a harlot because she is too soft to resist the temptation of idleness and easy living. 2. The drunkard is a drunkard because he is too morally weak to reject the bottle, and his appetite is stronger than his will power. 3. The gambler is a gambler because he can not resist the lure of easy money. The same way with a thief. And God still stands behind His word: The wages of sin is death: Don't mock Me, says God, or you'll die. 4. The hypocrite is a hypocrite because he hasn't the courage to live a religious life of which he makes a mocking pretense. God give us strength. Every category mentioned above the subjects are saying, "Every body is doing it," What a lie. God give us strength to say no. God give us strength to live from day to day the God-Given way. The world and its system are going down to destruction, and all nations that forget God. Are you strong enough to say "no" to all appearances of sin?

Communistic termites are boring

within and without at this country. They have invaded; programs, politics, social organizations and even into some pulpits of the land. Where can the answer be found? What is the remedy for this sin-sick world? The answer is in the Bible. "Be ye perfect even as your Father which is in Heaven is perfect." Can anything go wrong with a perfect life, hid in Christ Jesus? For He said, "I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing", John 15:5. All we have to do is to meditate upon all the things the world system is doing and all the things we are doing that are not for the glory of god, and we will soon realize what our trouble is. "Can two walk together except they agree?"

The moment Christ becomes real, everything becomes new. Young people, if a cigarette is offered you, can you say, no? If a drink is offered you, do you have strength enough to say, no? Would you dare to stand for the right? Would you fall for the lie, "every body is doing it." Crime is on the increase, Juvenile delinquency is on the upward trend, smoking and drinking is increasing every year. All of this is mocking God, every one who succumbs to it is defying God to do anything about their personal lives. "Be not deceived, God is not mocked, for whatsoever a man soweth, that, shall he

also reap", Gal. 6:10 Don't be deceived. What good thing has the Devil ever done since creation? Then why do people follow him?

The natural man is filthy. Jer. 17:9, "The heart is deceitful above all things, and desperately wicked: who can know it?" Nobody but God knows the heart of man. So turn your heart over to Him, he knows the way through a sinful world. IICor. 7:1, "Having therefore these promises, dearly beloved, Let us cleanse ourselves from all Filthiness of the flesh and spirit, perfecting holiness in the fear of God." That is the answer. I love the great old Hymn of the church, "Are You Washed in the Blood of the Lamb?"

"Have you been to Jesus for the cleansing Power?

Are you washed in the Blood of The Lamb?

Are you fully trusting in His Grace each hour?

Are you washed in the Blood of The Lamb?

Would you dare to stand? For the Lord Jesus Christ, in this day of evil. James 1:15, "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Peoples and nations can mock God only so long. If civilization is to survive, we must return to the moral standards of the Bible. Sin is a mockery of God. May I challenge every one to try to stand with God's people and be counted

faithful to His dear cause. We talk about the annihilation of millions of people in case of war; this is a horrifying thought to a world that is unprepared to meet God. On every side there are giants in abilities, but moral pygmies; genuises in developing engines of war, but ethical infants. There is an abundance of champions, heros, and scholars, but slaves to sin. Sin cuts our power. I have yet to find a single verse in the Bible that gives permission to anyone to continue in known sin. The Scripture repeatedly warns that conditions will grow worse and worse. These things you hear and read about now are just the beginning of sorrow. Would you dare to stand? Jesus suffered for us on Calvary's Cross. Are we dying for Him today?

You say or ask: what can I do? I do not know but:

I know a doctor who gave tracts to his patients,

A dentist who made his chair a witness stand:

A barber who testified while cutting hair;

A mother whose knee was a preparatory school for a Preacher's son.

A Sunday School teacher who saw three pupils saved that Sunday.

A school teacher who made her class-room a pioneer Sunday School.

A farmer who dropped his seedling to drive miles to help a soul

in distress.

An ordinary sort of a fellow who became the Lord's chauffeur and brought more than a score of souls to a revival.

Just let Jesus have His way with thee. Rid self of all known sin, give Him a clean vessel in which to work with. Obtain for all appearances of evil. There will be no power for God until there is nothing questionable in your life. You'll never be sorry, in this life or in the life to come for doing good, loving the Lord and following Him all the way.

J. Emmert Dettra,
Midland, Virginia.

GENERAL CONFERENCE NOTICE

The 1961 General Conference will be held at the Wesleyan Methodist Camp Grounds near Marion, Indiana, on June 10th to 14th.

We would like for all who plan to attend the 1961 Conference to make reservations; especially those who have small children. Send reservations to Bro. Harley Flory, Rt. 4, Defiance, Ohio.

"CHASTENING"

We find so much in Gods work about chastening. In looking up the word chastening, we find this: "Correction; suffering inflicted for the purpose of reclaiming." The scripture that brings out this thought so complete is this, "Now no chastening for the present seemeth to be

joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby", Heb. 12:11.

We know if we are one of God's children, we will have chastisement, for God's word also tells us, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth", Heb. 12:6. The value we receive from chastening will depend on how we accept it in our lives, as it comes to us. The burden may seem heavy to bear, but if we go to our greatest source of power for help; He has promised He will never leave nor forsake his own. Chastening is meant to make us stronger and of more value in Gods service.

Now we think of the chastening of children. The word says, "Furthermore we have had fathers of our flesh which corrected us, and we gave reverence; shall we not much rather be in subjection unto the Father of spirits and live?" Heb. 12:9. As we grow older in life, our minds cannot help but go back, remembering the children who had respect for their parents because their parents saw the need of correction and took God at His word, knowing that if correction was according to Gods Will, it would yield the peaceable fruit of righteousness.

But in the last days, these things will change. For the Apostle Paul wrote to Timothy, "This know also, that in the last days perilous times

shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy", 11 Tim. 3:1-2. The privilege of correcting children in the school room is fast vanishing. What is the result? We want to mention the chastening of a few of Gods chosen ones. When we read of all the Apostle Paul went through, no doubt had many scars from being beaten with rods. Steven was stoned to death, he was described as a man full of faith and of the Holy Ghost, the first Christian Martyr. But after all the persecution, the word says, "And he kneeled down and cried with a loud voice, Lord lay not this sin to their charge. And when he had said this, he fell asleep". Acts 7:60, which gives us a great picture of love and forgiveness.

Then the great suffering of our Plessed Lord, yes, for you and for me. He died for all our sins. Jesus paid it all, all to him I owe. As the great Prophet Isaiah said. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed". Isa. 53:5. By God's grace may we accept whatever chastening might come to us in this life, and profit thereby.

God will not search us for medals, diplomas, or degrees, but scars.

Sister Clara Gunderman
Goshen, Ind.

BEHOLD, I STAND AT THE DOOR AND KNOCK

REV. 3:20

I am wondering how many today, who hear Christ knocking at the door of their hearts, are letting Him in? When He patiently pleads an entrance to gain, to rid their soul of sin and pardon their rebel heart. We know He is the true one and can give us life everlasting, if we let Him in He will give us strength to overcome temptations. We read in the precious Word; He will never leave or forsake His children.

Reader, stop and consider what this means in this time of depression, that He will never leave us if we only trust and obey. Although the way at times looks dark, there is always a bright light just ahead. We know when Jesus is guiding our feet, our cares and trials are lighter. There is no price demanded or money to pay, as Salvation is a free gift and Jesus has promised rest for the weary souls. If we will just let Him in. Now sinners is the time for God does not always call. He calls some and they will not heed so He quits.

I knew a man that God worked so hard to get a chance to enter into his life, but each time he refused. At last God quit calling or striving and this poor soul told the writer several years later, that he would give all he owned if he could just hear God call once more. But oh how

sad, it was only a few years later that this poor man left this world without Christ, to try the realities of the other world alone. No hope of rest or that beautiful mansion which Jesus had prepared for him. If he would have accepted and not have run away from God, how much better it would have been.

I am sure as you read this you will not want to do as this poor soul did. There are so many today who are putting off Jesus and saying, I will the next time He calls me. Be careful dear ones there may never be a next time. Maybe you too will not have another chance. Why put it off? Why delay when Jesus is calling? My dear reader, if you want to enter into that glorious home which Jesus has prepared and have a chance to sing of the blest, we must let Jesus come into our life and live for Him while here on earth.

Jesus came down from heaven to earth to die that all might have a home above. When we walk with the Lord and obey Him here below, we know when we leave or have finished our work here as our earthly mission is closed, we shall live with Him in that beautiful mansion. It was a wondrous love that God sent His Son down to earth, to die on Calvary. We should show by our lives how we appreciate this wondrous love He has bestowed upon us.

When we cannot see our way, if

we trust in Him He will bid us forward go, although it seems as gloom of night and we cannot see and ray of light. We know there is no night or darkness where Jesus is for all is light. Now sinner, when Jesus calls at the door of your heart, do not delay for He is always ready and willing to receive you. He came not to call the righteous but sinners to repentance. If we cannot take up the Cross of Jesus we cannot hope to wear the glorious crown, which is prepared for all the faithful. Come dear one, come unto this fountain, taste the love that never dies. Love to crown you His forever in the home of cloudless skies.

Two young men met early one summer eve,
 They were brothers you could see.
 One face bore the light of God's great truth,
 The other face was sad and forlorned.
 One had heard his Master call and followed,
 The other one had shunned the call and wandered far.
 I heard one brother to the other ask,
 Come with me tonight, Christ loves you brother dear.
 Oh come with me to the Chapel,
 God's house of prayer,
 O brother come and give God your heart,
 In answer to our Mother's prayer.
 I heard him, Not tonight, my brother dear.

Tomorrow night I promise to
As he held his brother's hand and
pleaded

Won't you come tonight, the Lord
needs you.

No, no, he said, I must join the boys
We are having a dance you see
But I promise you, this shall be my
last.

Tomorrow night I'll go with you
So they parted and said good night.
One going out to the cold world of
sin

The other to church, God's house of
prayer.

Listen to me dear readers, what I
have to say

Tomorrow night may never come.
That poor soul did not have an-
other chance,

He was snatched from this life ere
he did come,

To the Christ knocking at the door
of his heart.

I see the brother standing at his
casket

Tears running down his face, brother
I promise I will come tomorrow
night.

The words must of came o'er and
o'er

Be careful dear reader, tomorrow
may never come

God alone knows, He holds your fu-
ture in store

Today is the time to answer the call
To be prepared when the Lord shall
call.

Behold I stand at the door and
knock.

Elizabeth Hoover Alltus,
R. I. Modesto, Calif.

THE YEAR BEFORE US

This New Year is a great chal-
lenge for us. Here is a whole year
of untold possibilities. It reminds
us anew that God made Heaven and
earth, the sea, and all things we
know about. These were created
when the earth was created and
many more wonderful things we do
not yet know. God has made them,
that we might use them, but He
does not reveal these secrets to men
unless they are willing to study and
learn.

Before us stretches an unmarked
vista of time. We think of the
skier who stands at the top of a
hill, ready to make his trail in the
unmarked snow. What kind of
trail does he make? What kind of
trail are we going to make in this
New Year? Is there anyone who
does not yearn in his heart to make
a better trail than he has ever done
before? Then let us lose ourselves
in a great cause, to follow Jesus
Christ as leader. Let us love Him
and our fellowman better than our-
selves. Let us leave behind a trail
that is clean and straight and true.

Today, Jesus pauses at the thresh-
hold of our lives to say: "I am
come that they might have life, and
that they might have it more abund-

antly", John 10:10. Let us better ourselves, take courage, stand upon our feet, and follow Him. "If any man be in Christ, he is a new creature: old things are passed away: behold all things are become new". 11 Cor. 5:17. There must first be a sincere desire upon our part, to change to a new and better way. Happiness comes only when that which has marred life has been discarded. When this step is taken, a new way opens before us.

Again this year will be new only, by the grace of God we become new men and women. There is no magic in changing the calendar. There is magic in the divine changing of the human heart. To make this year really new, we need a new church. The church needs a rebirth. To make the new year really new, Nations also must become new. The same unregenerate nations will bring the same greed, distrust, misunderstanding and war. Life greatest need is to follow the Christ who makes all things new. "Behold, I make all things new", Rev. 21:5.

God is constantly making things new. The process of nature are largely processes of renewal. The materials of the earth deteriorate, disintegrate, and decompose. They pass through nature's filters and refineries and come forth in another form, pure and new. No man, aware of his divine creation, can witness this renewing process without becoming aware that it is God's

invitation to him to renew his own soul. "He restoreth my soul". "We according to his promise look for new heavens and a new earth, wherein dwelleth righteousness", 2 Peter 3:13.

The coming of a new year always reminds thinking adults of the fact that they are growing older. At the time that the apostle Paul wrote the second letter to the Corinthians, he was fully aware that this was true in his case. He was getting older. He described the situation by saying, "The outward man perishes". But looking within himself, he discovered that his spirit continued youthful. He explained this inner contrast by saying, "The inward man is renewed day by day".

A man's soul is certainly important and why should it not be guarded well? We should challenge every friendship and every emotion that would enter and become a part of our lives. And not let them enter unless we are sure that they will contribute to our moral well being. In this new year let us select friends who are really friends. There are friends or so-called friends who will drag you down. There are friends who mean well, but who cannot stand the strain and stress of adversity. The friends of our Lord meant well, but in the hour of need "they all forsook him and fled". But in Jesus Christ we have a Friend who never fails us, who having loved his own-loved them unto

the end. "Ye are my friends", John 15:14.

In choosing us as friends, God has taken the initial step in establishing one of life's most pleasant relationships. For friendship is the deepest of human needs. Jesus is the perfect friend. Not only does He say, "Come unto me" and promises to supply all our needs, but He also says, "Behold, I stand at the door and knock". If we admit the Heavenly Guest, he will come in and talk with us, that we may learn how we can supply His need in the work of the upbuilding of His Kingdom. We may experience an abiding friendship with our Lord.

Being a Christian is not merely the acceptance of a code of morals. It involves also a living relationship with Jesus Christ. We do not achieve goodness simply by our own effort. "I live: yet not I but Christ liveth in me". To have His life flowing into our lives is to bear the fruit of the spirit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance". These are days of trial, separation, broken plans, stress; but down through the ages mankind has seen bitter days. We like to remember that man may change but God never changes. What may seem an endless eternity to man is but a day with God. God never meant for us to live in the past or the future. He gives us today—one day—and He has promised strength

for its needs. We must walk through life only one day at a time. Best of all we do not walk alone. Our Lord has walked this way before us and today He will walk by our side, helping us over the heights, bearing us up through the deep waters, giving us strength.

Rationing has made us conscious that the world's goods are limited. We are learning that there are no inexhaustible supplies of materials. In contrast, how wonderful to know that God's power is unlimited. There is no rationing of God's love, no exhausting of His mercy. "A mighty fortress is our God a bulwark never failing". Why then do we not see more victorious living? The answer is that the realization of this power depends on our faith. God's power is available, but the switch that brings it to our lives is in the control room of our souls. Pride, sin, indifference, or doubt can keep us from faith. Remember God's unlimited power awaits us.

This is the day and age that requires all the faith that we have to carry us through to spiritual victory. Faith is so essential that the writer of Hebrews declares, "without faith it is impossible to please Him". Faith in God is the foundation of our religious experiences and life. The word of God asks that we have faith in God, in ourselves and in others. Faith in ourselves is not enough. Faith in others is often misplaced, but faith in

God never fails. In these trying times, all of us are placing our faith in God as to the future. What else can we do? We who have sons and daughters in these trying times, can commit them to the faithful care of a Father who cares.

This is still God's world. We are his children and the Father will care for His own. Faith is a necessity. We learn from Proverbs, "Where there is no vision, the people perish" The kind of faith we **have today will determine** the kind of world we will have tomorrow.

Let us work even harder this year than ever before. This could be our last year. We may not even have this year. Who knows but our maker. Let us strive to do His will and live that we may be found worthy.

Viola Broadwater,
Lavale, Md.

THE REST OF THE FAITHFUL

There is a rest for the faithful and true. God's Word tells us of a spiritual and future rest for His people. "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God from his", Heb. 4:9-10. The crown is not at the beginning nor in the middle but at the end of the christian race. Christ said, When I come again shall I find faith on earth. Although we

may be scoffed at, oppressed and feel sometimes that we are fighting a losing battle, we have no reason to become discouraged, the promised rest is to the faithful few.

The apostle Paul suffered severe hardships in his work for Christ on earth. We are living in a day when many professing christians will not hear to or endure sound doctrine. When the apostle Paul saw he would soon be removed from this world he said, "I have fought a good fight. I have kept the faith, I have finished my course, henceforth there is laid up for me a crown of righteousness. Faith without works is dead

Abraham had great faith in God. How many in our day would stand up to a test like he did? It is an important matter that we hold fast to the faith of the Lord Jesus Christ. Let us oppose the doctrines of men that are contrary to God's Word. A definition for faith is, taking God at His Word. We should be thankful we can look beyond the false and broken promises of men. In this evil day we need repentance, it will bring restitution.

Blessed are they that are falsely evil spoken of. We can think of many who are resting in peace that were falsely and evil spoken of. To hinder christian work is a serious offense. Christ and others suffered severe hardships and defeat in the flesh but won the rest of life eternal. Today we have the oppor-

tunity to keep up the good fight of faith until victory. Christians are seeking peace with justice and oppose partiality and injustice.

God created man in his likeness and image. Christ exemplified a fair honest and true life to all. The doctrine of non-forgiving, as taught and exemplified in our day, is not of Christ. As they were nailing Him to the Cross He said, "God forgive them for they know not what they do". He taught forgiveness and those who fail to accept His doctrine are none of His. "Return unto thy rest, O my soul: for the Lord has dealt bountifully with thee", Psa. 116:7.

J. F. Marks,
Rd. 3, York, Pa.

AMBITION

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven". God wants you to be ambitious, to cultivate good works that others know of. Light travels faster than sound, so it is with the christian, you see the flash before you hear the report, if they are the right sort.

The ambition is, not that men will praise you but that you may glorify your Father which is in heaven. You thus have an opportunity to be ambitious and yet be sublimely humble.

Sel. Sister Jeannette Poorman.

SIN

I John 3:4, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law". I Pet. 4:18, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" What shall the end be of them that obey not the gospel of God? Rom. 3:20, 23, "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin". Many people are justifying themselves by keeping the law. For by the law is the knowledge of sin. For all have sinned and come short of the glory of God.

John 3:5, "For ye know that he (Jesus) was manifested to take away our sins; and in him is no sin".

1 John 1:8-10, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us". Take heed of the leaven of the Pharisees. John 1:29, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world".

Rom. 3:24, "Being justified freely by his grace through the redemption that is in Christ Jesus" 1 John 2:2, "If any man sin, we have an

advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world". 1 John 4:10, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins". If we love one another, God dwelleth in us, and his love is perfected in us, there is no fear in love: but perfect love casteth out fear: He that feareth is not made perfect in love. 2 Tim. 1:7, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind". A conscience void of offense.

Acts 24:16, The words of the apostle Paul, "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men". Under the dispensation of the law it was to fear God, under the dispensation of grace it is love God and love your neighbor as thyself. Rom. 13:10, Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. God commandeth his love toward us, in that, while we were yet sinners. Christ died for us. Being now justified by his blood, we shall be saved from wrath through him. We were reconciled to God by the death of his Son. We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. The grace of God and the gift by grace, which

is by one man, Jesus Christ.

There are two kinds of sins spoken of, those of omission and those of commission. Jas. 4:17, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin". We are stewards here on earth and we must give an account of our stewardship. Some future time, if we do nothing, we have to plea guilty of omitting our duty. Some say there is nothing wrong with the lusts of the flesh; all kinds of amusements, ball games, dancing and watching the entertainment of movies and television. Do we know worldly amusements will please God? We hear so much of juvenile delinquency and the destruction of our youth in this day. This may be caused by many different causes but we do believe much of it is caused by the way television and the moving picture shows lead them. So many things are presented to excite the passions and the lusts of the flesh. Many mothers do not have time to teach or discipline and have baby-sitters for the day and much of the night. How many habits of evil are overcoming the youth of the land? Are any of us guilty of spending our time and talents thus? Sin and extravagance has a hold on the lives of most individuals. The word says, Watch, what I say I say to all, watch. It also says, Watch and pray.

The word sin means: to violate God's commands, disregard God's

Word, transgression of God's law. The prophet told the children of Israel, Ye all like sheep have gone astray: ye have turned everyone to his own way. To go astray, is to go into sin. This applies to this day for all unrighteousness is sin. Can the sinner get rid of his sins just by living a better life? Just by wearing some kind of uniform? How can a sinner be saved or escape the penalty of sin? Rom. 10: 9." That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation".

Acts 2:38, "Men and brethren what shall we do?" This was concerning the sins which they were conscious of. Then Peter said unto them, Repent, and be baptized every one of you. Don't you think there were some good moral characters among the group, but Peter said, Every one of you. To be baptized in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost. Acts 16:30-33. The prison keeper saw the power of God and exclaimed, Sirs, what must I do to be saved? They said, Believe in the Lord Jesus Christ, and thou shalt be saved. And was baptized, he and all his straightway. Acts 22: 10, And I (Saul) said, What shall

I do Lord? And now why tarriest thou? Arise and be baptized and wash away thy sins. This is the Lord's way for us to get rid of sins. Acts 8, Philip taught the eunuch and the eunuch said, See here is water: What doth hinder me to be baptized? Philip said, If thou believest with all thine heart thou mayest. And the eunuch answered, I believe that Jesus Christ is the Son of God, and they went down both into the water. Both Philip and the eunuch and he baptized him, and when they were come up out of the water, the eunuch went on his way rejoicing. Having a clear conscience and free from sin.

Some folks tell us they brought water to baptize them. How can you come out of something smaller than yourself? Be not deceived: God is not mocked. 2 John 7, "For many deceivers are entered into the world". V. 9, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son". Eph. 5:17, "Wherefore be not unwise, but understanding what the will of the Lord is". I Thess. 5:18, "In everything give thanks: for this is the will of God in Christ Jesus concerning you". Sin is termed as a disease of the body and the soul. Jesus went about all Galilee teaching and preaching in their synagogues and healing all manner of

sickness and diseases. And they brought unto Him all sick people that were taken with divers diseases and torments, which were possessed with devils, those who had palsy, lunatics and all sickness and He healed them. Sin is sometimes termed as a contagious disease and it is spreading rapidly today. Praise the Lord, there is a remedy prepared for sin. Ye must be born again.

I was once far away from the
Saviour.

And as vile as a sinner could be,
I wondered if Christ the redeemer,
Could save a poor sinner like me.
No longer in darkness I am walking
For the light is now shining in me.
And now unto others I am telling,
How He saved a poor sinner like me.
Yes I'll praise Him forever and
ever

For saving a sinner like me.

Wm. N. Kinsley,
Hartville, Ohio.

—o—
The world can never give

The bliss for which we sigh;

Tis not the whole of live to live,

Nor all of death to die.

Beyond this vale of tears

There is a life above,

Unmeasured by the flight of years,

And all that life is love.

—o—
"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil", John 17:15.

LEAVE IT TO GOD

Does the path seem rough and steep?

Leave it to God.

Do you sow, but fail to pray?

Leave it to God.

Yield to Him your human will,

Listen childlike and be still,

Know that love your mind can fill,

Leave it to God.

Is your life an uphill fight?

Leave it to God.

Do you struggle for the right?

Leave it to God.

Though the way be drear and long,

Sorrow will give place to song,

Good must triumph over wrong,

Leave it to God.

If in doubt just what to do

Leave it to God.

He will make is plain to you

Leave it to God.

He will guide you all the way,

Simply trust Him, watch and pray,

Leave it to God.

Sel. by Sister Blanche Eberly.

THE NEW YEAR

Father, I thank Thee for this New Book You have placed in my hands. Its pages are so white and spotless that, almost, I am afraid.

When the last page is written and the book is closed in the last hour, I am wondering what will its pages show!

I am not asking, Lord, for glar-

ing headlines and a record of pomp and glory; I am not asking this New Year for opportunities to do big things; but I am asking that every page may be full of tracings so delicate that one fails to see the design, and catches only the significance of the deed.

I am asking that when the tracings are deciphered, they will reveal such common things as the reflection of a child's smile, the dropping of a tear, the giving of a cup of cold water, the visit to the needy, a kindly word I was not too busy to say, the letter I found time to write after a weary day, and the word of encouragement spoken.

Fill my pages with the little homely things of love, and in the last hour give me the satisfaction of a year spent in useful living.

Sel. by Sister Sarah L. Sweitzer

TEXT 1 JOHN 4:18

In the most trying hour a trustful christian, who knows his Lord, is not moved by circumstances. Job said, "Though he slay me, yet will I trust in Him." The heart that is fixed upon God will stand what comes and will recognize the Divine hand of God, back of every test and all kinds of suffering. Paul and Silas, at midnight in prison, sang praises unto God. As a result the keeper of the prison and all his household were converted.

Sel by Jeanette Poorman.

HOPE

Beyond the smiling and the weeping,
I shall be soon.

Beyond the waking and the sleeping,
I shall be soon.

Beyond the sowing and the reaping,
I shall be soon.

Love, rest and home, sweet hope,
Lord, tarry not but come,

Beyond the blooming and the fading,
I shall be soon.

Beyond the shining and the shading
Beyond the hoping and the dreading,
I shall be soon.

Love, rest and home, sweet home,
Lord, tarry not but come.

Beyond the parting and the meeting,
I shall be soon.

Beyond the farewell and the greeting,
I shall be soon.

Beyond the pulse forever beating,
I shall be soon.

Love, rest and home, sweet hope,
Lord, tarry not but come.

Sel. by John W. Koones.

THE HARVEST

We come into this world not by our own choice, but God has a purpose for us. Therefore we are responsible for this life. As we start out in life we cannot retrace our steps. It is therefore necessary that we watch what we sow.

When the gentile Cornelius was converted, Peter learned a lesson which we also should learn. Acts 10:34 says, "Then Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons." In as much as God does not show partiality if we don't obey the laws of nature, He will not be partial if we disobey him spiritually. In the natural laws if we step in front of an uncoming train we must suffer the results. It might be the loss of a limb, which will bring us to remembrance that we cannot go against the laws of nature and not suffer for disobedience.

As God is not partial to the natural laws, so He is not partial to the spiritual laws. When a farmer sows his seed, he expects to reap. He expects to reap far more than he sows. He expects to reap the same kind of seed sown. The law of nature is that he will reap in kind and quality as he sows, no matter what he thinks. In Galatians 6:7 we are warned, "Be not deceived: God is not mocked: for whatsoever a man soweth that shall he also reap". In the spiritual harvest there will be no failure. Some would like to deceive us into believing that God is all love, and that there is no punishment for sin. But man is not going to be able to mock God. As sure as we sow we must reap.

If we sow evil there must be an

harvest of evil. Again the harvest of evil will be greater than sown. Hosea 8:7 says, "For they have sown to the wind, and they shall reap the whirlwind; it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up." We see the harvest of evil is profitless. There is also no enjoyment in the harvest of evil. Isa. 17:11 says, "In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow". There will be a great disappointment if we expect to reap the blessings of God, and live in sin all our lives.

Just as sure as there will be an harvest of evil there will be an harvest of enjoyment. The more bountiful we sow the good seed the more bountiful the harvest will be. Psalms 126: 5, 6 says, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him". If we use the talents that God gave us for His glory, there will be no disappointment when Jesus comes to reward us according to our deeds. Regardless of what man thinks, he must meet death and judgment, there is no escape. So let us live so that we might hear the master say, "Well done, thou good and faithful servant: thou hast been

faithful servant: thou hast been
make thee ruler over many things:
enter thou into the joy of thy
Lord", Matt. 25:21.

George Dorsey,
Box 366
Salisbury, Pa.

PARENTS

They may not be wise as the wisest,
They may not be clever or strong,
There'll be times when you think
that

Their counsel is narrow or utterly
wrong.

You will think when they frown
upon pleasure

Which you are so eager to share,
That your Father and Mother who
love you,

Are merely an old-fashioned pair.

But this they would have you
remember,

Whatever they say or do,
It's not of themselves they are
thinking,

Their thoughts are all centered
in you.

There's some who will flatter to
please you,

For something they're eager to
gain,

There's some who will seem to
befriend you,

Who never will constant remain.

Some stranger will lead you to
folly,

And leave you the moment it is
gone,

Some not caring what harm befalls
you,

Will tempt you with dangerous
fun.

You may question the motives of
others,

But remember your whole life
through,

Your Father and Mother who love
you,

Have no other motive but you.

There is nothing of profit they're
seeking,

You've no reason to doubt what
they tell you,

They've nothing to gain by a lie.
Their experience is guiding you.

Whenever they check or correct you,
It's not of themselves they speak,

But happier would be, could they
praise you,

For it's only your welfare they
seek.

You think them old fashioned and
fussy,

And narrow as children will do,
But remember your Father and

Mother,

Have all their hopes centered in
YOU.

Sel. by W. E. Bashor

Our love for God is manifested
by: our love for people in general,
our love for all of God's creation
and by our obedience to Him

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

OUR GREATEST JOY

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God", Gal. 6:14-16.

Paul concludes this Book with the few verses of our text. We are impressed with the seriousness of this conclusion, "God forbid" a very strong statement from a devoted man like Paul. That I should glory, boast or rejoice, something which carnal man is prone to do. Many of our trivial accomplishments and attainments in life cause us to glory, boast and rejoice. However Paul had only one reason to glory, "in the cross of our Lord Jesus Christ." Did not Paul accomplish or attain unto to what we do in life? Yes verily much more.

The "cross" of Jesus Christ, in which Paul felt so highly honored to glory in, was not the rugged

limbs of a tree upon which He suffered. The cross in which Paul was concerned was the doctrine of salvation through a crucified Redeemer. This was Paul's only hope of eternal life and it is very definitely ours also. As we realize the value of this salvation and the exalted position one may obtain through this salvation, it gives us each a desire to glory, boast and rejoice in it. "For I determined not to know any thing among you, save Jesus Christ, and him crucified", 1 Cor. 2:2. This tells us what the apostle Paul thought of as he came to the Corinthian brethren. Paul had no greater interest in life, what is our interest in life?

What effect did "the cross of our Lord Jesus Christ" have upon Paul's life? Was it very definite? Did it have much affect upon Paul's life? Was it lasting? "By whom the world is crucified unto me, and I unto the world" was Paul boasting or just telling the truth? Can any of our readers tell us how long he remained, in this state of mind? What effect did Christ's being crucified have on His followers? Were they not discouraged,

lost, forsaken, yes completely separated from their Lord and Master. What effect has Christ's doctrine of salvation had upon my life? Is the world crucified unto us and we unto the world? How much effect does the Devil's tools: television, movies, wars and rumors of wars, greed, hate, deception, etc. have upon our life?

"And they that are Christ's have crucified the flesh with the affections and lusts", Gal. 5:24. With such definite Scripture, Do you think it will be difficult for Christ to tell which are His own and which are the tools of Satan, when He comes again? Of the many minor things which we so often argue over, What value are they towards Salvation? What does avail us and assure us of being heirs and joint-heirs with Christ? V. 15 tells us "A new creature". Have I been and am I still, new in Christ from that which I was while in sin? By my life, my dealings, my words, my actions, my faith do those with whom we come in contact with daily, know that we are a new creature in Christ?

"For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" Gal. 5:6. Here we have another example to tell who is Christ's, Faith which worketh by love". First faith which worketh, not dead, not in the past but now and as long as we have life. The

Jesus faith will work in us by love. How did God manifest His love unto us? By the supreme sacrifice of His only Son, quite a sacrifice was it not. Oh yes I have faith, How much? As much as a grain of mustard seed? Just how do I prove my faith in Christ by love?

"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God", 1 Cor. 7:19. Another example which tells us who is Christ's, by "keeping the commandments of God" Which one or ones? Could the apostle Paul mean, each and every commandment of the New Testament? If they are not all of God and through Christ and His apostles, which ones are and which ones are not? Do you want to decide or take a chance, perhaps not this one or definitely not that one?

"Yea doubtless, and I cannot all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ", Phil. 3:8. What makes us acceptable unto one Saviour? Paul has told us in no uncertain terms. We have ample reasons to glory, boast and rejoice that we have been permitted to learn of the doctrine of salvation by a crucified Redeemer. We should not be discouraged, downcast or lonely, but full of joy, faith and the glorious promise of eternal life through Christ Jesus.

OLD AGE

As the writer has not yet come to the milestone in life so as to be considered among the aged, some might wonder why his mind has been drawn to this particular subject. It is sufficient to say, that Holy Scripture takes recognition of the various stages of man's life, and we should do likewise.

In recent legislation the excuse was offered, "their number is comparably small". If their number is small, their demand upon our sympathy and love, is not the less imperative. In the Bible they are repeatedly and earnestly commended to our consideration. Our obligations to them becomes more compelling when we think of the many ills of body that the aged are subject to. In II Samuel 19:32-35, we read this pathetic story. "Now Barzillai was a very aged man, even fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim for he was a very great man. And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem. And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem? I am this day fourscore years old: and can I discern between good and evil? can thy servant taste, what I eat or what I drink? and I hear any more the voice of singing men and

singing women? wherefore then should thy servant be yet a burden unto my Lord the king?"

Besides diseases which are peculiar to old age there are other burdens, which were scarcely felt in the mid-day pilgrimage, that become oppressive in the evening of life. Among these we might name, the absence of former companions and the indisposition of the young to seek their company. Because of this attitude on the part of young people, the aged are often constrained to spend days of weariness and many evenings of loneliness.

In the past, the neglect of society has been felt in time of old age. We have often heard the expression that people honor old age, but I have lived long enough to observe that in point of fact it receives little honor except for certain advantageous possibilities. The famous story of Plutarch concerning the Athenians finds its application here. "No man loves to find himself a superfluity". In America we have been guilty of the Athenian attitude. Aged persons have been honored because of their wealth or position. This is some peoples mammon-serving, ignoble view of life.

Let us now turn to the consolation offered by God's Word. In the seventy-first Psalm we read, "Cast me not off in the time of old age, forsake me not when my strength faileth". This is a prayer

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and also a promise. When God dictates a petition, He is also ready to grant the petition we ask of Him. Man may cast us off; society may cast us off; friends and even our children may abandon us, but God never will.

"Now also,, when I am old and gray headed, O God forsage me not, until I have shown thy strength unto this generation, and thy power to every one that is to come", Psalm 71:18. How remarkably this was accomplished in the Life of David. This is one of the great contributions that old age makes to the younger generation. To the aged servants of God we must look to for advice and profit from their mature wisdom and long experience. It is a tragic day in church or state, when any forsake the coun-

sel of the aged. This was one of the tragic mistakes made by kin Rehoboam, "But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him", 11 Chronicles 10:8.

Otto Harris,
Antioch, W. Va.

ADVICE

Sentence sermons we can apply to ourselves without robbing someone else.

1. Never bare more than one trouble at a time. Some bare three kinds: all they have had, all they have now and all they expect to have.

2. Before you put your tongue in high gear be sure your brain is working.

3. It is well to remember that mansions in the sky cannot be built, out of the mud thrown at others.

4. The best education in the world is that gotten by struggling for right living.

5. It may be good to hear what others have to say, but be sure you do not draw your own confusion.

6. A man's enemies have no power to harm him, if he is true and loyal unto God.

7. The largest room in the world is the room for improvement.

8. The highest we can attain to in not knowledge, but sympathy with intelligence.

9. Few men are so clever as to know all the mischief they do.

10. I always get the better when I argue alone.

11. Train a child the way he shall go and walk there yourself.

12. Before asking for another talent, be sure you make use of what you have.

13. God has promised pardon to him who repents, but has not promised repentance to him that sinneth.

14. Some folks, who are trying to mend their ways, would do better by throwing them away and getting new ones.

15. If your lips would keep from slips, Five things observe with care, Of whom you speak, to whom you speak, And why, and when, and where.

16. When someone slings mud at you, let it dry and it will fall off.

17. If there were no listeners there would be no gossipers.

18. When you get to the end of your rope, tie a knot and hold on.

19. If more preachers would go into the pulpit the way they came down, they would come down the way they went up.

20. If you pray "Lord give me more strength", the Lord may say "Put on the whole armour".

21. If many preachers would add knee-ology with their theology, they would make their praseology the doxology.

22. Some want preachers who are good mixers, but what we need is preachers who are good separators.

23. If we fear God the Devil will fear us.

24. The Devil is not afraid of a Bible, with dust upon it.

25. Your ears are not made so that you can shut them, but your mouth is.

26. Join the church for the way you can benefit it and not only for the way it benefits you.

27. When the members sleep we should awake the preacher.

28. A vision of the Cross is better than a crossed vision.

29. Fate says "What is to be, will be". Faith says "Prayer changes things".

30. Do not give anyone a piece of your mind, lest you will not have enough for yourself

31. If we do not conquer self, self will conquer us.

32. Take miser off of miserable and you will have able.

33. We fall by rising against God and we rise by falling before Him.

34. We should seek the sanctifier instead of sanctification.

35. We cannot improve on the contents of christianity, but we can improve on the container.

36. Calloused knees and a tender heart are better than, a calloused heart and tender knees.

37. It is better to rejoice that

our purse is half full than, to fret because it is half empty.

38. We have enough trouble without borrowing any.

39 A boy shouted to a ship, that was stuck in the sand, "Go out when the tide is high".

40. If we defend our habits we have no intention of quitting them.

41. We should follow where He leads and swallow what He feeds.

42. Opportunity does not travel by schedule.

43. "Don't worry". This motto could be vastly improved by adding one word, so it would read "Don't worry others".

44. Don't throw mud, for you will always be left with dirty hands and a sinful heart.

45 If a bad act has befallen you, do not make an excuse which is still worse.

46. Be not deceived, it may not be zeal but passion.

47. Men do not reject the Bible because it contradicts itself, but because it contradicts them.

48 Ones destiny is determined, not by what he possesses but by what possesses him.

49. It is not so much learning that is needed, but wisdom to make right use of the learning we have.

5. Look where you are going, do not go where you are looking.

51. Neutrality in christian religion means, we have surrendered to the Devil.

52. If men speak ill of thee, live so that nobody will believe it.

53. A man who keeps his head and heart going right, need not worry about his feet.

54. One-half of knowing what you want is, knowing what you must give up to get it.

56. Vision and faith are two fundamental qualities which are essential to success. God says, "Where there is no vision the people perish".

56. If it were not for the modern conveniences, we would not have time to keep them in repair.

57. He who dwells in the past grows old before his time, he that lives in the future remains forever young.

58. Whenever the going is easy, be sure you are not going down hill.

59. A man should never be ashamed to confess that he has failed. It is but another way of saying that he is wiser today than yesterday.

60. To the christian, when all things seem to be against you, remember that God is for you and will master the situation.

61. Beware of a half truth, that you don't get hold of the wrong half.

62. There is more power in an open hand than in the clinched fist.

63. It is right to be contented with what you have, never with what you are.

64. Fools can make money, but it takes wise men to know how to spend it.

65. Married couple—"For the sake of peace, let us not get mad both at the same time".

66. Jumping to conclusions is not half as good exercise, as digging for the facts.

67. A man can fail many times, but he isn't a failure until he begins to blame someone else.

68. Tact is the knack of winning a point without making an enemy.

69. Troubles like babies, grow larger by nursing them.

70. No man has a good enough memory to be a successful liar.

71. If you must make mistakes, it will be more to your credit if you make them only once.

72. One way to keep your friends is, not to give them away.

73. Every heart without Christ is a mission field, every heart with Christ is a missionary.

74. Even if you are bearing a Cross, you do not have to be cross.

75. If you would lift others, you must be on higher ground.

76. The past is valuable as a guidepost, but dangerous if used as a hitching post.

77. Some people itch for what they want, when they should be scratching for it.

78. If there were more self-

starters the boss wouldn't have to be a crank.

79. Make yourself indispensable and you will move up. Act as though you were indispensable and you will move out.

80. Learn from the mistakes of others, you cannot live long enough to make them all yourself.

81. No one is a believer, until he desires that others have it.

82. Don't let anger release your wrath in all its glory.

83. The teeth may be false, but let the tongue be true.

84. To get at the bottom of things don't fall down-stairs, walk slowly and use the hand-rail.

85. Success consists of getting up just one more time than you fall.

86. If you want to see your worst enemy, take a look in the mirror, he wants too much.

87. An automobile can help you see the world, but it is up to you to decide which world.

88. The poorest education that teaches self-control, is better than the best that neglects it.

89. The only real way to prepare to meet thy God is to live with Him only so that to meet Him will be nothing strange.

90. He that can take advice is sometimes superior to him that gives it.

91. If afflicted draw near to him who handles the rod, it makes the stroke lighter.

92. Honorable action ought to

succeed honorable sayings, lest they lose their reputation.

93. The prodigal Son, after he came to himself, went back to his Father.

94. If we pray, "Lead us not into temptation", do not go out and look for it.

95. He that has not inclination to learn more is stupid.

96. To measure a man's religion, add what he has done during the week to what he has done on Sunday.

97. Beware that we do not lie unto God, in praying, when we do not make an effort to do it.

98. Better leave the Ark shake, as it may please God, than use unclean hands to hold it.

99. The mind of a man is like a gristmill, if nothing is put into it nothing will come out.

100. When two men in a business always agree, one of them is not needed.

101. A man's difficulties begin when he is able to do as he likes.

102. If God had no more mercy on us than we have on one another, the world would have burned up long ago.

103. It is character that gives weight to our words.

104. If you have been living too far away from the altar, get nearer.

105. Few of us can stand prosperity, especially if it is another man's.

106. There is no sense to ad-

vertise your troubles, there is no market for them.

107. A man cannot get anywhere when he is straddling a fence.

108. Seeing yourselves as others see us will not do much good, for we will not believe what we see.

109. In marriage it may not be as important to pick the right partner, as to be the right partner.

Gathered and compiled by A. G. Fahnestock, D.4, Lititz, Pa.

The next will be listed under "The Way".

NEWS ITEMS

MAILING LIST

The Mailing List has just been revised and all subscriptions, renewals and address labels should be corrected up to March 1st. Please notify us of any errors. A few subscriptions are still not renewed and we would appreciate your prompt renewal.

BRYAN, OHIO

The pleasant Ridge congregation plans to have their Lovefeast services, the Lord willing, April 22. Services at 10:30 Saturday morning, 2 P. M. in the afternoon and Communion Saturday evening. Sunday-school and preaching services April 23. We send a hearty invitation to all who can, come and enjoy these meetings with us.

Sister Ruth St. John, Cor.

OBITUARIES

Malisa Catherine Jamison

The youngest daughter of John and Sarah Flora, was born at Boones Mill, Virginia, July 7, 1878 and departed this life Jan. 27, 1961 at the age of 82.

She was united in marriage to Owen Thomas Jamison, April 5, 1896. Twelve children were born to this union: Nellie (Mrs. Floyd Crist), Zora (Mrs. Ezra Wolf), Kenneth., Newton, Herman and Dale, all of Quinter, Kans.; Wilsie of Denver, Colo.; Lloyd of Phoenix, Ariz.; Mazie (Mrs. Wilmer Ikenberry) of Olympia, Wash.; and Dola (Mrs. Paul Attebery) of Pasadena, Calif.; Two daughters, Geneva Waldeman in 1936 and Una Elizabeth in infancy, preceded here; she was also preceded by her husband, July 28, 1960.

In addition to her children, 32 grand-children, and 53 great-grand-children, she is survived by two sisters: Mrs. Amanda Spangler, of Roanoke, Va.; and Mrs. Ida Flora of Calloway, Va.

She resided in Boones Mill for two years after her marriage. In Feb. 1898, she and her husband came to Quinter, Kans., where she resided since. At an early age she gave her heart to the Lord and dedicated her life to His service. She served many years as Sunday-school teacher, as well as in other capacities of church work.

She gave of her life freely and unselfishly for the good of others. Her concern for the church was spoken by her, even on the day of her death.

"Blessed are the dead which die in the Lord".

Shall I express my doubt and fear, and groan and cry?
And rob a dying saint of cheer, by sob and sigh?

Nay, I will tell her God is true and waits for her beyond the blue.
When she has bid this world adieu, for realms on high.

Sister Tommy Jamison, Cor.

ELDER JOSEPH P. ROBBINS

Was born near Dayton in Greene County, Ohio, Nov. 3, 1868 and departed this life Feb. 23, 1961, age 92 years, 3 mos. and 20 days. Bro. Robbins lived a very active life, both in the home and in the church. He spent the last 18 months in bed, suffering much distress in the physical body, before the Lord called him home. However he was much concerned about his soul's welfare and asked the question many times. What must it be to be There?

On Mar. 29, 1891 he was united in holy bond of matrimony to Amanda Elizabeth Myers and they lived lacking one month of seventy years together. To this union was born nine children, Robert and Mary preceeding him in death. For many years he and his side companion were engaged in farm-

ing. After retiring from farming he worked at the painting trade as long as he was physically able, and also spent their long pilgrimage together in the labor and work of the church.

About the year 1898 he accepted his Savior and united with the Church of the Brethren. On April 30, 1908 he was installed into the ministry in the 1st degree and was advanced to the 2nd degree Feb. 22, 1911. The first four years of his ministry he preached 246 sermons. He united with the Dunkard Brethren Church in April, 1928 and was ordained to the Eldership Sept. 1929. For twenty years he was Elder in charge of the Englewood congregation and part of that time in charge of a number of other congregations. Bro. Robbins in his labors in and for the church had many friends in every congregation of the Brotherhood. He preached many funeral sermons and possibly held more revival meetings than any other minister in the Brotherhood. Many times during the last few years of his life he felt the need of the anointing service and always received much comfort, consolation and joy in it. He and his side companion spent the last few months being cared for in the home of a daughter, Mrs. Harry Hutcheson.

There remains to mourn his passing, his side companion Amanda; four sons, William and George, of

Dayton, Ohio; Oscar, of Los Angeles, Cal. and John, of West Milton, Ohio; three daughters, Mrs. Harry Hutcheson, of Potsdam, Ohio; Mrs. Cecil Hemmerick, of West Milton, Ohio; Mrs. Orpha Myers, of Verona, Ohio; 17 grandchildren; 20 great-grandchildren and many relatives and friends.

Funeral services were held at the Englewood church by Eld. Ben. Klepinger and John Weaver, pastor of the Potsdam Church of the Brethren assisting. Burial in the Parish Cemetery, Arlington, Ohio.

LOVEFEAST SERVICES

Dallas Center, Ia.—April 1.
Pleasant Ridge, O.—April 22.
Quinter, Kansas—April 15.
Bethel, Penna.—April 30.

DIVINE POWER

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightend; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places", Ephesians 1:17-20.

God's Work in Creation

"The earth was without form, and void;...the Spirit of God moved upon the face of the waters", we are told in the first chapter of Genesis. I want to be simple enough and have faith enough to believe that what God did, as described in the Bible, can be accepted and believed. Anyone who rejects it assumes the burden of responsibility to describe how these things came to be if it was not by the creative act of God. Let us believe that what Genesis I says about the creation is true, that God did just exactly what Genesis says that He did. Let us believe everything that Genesis says about the fall of man, too. A lot of people make fun of it; even theological seminaries aren't sure that they can believe a lot of what Genesis 1, 2 and 3 tell us about the creation and the fall of man. I heard one brilliant theological professor say that "the fall of man as described in the Book of Genesis is a true myth". Imagine, a "true myth". What kind of thing is that, anyway, a "true myth"? But the creation account is true just as God said. His creative work is wonderful. You can sit down and meditate on what God has done in the world and if you are not moved by the marvelous creative act of God when He called all the worlds into existence and all the complex and difficult forms of life beyond our ability even to analyze and explain,

there is something wrong. It is indeed wonderful what God has done. But I want to say to you, my dear friends, that the creative act of God is not the greatest demonstration of divine power. No, not even when God created the highest of all His work on earth, man. That didn't take all the power that God had.

The Creation of Man

The creation of man was the highest of His creational work, yes, the climax. After that God rested. But it was not the greatest demonstration of divine power. You nurses and doctors, haven't you been wonderfully impressed with the human anatomy and the complexity of it and the way in which it functions? It is indeed marvelous. I studied human anatomy in biology in college and I had my eyes open and enjoyed it very much. I was all the time seeing in it the work which God did although studying under an atheistic professor. He was always glorifying the evolutionary processes taking place in the world. And I was all the time seeing in it the power of God in creating human beings.

David says, "I am fearfully and wonderfully made". He realized it, and if you come to think of it, my dear friends, that human body of yours is really a masterpiece. It really is the result of the creative design and power of God. I just cannot conceive that a human being could evolve from a monkey, or

from any lower form of life that through the years would come along and finally give us what we have as human beings. No, no, no! There is too much complexity there! There is too much design! There is too much beauty! The human body is a masterpiece of beauty. It is indeed. That does not mean that people are supposed to go and make a parade of it unclothed. No! But the human body is a beautiful masterpiece of God's creative power. I said the other night, that if you try to change it, you are just going to make it worse. There are a lot of people who aren't satisfied with the way God made them; their lips aren't red enough or something else is wrong. We have some dear colored folks, but you know it is rather amusing to me that the colored people whom God created with kinky hair, try to straighten it out, and you white people whom God gave the long straight strands of hair, you go and get it all waved up, and fix it around like God did not make it. The colored folks try to fix it like God didn't make theirs and you try to fix yours like God didn't make yours. We have said several times that if people would live right and stop carousing around and dissipating and living in sin, their lips would be red enough without paint. Amen! Yes, that's right and your cheeks would be rosy enough too. You don't have to paint them up. If you live

right just go on and look like God made you and be satisfied. As far as doctoring yourself up and trying to make yourself nice looking is concerned, it is disgusting to me. I don't know what men think about it, but I'll tell you women one thing, it is disgusting to me to see those lips that have stick on them and where some is worn off. I would just rather take a sack and wipe the whole business off and leave it off.

You are "fearfully and wonderfully" made, and you can't change it, my friends. Listen to me, you cannot improve on God's design of your bodies. If you think you can. I would like to stop now and let you suggest one improvement you could make. I know that some of you don't think you are as pretty as other people are: but my mother used to tell me, and I have never forgotten it, that "pretty is as pretty does". People who act right are beautiful. Now I tell you there are some people who may seem to be beautiful, as far as their physique is concerned, but they are perfectly hideous and ugly in their personality and in their conduct. Good looks really can be a liability to you my dear friends, especially when you discover that you look pretty. Those girls who are pretty and know it are often the ugliest things I have ever seen because of what they do. And the men that are handsome and know it are often

just as ugly as they can be because of the way they act.

Well, the human body is "fearfully and wonderfully made." But I want to say again that the human body, God's crowning creative act, is not His greatest demonstration of divine power. Somebody might want to suggest something else. Somebody might want to suggest the fact that Jesus Christ was born of a virgin and conceived of the Holy Ghost, another thing that people don't want to believe.

The Incarnation

Usually the people that deny the fall of man in the Book of Genesis carry their blasphemous denials over to the Book of Matthew and deny the virgin birth of Christ. Those two things go together. You watch them, when a man denies the fall of man, he will also deny that Christ was the promised Messiah of God. You know why? Because if man didn't fall, then he did not need a Redeemer, and if you deny one you might as well finish up and deny the other. That's the way it works. Christ born of a virgin, conceived of the Holy Ghost—can you believe it? You cannot understand it, but you can believe it, can't you? You can believe things you cannot understand. There are a lot of things you believe that you don't understand in the natural world. There are a lot of things in the spiritual world that you believe, even though you can't under-

stand them. Jesus Christ born of a virgin, conceived of the Holy Ghost was not according to the natural and normal processes of generation. No, it was the divine act of God, but I say to you that I do not believe that that was the greatest demonstration of power that we have seen in the world.

The Resurrection of Christ

What would you say is the greatest demonstration of divine power in the world? How many of you think you know what is the greatest demonstration of divine power in the world? I think I have a good subject, and I want to clear it up. This demonstration of divine power to all the world, what is it? I tell you it is the resurrection of Jesus Christ from the dead. I think it's a shame that our people are not more saturated with the doctrine of the resurrection of Jesus Christ from the dead. It's the greatest demonstration of divine power that we have ever seen in the world. It is that right now, can you believe that? If you can't just hold still and let me prove it. In writing to the Ephesians Paul says that he is praying for these Christians and that he wants them to come to the appropriation of the blessings that are rightfully theirs through the Lord Jesus Christ. He says that he will not cease to remember them in his prayers. In chapter 1, verse 17, he says why: "That the God of our Lord Jesus

Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." Wonderful! My friends, those words will jolt you. Every word is like a jolt. You cannot understand what is in that verse from a rapid reading of it. If you want to get the real meaning of what is in this blessed book, you have it sit down and let each word soak through your consciousness. These words are just like thunderbolts; each one of them so full of meaning that you can't possibly grasp it in one hurried reading. Now let us look at verses 18 and 19. "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power", when He created the world? No: that is not the way it reads. It says, "the working of his mighty power, which he wrought in Christ, when he raised him from the dead." There it is. You asked me for my Biblical support that the greatest demonstration of divine power in all the world is the resurrection of Jesus Christ. And I say it is right here in the words, "the exceeding greatness of his power". That means that this is the greatest demonstration of divine power in all the world. Am I right? I say,

my dear people, we need to teach the resurrection. That was in the forefront of the teaching of the early church, and I say tonight what I said when we started these meetings, that there were certain things we were going to say over and over again, not because we are running out of speaking material, but because certain basic truths need to be stated and restated, "precept upon precept: . . . line upon line; here a little, and there a little", (Isa. 28:10).

Apostolic Ground

I say again that I believe that what we need in this period of time is to get in on the ground floor of the Apostolic Church as described in the Book of Acts, for I believe that you and I can reproduce the attitude and the beliefs and the convictions of the early church as described there. I believe that we are going to witness the outflowing of the power of Almighty God. I want you to say "Amen" to that. Can you? I'll tell you the reason we aren't having things shaken, the reason the place isn't shaking, and the reason hearts aren't saved. The reason is that churches are so deadened and so dried up, that people go by and wag their tongues and make fun of them. The reason, my friends, that there is such weakness in the churches in our country is because they have not met apostolic conditions. The reason that in those days there were people added

to the church by the thousands and the reason in these days there are scarcely any added, is because we have not gotten in on the ground floor of the Apostolic Church. I told you the other night that we have an emphasis in our denomination about the Anabaptist vision. To be frank with you, we can overdo it. I believe in the Anabaptist principles. You know whom I am talking about—those we call our forefathers over in Europe; those folks who said we need to be baptized again, and who took a different stand from that of Martin Luther and John Calvin back there in the Reformation period. We talk about recovering the Anabaptist position. I appreciate our Anabaptist fathers; I appreciate Menno Simons. I respect him and I think our people ought to understand more about him and the other early leaders, but I am more interested in getting an apostolic vision than I am in an Anabaptist vision. I want to get in on the ground floor, with God's help, of the Apostolic Church. That's where I want to get to. I believe that's where the church needs to get. When we got back on apostolic ground. I believe we are going to see apostolic conditions reproduced.

The Resurrection a Cardinal Belief

Yes, the doctrine of the resurrection was one of the cardinal beliefs of the early Apostolic Church. I believe that Judas at one time was a

faithful one of the Twelve and that by transgression he fell. Now I know somebody's going to say that he fell from his office, that he didn't fall from grace. I haven't got time now to discuss the Judas' question, but I'll tell you one thing—I believe the Bible is clear that Judas by transgression fell from grace. He lost his standing with God, and when he did the early church took it upon themselves to ordain somebody in his place. Now for what purpose was that? Do you remember what it was for? That there might be one as a fellow witness of the resurrection. Let us turn over to Acts 1:22 and see if I'm right: "Beginning from the baptism of John, unto unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection". These people were to be witnesses of the resurrection. I want you to turn to Acts 4. This is such a marvelous passage. Here is a New Testament prayer meeting. I'll tell you when the people prayed back there in the time of the Book of Acts things happened. Now note verse 31: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness". Oh, listen, my dear people we have asked you to pray for us in the evangelistic campaigns that we are going to go to

from here. Listen to me, Pray for your own preachers first. Your first loyalty is there. Pray for them first and after you get done praying for them, pray for us. Pray that they might speak the Word of God with boldness and not mince any words or make any apologies. I tell you, I found out that even when people are living in sin they expect the man of God to get up in the pulpit and preach the Word without making any apologies for it, and they will give him respect and credit for it, even if he gets on their own toes and denounces their own sin. Yes, sir, I know some people who are not living right, out of the church and away from God. But when they come to church and hear a preacher stall around till nobody knows what he thinks, they are disgusted with him. Well, you can't blame them.

The Cross and the Tomb

These people back there in the early church were filled with the Holy Ghost, and one of the results of that is that they preached the Word of God, they spoke the Word of God. How? With apologies? No, they spoke it with boldness, without any fear of man, or devils either. They spoke "the word of God with boldness." "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things

common. And with great power gave the apostles witness" of the what? "The resurrection of the Lord Jesus: and great grace was upon them all". See Acts 4:32, 33. That's wonderful. The message of the resurrection had filled the hearts of the early church. And they preached it; they didn't hold that message for Easter Sunday. I believe they preached on the resurrection about every Sunday. It was the heart of their message. Somebody has said that instead of a cross as the symbol of the Christian faith, we might better have an empty tomb. I won't argue about that. Maybe we could have both of them—the cross and the empty tomb. But, my friends, listen! I want to tell you that the cross has no significance without the tomb. Can I say that? Yea, the cross has no significance without the tomb.

Peter Preaching the Resurrection

Now Peter on the Day of Pentecost made a big appeal on the basis of the resurrection. You can read about it in the second chapter of Acts, verses 27, 28: 'Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life: thou shalt make me full of joy with thy countenance.' Let us look also at verses 31, 32: "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see cor-

ruption. This Jesus hath God raised up, whereof we all are witnesses". Well, that was the heart of Peter's message on the Day of Pentecost. There are some people who are mixed up on that word "hell" as used here. Do you know what he is talking about here? He is talking about the resurrection, that God brought Jesus up out of the grave, the state of the dead. The Greek word there is "Hades". "Thou wilt not leave my soul in Hades"; that is not the place of punishment, which in Greek is called *gehenna*. This is Hades, the place of the dead, the place of the disembodied spirit. God will not leave Jesus' soul in a state of death; He is going to come out in the glorious resurrection. That is the truth that Peter was preaching on the Day of Pentecost. I say again that the greatest demonstration of God's power in all the world is the resurrection of Jesus Christ from the dead.

The Resurrection a Basic Truth

Now let us go back to this passage in Ephesians 1. Paul says that the resurrection is a demonstration of "the exceeding greatness of power". Now the enemies of the cross of Christ have sought all through the years to discount the truth of the resurrection. That is one reason I want to preach on it. Ever since the Lord's death people have been trying to denounce and deny the resurrection. Do you

know why? Because it is a basic truth, and if anybody can undermine the doctrine of the resurrection he has succeeded in undermining the whole Christian system. Our whole Christian system collapses if the resurrection is false. It is the Pivot of divine truth. The reason people resist the truth of the resurrection is because of its basic nature and its significance to the whole Christian structure. Listen to me. This is one reason that the resurrection was such a glorious truth to the early Christians—they realized that everything they believed hinged on that resurrection. When Jesus Christ came up out of the grave they were so filled with the fact they couldn't describe it. You know what it had looked like to them when Jesus died and was buried? As if everything was over. Can we put yourselves back into those circumstances?

The Apparent Victory of Death

Jesus had had a three year active period of ministry, and He had told the disciples a lot of things. He had said that the Son of Man will be like Jonah. He will be three days in the heart of the earth, and then He will come out. They could not believe it, and they could not understand it, but that is what He told them. And then the time came when this person to whom they had looked to be their great leader went down. He went down under the deathblow of His enemies who hanged Him upon a

cruel tree. There He was—dead. They felt that everything was at an end. These poor fellows turned around and went home with their hopes blasted; they were done for. They thought, All is hopeless, there is nothing further that we can do. Oh, you and I cannot appreciate the situation when our Lord's body was placed in that cold tomb, and it looked as if truth and everything that was connected with it had been burned and that iniquity and wickedness reigned supreme. Truth was prostrate on its face, and iniquity and sin sat on the throne when our Lord was in His tomb. At least that was the way it looked.

And the enemies of Jesus tried to make it sure that it was so. You remember that these unbelieving fellows came to Pilate and said, Give us a guard, do this, that, and the other thing; and he said that they were to make it as sure as they could. That sounds like a confession on his own part that they could not make it sure. Just make it as sure as you can; do everything you can. And you know what they did.

The Bars That Held Christ

Now there are several bars beyond which our Lord was placed when He was laid in the tomb. First, He was dead. He had been killed! There is the evidence upon the tree. He was dead: yes, sir, He was dead! And I want you to see that His enemies wanted to make sure that He was dead, and

they sent a man out there to see that the three men were dead. It was an official effort to see that He was dead. And I want you to see now how God is going to use that against them. And now you have still some people coming around and saying that He just went into a swoon. They nailed Him on the cross. He just fainted like, and then they carried Him over and put Him in the tomb and He came to. After a while they opened the door and there and there He was. That is one way that modernist, unbelievers, and atheists try to talk down the resurrection of our Lord Jesus Christ. But He was dead! On the authority of the truth He was dead. Roman authorities saw to it that He was dead.

Now the second important thing is that they put Him into the tomb. And you remember how the Bible says that they wound Him in grave-clothes, according to the burial customs of the day. And they tell us that they wound those bodies tightly. They wound His body and put it in that tomb. That is the second bar.

Now in addition to that, in the third place, they rolled a great stone over the opening of that tomb. They tell us, according to history, that it was a stone shaped like a wagon wheel, a solid stone that rolled over the door. With that stone over the door nobody could pass through it, no, indeed! There

Jesus was, secure behind the huge stone over the door. But that was not enough. You know what else they did. They put a seal on that stone. That meant: "Don't you touch it! If you touch it, you are going to get into trouble with the Roman government." And now as if that was not enough, you remember what else they did? They put a Roman guard in front of it—an armed guard. Believe me, that was a tight case. Jesus was dead; he was bound in graveclothes; there was a stone wheel over the door; there was a Roman seal over the tomb, there was an armed guard watching it. I tell you, the forces of the enemy were well set. Here He is in the tomb, and depending upon what happens the whole Christian structure collapse—or else it rises.

I tell you one can see why the early Christians were holding their breath. The Saviour was dead, and the devil and his forces had done everything in the world they could do to hold Him in death. Now I want you to see the glory of His resurrection. After men and devils had done everything they could to keep Him in that tomb and to keep Him from coming out, praise God, He came out! He broke the bars of death! He burst the bars of death, my friends, and He came out of there. Now He shall live for evermore! There is no more glorious story I could tell you in all this

tent campaign than the triumph of the resurrection of the Lord Jesus Christ.

Then you remember how they tried to discount the fact of the resurrection and to reject it. They bribed the Roman guard that was before the door. Here is an illustration of what people will do when they don't want to face the evidence. Here is an illustration of persons whose minds are closed, who don't want the truth! They gave money to these fellows and told them to say that while they were asleep, as some of you people are now, they came and took His body away. Did it occur to you what a perfectly ridiculous explanation that is? How far do you think that kind of testimony would go in the civil courts in our land? While I was asleep somebody came and did something. When you go into a civil court and say what you heard somebody say, or what you think, or what happened while you were sleeping, the court will say, "I don't want to know what happened while you were sleeping. I want to know what you saw" But they tried to explain that while they were asleep men came and stole Jesus' body away. That is the strongest case that has ever been presented against the resurrection.

Jesus' Triumph over Death

Thank God that Jesus came out of that tomb. The angel rolled the stone away and sat on it. And I

say that that angel didn't roll the stone away so that the Lord could get out either. I think he rolled it away so that Peter could look in there and see that the Lord was gone. I think that is the reason. He came out of there at the glorious resurrection. I tell you tonight, young people, that is the most triumphant and most glorious demonstration of divine power in all the world. Some of you still haven't been thrilled with it, and wonder why I am so excited about the doctrine of the resurrection. I tell you it is wonderful! And I am not through talking about it either. You will understand more why I think it is wonderful when I get done. The glory of the resurrection! The glorious demonstration of divine power in all the world! And Jesus Christ came out of that cold, dark tomb and went about giving consolation and comfort to His followers! Oh, my friends, this is the most wonderful thing in all the world—"the first-fruits of them that slept". Was He the firstborn ever to be raised from the dead? Was He? The first one? He was. Then how was He the first fruit? Lazarus was raised and so were some others, but they were raised to die again. He was "the first-fruits of them that slept" to be raised from the dead never again to die. It is wonderful! If you can't get thrilled over the doctrine of the

resurrection, my friends, you are in bad shape.

Practical Applications of the Resurrection

Now let us go back again to this passage in the first chapter of Ephesians. Paul is most skilled at making doctrinal applications to the Christian life. Now I know some of you will want to say that this is an evangelistic campaign, and here you are preaching on the doctrine of the resurrection. Absolutely. Before I am through I want you to see what are some of its practical implications. Paul had the amazing capacity, under the blessing of the Holy Spirit, to make doctrine live. And he wants these Ephesian believers to see what is "the exceeding greatness of his power"—to whom? I want you to get that. To whom is this "exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead"? Thank God for that demonstration. You know, I used to think of God as that all-powerful Being who is off there in the heavens somewhere. He is all-powerful. There is nothing that God cannot do, up there in the heavens somewhere. But He is all-powerful wherever He is. But you know Paul in the Book of Ephesians said, "the exceeding greatness of his power (no period) to us-ward who believe, according to the

working of his mighty power, which he wrought in Christ, when he raised him from the dead". I want you to see that, my friends. "The exceeding greatness of his power", to whom? "To us-ward who believe". It has its practical application in Christian living. I find there are so many people who say, "Oh, well, I inherited a bad temper from my father. He couldn't get along with people. When everything went wrong he would get red in the face and bawl people out. I have inherited that from him". And there are people who say, "Well, this runs in our family", and this and the other thing. And they begin to justify themselves, and they say, "Well, I have got this habit and that habit. I just can't get the victory over it. I just can't do it. At least, I don't seem to be able to". God help you, and shame on you! Do you people who claim to be Christians have dirty habits in your life that you cannot get power enough to clean out? I tell you, if Almighty God had enough power to bring life into a dead body, and to bring His Son, the blessed Lord Jesus Christ, out of the cold tomb. He has got enough power to put fire into that cold heart of yours, and regenerate you and gave you victory over your sins.

His Power Toward Us

Now I am coming to the practical application of the doctrine

of the resurrection. It is His power, "the exceeding greatness of his power to us-ward who believe." My dear friends, don't you allow the devil to deceive you and get you to believe that it is only natural for us to have our faults and our weaknesses. O God, help us! I get so sick and tired of this chatter that I hear from professed Christians. "Now we have all got our weaknesses. I got mine, and you got yours. We are all human, you know, we all make mistakes". Yes, we all make mistakes, surely we do. But I tell you, my friend, when you use that kind of deception to cover up in your life, then you are just deceiving yourself under the ministry of the devil. That is what it is. Some of you people out there are guilty of sins; you have been guilty of them. You have old devilish habits in your lives, and then you go mouthing around. "Why everybody, even the preachers, make mistakes. None of us are perfect, you know. No, none of us are perfect". You know what that is? It is just a camouflage of the devil to cover up your sins. That's what it is—something to cover up. There is a little motto that I see hanging on some walls, that, if I moved into a home where people left one of them hanging on the wall. I would pull it down and chuck it into the stove right away. You know which one it is? That one that says, "There is so much

good in the worst of us, and so much bad in the best of us, that it hardly behooves any of us to tell about the rest of us." Now some of you have that hanging on your walls, haven't you? Yes, "so much good in the worst of us, and so much bad in the best of us" that we just drag along, call it square, and go on and live in our old devilish sins.

No, sir; no, sir! There is the power of the resurrection. That is the practical application of the doctrine of the resurrection, my dear people, that God who has enough power to bring Jesus Christ out of the cold tomb has enough power to put fire in your heart and give you victory over your sins. Some of you are living right in that stage of Christ's life—you are down there buried in an old, dead, musty tomb.

George R. Brunk,
in Christian Monitor.

EASTER WARDROBE

One of these days I must go shopping. I am completely out of self-respect. I want to exchange some self-righteousness I picked up somewhere for some humility, which they say is less expensive and wears better.

I want to look at some tolerance which is being used for wraps this season. Someone showed me some pretty samples of peace. We are a little low on that and can never have too much of it.

By the way, I must try to match some patience my neighbor wears. It is very becoming to her and it might look well on me. I might even try on that little garment of long-suffering they are displaying. I never thought I wanted it, but feel myself coming to it.

And I must not forget to have my sense of humor mended and look around for some inexpensive goodness. Isn't it surprising how quickly our stock of goodness is depleted? Yes I must go shopping soon.

Sel. by Sister Ruby Sowers.

BEWARE

There is a time, we know not when

A place we know not where,
Which marks the destiny of men
To glory or despair.

There is a line by us unseen
Which crosses every path,
Which marks the boundry between
God's mercy and His wrath.

Oh, where is that mysterious line
That may by men be crossed,
Beyond which God Himself hath
sworn
That he who goes is lost?

An answer from the sky repeats
"Ye who from God depart,
Today, O hear His voice;
Today, repent and harden not your
heart.

Sel. by Sister Eileen Broadwater

COMMANDMENTS FOR TEEN-AGERS

To learn to live happily with yourself, learn well and observe the following commandments:

1. Stop and think before you drink.

2. Don't let your parents down, they brought you up. (Someday you will be a parent.)

3. Be humble enough to obey, you will be giving orders yourself **someday**.

4. At the first moment, turn away from unclean thinking—At the first moment.

5. Don't show off driving; if you must race go to the race-track.

6. Choose a date who would make a good mate.

7. Go to church faithfully; the Creator gives you the week, give Him back an hour.

8. Choose your companions carefully, you are what they are.

9. Avoid following the crowd, be an engine not a caboose.

10. Keep God's commandments and He will keep you.

Sel. by Sister Blanche Eberly.

SUNDAY SCHOOL LESSONS FOR APRIL 1961

PRIMARY LESSONS

Apr. 2—(EASTER) A Glad Day.
Psa. 119:151; John 20:1-18.

Apr. 9—God's Beautiful World.
Song of Solomon 2:11-13,
Gen. 1:11-12.

Apr. 16—A Great Rain. Job 5:8-10; Psa. 147:7-8; I Kings 18:41-46.

Apr. 23—Star In The Sky. Psa. 19:147:1-5; Matt. 2:1-12.

Apr. 30—When God Made People
Gen. 1:26-31; Psa. 139:14-17.

ADULT LESSONS

Apr. 2—(EASTER) The Walk to Emmaus. Luke 24:13-25.

1—For what reason did these two men think that Jesus had come?

2—What did the Apostles expect to happen on the third day after Christ's burial?

Apr. 9—What Shall Separate us From the Love of God? Rom. 8:26-39.

1—What Characteristic should we possess in order that the Spirit might do us the most good?

2—How can we know that all things work together for good?

Apr. 16—Paul's Concern For His People. Rom. 9:1-15.

1—How deep was Paul's concern for his unbelieving Israelite Brethren?

2—Did Paul put forth greater efforts in his mission work because of his own peoples failures?

Apr. 23—Rock of Offense. Rom. 9:16-33.

1—Do people realize how much in vain their efforts are if they fail to become as clay in the potter's hand?

2—What could be some reasons to day that Christ may be a stumbling stone?

Apr. 30—Salvation For All Those Who Believe. Rom. 10:1-21.

1—Does verse 11 imply that we are non-believers if we are ashamed of Christ?

2—How do we obtain faith?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR APRIL 1961

FAITH AND CONFIDENCE

Memory verse, Luke 17:5, "And the apostles said unto the Lord, Increase our Faith".

Sat. 1—Matt. 6:1-15.

Memory verse, Isa. 12:2, "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song: he also is become my salvation."

Sun. 2—Luke 7:1-10.

Mon. 3—Heb. 11:23-34.

Tues. 4—Gen. 12:1-5.

Wed. 5—Psa. 17:6-15.

Thurs. 6—Gen. 13:8-18.

Fri. 7—Heb. 11:7-12.

Sat. 8—Matt. 6:24-34.

Memory verse, Psa. 23:4, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me: thy rod and thy staff they comfort me."

Sun. 9—Dan. 6:18-23.

Mon. 10—Psa. 34:6-22.

Tues. 11—I Sam. 2:1-10.

Wed. 12—I Sam. 17:45-51.

Thurs. 13—Matt. 9:27-31.

Fri. 14—Ruth 1:6-18.

Sat. 15—Dan. 1:8-16.

Memory verse, Jer. 17:5, "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord".

Sun. 16—Mark 10:45-52.

Mon. 17—Psa. 46.

Tues. 18—Matt. 17:14-21.

Wed. 19—Acts 27:21-26.

Thurs. 20—Dan. 3:13-18.

Fri. 21—Rev. 21:1-7.

Sat. 22—2 Pet. 1:2-11.

Memory verse, Psa. 3:6, "I am weary with my groanings; all the night make I my bed to swim; I water my couch with my tears".

Sun. 23—Jno. 11:19-27.

Mon. 24—I Thess. 4:13-18.

Tues. 25—I Pet. 1:3-9.

Wed. 26—Psa. 23.

Thurs. 27—Dan. 6:10-17.

Fri. 28—Matt. 15:21-28.

Sat. 29—James 2:14-26.

Memory verse, 2 Tim. 1:12, "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day".

Sun. 30—Gen. 6:9-22.

BIBLE MONITOR

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APRIL 1, 1961

No. 7

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

CHRIST IS RISEN

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. For if the dead rise not, then is not Christ raised and if Christ be not raised, your faith is vain; ye are yet in your sins", 1 Cor. 15:12-13; 16:17. Most of the facts in this world cannot be proved, except by the trustworthiness of the evidence presented. It was a definite fact that Joseph of Arimathea had a new tomb, that Christ's body was prepared and buried in this tomb, that the tomb was carefully closed, sealed and guarded, and that the graveclothes were still in this tomb but Christ's body was not there.

Jesus had many times predicted that He would lay down His life and take it up again. "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day", Matt.

16:21. He had told of His sufferings but His friends promised not to allow such suffering. He told His friends that they would forsake Him. When the Roman soldiers and the mob came to take Him, His friends fled. Christ had told His followers many times that He would arise the third day. Now it was the third day and His body was gone. Even the Jewish leaders said they were afraid of the consequences of this prophecy. V. 17, if we cannot have faith that Christ is risen "your faith is vain". All of it and about anything related in the Bible; if we do not believe all of it, who knows what part to believe?

"Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this

saying is commonly reported among the Jews until this day", Matt. 28:11-15. Here we have the official Roman account of the facts. An account which the Jewish authorities took every precaution to keep secret. The illegal and absurd details of this account prove the lack of evidence to sustain the conclusion "Say ye, His disciples came by night, and stole him away while we slept". How could anyone, who knows anything of the pride and discipline of a Roman soldier, believe such a report?

The marvelous power of God was too great for even Christ's nearest followers to believe, though He had told them of it numerous times. Were they faithless? What is our faith concerning the power of God? Do we believe all the teachings of the New Testament concerning this life and the life to come? Or do we worry, fret, labor and become discouraged even in this life? What about the marvels of the life to come? Why do we not, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him; for he careth for you", 1 Pet. 5:6-7.

What convinced Mary Magdalene that Christ was raised? The tone and familiarity of Christ's voice, John 20:16. What convinced the two disciples who walked with Jesus, that He was risen? The familiarity of Christ's teaching and

His words among them, Luke 24:13-32. What convinced the ten apostles in the upper room that Christ was risen? The pierced hands and feet which they knew were His, Luke 24:40. These minute details prove the truth of the resurrection. Do we believe all the teachings and commandments of the New Testament or are we faithless (and therefore unsaved), because we do not have all the minute details?

Here are two details surrounding the resurrection which we would like to point out. "And he stooping down, and looking in, saw the linen clothes lying: yet went he not in" John 20:5. "The linen clothes lying" were they cut apart, were they torn, were they rolled up as when unrolled off of Lazarus in a disorderly pile? Or were they just lying, unmolested as they had been wound around the body of Christ, intermingled with the aromatic spices which they were to bind close to the body? Christ had not left in disorderly haste and had not even disturbed the orderly head wrappings. Second, was the stone rolled away to allow Jesus to leave the tomb? No we feel it was rolled away to allow the disciples to enter and see that Jesus was gone. For Jesus had come forth before the women came upon the scene, but the Angel who rolled it away was still there, when they arrived.

What are some of the effects of Christ's resurrection? First we no-

tice that Peter, a zealous disciple, but one who had sternly denied Him at His trial, now witnessed for Christ's resurrection. He also bitterly accused the Jews of being guilty of His crucifixion and urged them to repent and wash away their sins. The changing of their day of assembling together for worship, from the seventh day Sabbath to the first day of the week. Never after Christ's resurrection do we find Christ meeting with His disciples on the Sabbath day. Our christian hope is dependent upon the reality of our Saviour's resurrection. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin", Rom. 6:5-6.

"How say some" according to our text", that there is no resurrection of the dead"? Such can come only through a stony heart of unbelief. Is our thankfulness for the resurrection, our rejoicing in its truth and our living in its promises, to be cherished and proclaimed on only one day of the year? Are we satisfied with only one day in the year for enjoying other things? The glorious resurrection of Christ should ring in our hearts and lives every day of the year.

STORM WARNINGS

Jesus alerts us to be on our guard in Matt. 13:25 we read, "But while men slept, his enemy came, and sowed tares among the wheat, and went his way".

How subtle of the enemy! Just sowed tares, then went his way. But, alas, the tares grew. Troubles came. Storms are in the making.

We are living in a day of history, that, to even the casual observer, storm clouds are arising in the not distant future. Clouds which will not pour out rain, snow or wind, but that shall precipitate broken hearts, despoiled character, besmirched lives, and lost souls.

One has been made to wonder if there has been a time in the last fifty years, when there has been so many ruined girls, divorces and ruined home, juvenile delinquents, drunks, and crime and vice of every description. It is becoming an immense task for our law enforcers to cope with the situation. Unless there is an intervention of Divine Providence to push back the dark clouds, so visibly gathering over us, the history of this age will be written in tears and blood.

A matron of a rescue home recently stated that in one year that institution received over one hundred girls from their local high school, either alcoholics or about to be a mother. Another selected girls school stated that for one year,

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over ten percent of their registered student had to leave college to bear babies. In a village of approximately two hundred inhabitants, in one year seven girls from the seventh and eighth grade were forced to leave school because of their immorality. These case histories do not originate in Africa, but in Christian America.

Such facts are appalling and none of us are aware of the gross immorality over our nation. But what we do know should drive us to our knees. When we are faced with such appalling reports as we read of nearly daily, in the papers, concerning the ungodly living among so-called christians, we are made to wonder if the Ministers of our land are asleep and failing at the job. Or are they neglecting to preach

the word and give the sound warning?

There is something radically wrong. We see the warning signs clearer and sharper than ever before. Is it the failing of the ministry? Is the reason, of the fulfilling of the prophecy of the latter times? Why the dark clouds? Have we let little sins grow until they are so large that all Christendom can do nothing about them? Will it require the Lord's coming to clean up the mess?

Might such conditions be traced to the neglect or lack of family altars in the home? Might it be the end product of ungodly television programs piped into the homes? I firmly believe that the cause of the present storm and a more serious one brewing, a composite of many evils. One cloud does not make a nation-wide storm.

The indecent dress style of the past few years has already taken its toll, and much more is to surely follow. No girl has a right to become offended at some improper suggestion the licentious male may offer from the street corner, when her very behaviour and attire dares the affront. When women and girls appear as they do, nearly in the nude, they either are ignorant of the demon that may be aroused in some men, or less they purposely attempt to arouse that demon. If all professing women would wear modest apparel, which they are com-

manded to do, they would be resisting the devil instead of courting him.

Because of the intensity of the brewing storm, we need millions of praying Hannahs for this fearful hour. The people need to pray, turn their faces towards God and pray for the solution of the great problem, now before us. This nation needs thousands of true ministers who will preach the Gospel without Fear or favor of Man. The spirit of amusement has taken the place of reverence for God and His Word. And the mania for style and fashion have destroyed all respect for the church, for modesty and decency.

This nation needs a returning to God. It needs a nation-wide old fashioned revival. A return to the true religion of Jesus Christ, that will fully awaken all to the fearful condition around us and spur each to his and her true sense of duty, both to one another and to God. Only a few of the evidences of the impending storm have been mentioned. There are many, many more. Time nor space permits referring to them. The disregard for the Word of God, the passiveness of many of the churches of our land today, and the false doctrine being preached and taught is enough to make angels weep. Might each reader fall to their knees and deluge heaven with prayer for God given help to, if not remove the storm,

give us strength that we might not lose our soul in it.

Paul R. Myers,
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Greentown, Ohio.

MAN, HIS BEING, HIS DEATH AND HIS RESSURRECTION

We wish to point out first in this article the "Doctrine of Man", his being and likeness. First - What is man? What constitutes his being? of what does he consist? We understand by the language of the apostle Paul, in writing the Thessalonian brethren, that man consists of a three-fold being, that he was made (and is made) a spirit, a soul and a body.

1-Thess. 5:23, "And the very God of peace sanctify you wholly; and I pray God your while spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ". Here we have the three-fold being of man. Let us see if the Word of God will bear out this truth. First - Man was formed, or fashioned with what we see and know, a visible, a natural body. The outer man, an "earthly house" to live in, this house was made of clay, of earth, the dust of the ground. 2 Cor. 5:1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

The Origin of Man

God made first the body of man, the "earthly house". Gen. 2: 7, "And the Lord God formed man of the dust of the ground", right then and there man was made a body, but that man had no life in him. That body was dead, without a spirit, without life. Jas. 2:26, "For as the body without the spirit is dead, no faith without works is dead also". God did not leave, the man whom he had made into a body, an unfinished product, a lifeless being. For, He "breathed into his nostrils the breath of life". This means that God put a living spirit in the man whom He had made, put life into the body, and in man also a spirit.

Further along we wish to point out what the Bible teaches about the spirit of man. At this point let us go on with the account of God's formation of man, as recorded in Gen. 2:7; The last clause of the verse declares, "and man became a living soul". The subject of the "soul" of man seems to be a subject for your unworthy servant to analyze fully. Nevertheless there are many things revealed in God's Word about the soul. We wish to note some of them.

Is not the soul of man that part of man which lives eternally with God forever, or that which may live eternally in a lake of fire, in eternal separation from God, his Maker? Jesus said, Matt. 10:28,

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell". The soul of man is that part of man that is given to him by God, and which will be required of him, of God. We turn to the Parable Jesus gave of the rich fool. Luke 12:17-21, "And he thought within himself, saying. What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God".

So, we believe the soul of man is that which God put into him, into his body, after that He had given him a spirit, (or life) after He had "breathed into his nostrils the breath of life", then man "became a living soul", because more than a two-fold being he became a three-fold being.

In other words the two-fold being then became a three-fold being and was made to possess a soul, (Jehovah's Witnesses to the contrary) that would live forever. We

believe the soul of man will either live in eternal life for ever, with God and with Christ, or else it will live eternally for ever in hell and condemnation, which is eternal separation from God, which we are told is the second death.

We are told by the professed "Jehovah's Witnesses", mentioned above, that all souls of men die and go to the grave, or decay with the body. That man is a "soul" and in no way does he possess a "soul". They say, that if we are made to become a cow, that we do not possess a cow. Now, dear reader the Bible clearly teaches, again and again that the soul of man is something in man (the creature God has formed) which is separate from the body. But, they quote and say that, the soul that sinneth it shall die". And that since all souls are sinners, all souls die and go to the grave.

To try to prove their theory they go to Ezekiah the prophet and take his prophecy entirely out of its context. Let us see. Ezek. 18:1-9, "The word of the Lord came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine, as the soul of the father, so also the soul of the

son is mine: the soul that sinneth, it shall die." This was a condition in Israel, the soul there who would sin, disobey God, God would require his life, as the following verses declare.

But before we note those verses, let us also consider God's law concerning man's life and death. We must consider that the Bible teaches that there are three deaths, which man may die. Physical death, Spiritual death and eternal death. Gen. 2:16-17, "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die". The man and the woman disobeyed and ate of that tree and thereby were made to be partakers of Spiritual death and physical death, and also would not escape eternal death, except for God's plan of atonement for Spiritual death, all have died the spiritual death, which is eternal life through His Son Jesus Christ.

Christ bore the penalty of the Adamic sin upon the human race, took away the penalty of Spiritual death, when He died on the cross, yet leaving mankind responsible for their individual sins. They can only escape penalty for their sins, when they partake of Christ and live. And as "all have sinned and come short of the glory of God",

all have died the spiritual death, "the soul that sinneth it shall die", but this does not mean that souls die eternally, if they accept eternal life through Jesus Christ.

Jesus said, Jno. 6:47-58 "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am the bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven: that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Who-so eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is dring indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna, and are dead: he that eateth of this blood shall live

for ever". These verses clearly show the escape from Spiritual death, although one be dead, (may die, yet he may live.)

Also let us note Christ's words to Martha. Jno. 11:25-27, "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord". These verses teach us that one believing in Christ, living spiritually, though dead physically as Lazarus was, shall never die; his soul shall live.

Let us go back now to Ezek. 18 and note the succeeding verses there. After stating "the soul that sinneth it shall die", we read beginning with verse 5, "But if a man be just, and do that which is lawful and right, And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, neither hath come near to a menstrous woman, And hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man. Hath walk-

ed in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God". This passage of Scripture clearly shows that the soul in Israel, that sinneth and disobeyeth God would surely die, but the soul that would do His will, keep His statutes and judgments would not die, but surely live.

Hence, we do not believe that this prophecy gives any one the right to teach that all souls who sin in this life will die and go with the body to the grave, or decay. Jesus said, Jno. 8:51, "Verily, verily, I say unto you, If a man keep my saying, he shall never see death". What did Jesus mean? Let us rightly divide this word of "Truth". Jesus does not contradict His own "Word of Truth", neither the words of the holy writers in the Scriptures. Jesus did not mean that those who keep His sayings would escape, not see physical death. Note the following Scriptures. Rom. 5:12, "Wherefore, as by one man sin entered the world, and death by sin; (spiritual and physical death) and so death passed upon all men, (physical death) for that all have sinned", (spiritually). Psalms 89:48, "What man is he that liveth, and shall not see death? (physical death) shall he deliver his soul from the hand of the grave. Selah. No, man cannot deliver even his soul from the grave but God can, Hebrews 9:27, "And as it is appointed unto

men once to die, (physically, the body dies) but after this the judgment".

The souls of those who are of the children of God die no more after physical death. Luke 20:34-36 "And Jesus answering said unto them, the children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, (the resurrection world, the Millennium world) and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection".

Yea, my dear friends, we believe our soul and spirit dwells in our bodies, in houses of clay. Job 4:19, "How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth". Job 10:9, "Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?"

To be continued.

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NOTICE

I have acquired a copy of every Bible Monitor published and have been moved to tears many times, as I read and re-read articles written by faithful Brethren and Sis-

ters, who so earnestly contended for the faith, but who have left us and gone on to their reward.

After prayer and meditation, I feel it would be profitable and highly interesting to have a number of these articles republished in the Bible Monitor. We often hear the expression, How blessed it would be to have these dear brethren and sisters back with us and to hear them sing, comment upon the Scriptures and preach to us. How we have loved them and how we do miss them,

While they cannot be in our midst, we can be reminded of their lives, their personality, the memory of their services to their God and their church, by re-reading their articles. Rev. 14:13, "They may rest from their labors, but their works do follow them." Only articles formerly published, whose authors are now dead, will be included in this series. They will be published un-edited and with no comment. The title of this series will be "The Dead Speaketh" compiled by Paul R. Myers.

The Dead Speaketh No. 1

Our Easter Message - B. E. Kesler

Of all the events associated with the Christ and the christian religion, none perhaps, has a greater significance or means more to the christian than the Resurrection of the Christ. Yet of all His teachings, the disciples were the slowest in believing this one, which pro-

voked the strongest of reproofs from their master in these words, "O fools and slow of heart to believe all that the prophets have spoken. Behooved it not the Christ to suffer these things, and to enter into his glory?" Which He could not do, had He not have risen from the tomb, "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself", Luke 24:27.

From which He showed them that even Moses and the prophets had foretold His resurrection. Then too, He might have reminded them of what He himself had told them, which they seem not to have understood or believed; how He must "suffer and rise again the third day according to the scriptures".

Notwithstanding all this they were faithless and failed to grasp the evident fact of His resurrection. Then too, there was the empty tomb, which no one seemed able satisfactorily to explain. They had buried Him, the disciples knew this. They had sealed the tomb with the king's signet, they had rolled a great stone in front of the entrance as a further precaution, for it meant death to let Him escape without satisfactory explanation. When all this was done they said We'll prove His last lie, His rising again, the biggest one of them all. But there was the empty tomb. With all their scheming and all their reason-

ing, they could not account for that tomb being empty. The body they had seen placed in it, three days ago, was gone and no one knew how or when it escaped, or whither it had gone, or where it now is.

Finally this came to the officers ears. The officers amazed and astonished came to the watchers, the guard who on the pains of death were to see that the body did not escape. They, trembling with fear, are accosted by the officers, who call for an explanation. The guard, in hope of mitigating their punishment, had broken the news to the officers and the officers had told the chief priests and the elders. The tomb is empty, the body is gone, its whereabouts is unknown, the real truth must not be known.

The Sanhedrin is assembled, the guard is summoned, their report is made and no doubt they gave a correct account of what happened that night. This is evident from the fact they had had to be bribed with "large money" to tell what the Sanhedrin wanted them to tell, in accounting for that empty tomb.

What was it? Why, "you say his disciples came by night, and stole him away while we slept" and "we'll fix the matter with the Governor, if he gets hold of it". What a wicked lie they had to manufacture and scatter abroad, to keep the truth which they called a lie, from coming abroad and being believed. There are some fools still in the

world, who believe that lie and deny the bodily resurrection of the Christ, "Who died for their sins and rose again for their justification". O fools and slow of heart to believe the Scriptures, that so clearly prove His resurrection.

Added to all this is the story the Angel told. As the two Mary's came to the sepulchre that Easter-day, the first of its kind, the earth trembled and quaked, the stone rolled away. An Angel sat upon it, who perceiving the fear of the women at what had just happened, began to tell the story of the resurrection. And what a different story it was from what the guard was bribed to tell.

He said to the women, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him", Matt. 18:6-7.

Following his instruction "the disciple went away into a mountain in Galilee where Jesus had appointed them". He met them there and gave His great commission to them. To go into all the world and preach the Gospel. A part of which was His resurrection, which from henceforth they never doubted, but made it one of the fundamentals of their message, wherever they went. And so

firmly did they believe it, that many even suffered martyrdom for His sake. We'd a thousand times sooner believe their message and the story the Angel told, than the lie the Sanhedrin manufactured and bribed the guard to tell. Indeed to deny the resurrection is to make Jesus Christ an imposter and a cheat and the Bible a base fabrication of lies from beginning to end. For if it's history of the resurrection of Christ be untrue, the whole book is a falsehood. But it's history is true and Christ is risen indeed.

To this agree the philosophy and logic of the great apostle to the Gentiles. While Paul perhaps never saw Jesus in the flesh or natural life, yet he received the Gospel directly from Him. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by revelation of Jesus Christ", says Paul, Gal. 1:11-12. What did he say about Christ's resurrection? "Moreover, brethren, I declare unto you the gospel which I preached unto you, Which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again

the third day according to the scriptures", 1 Cor. 15:1-4. Read also verses 12-23.

From this array of facts, if one does not believe in the resurrection, he would not believe if one rose from the dead to tell him about it. The importance of this doctrine is seen from the fact, that our hope of heaven, our hope of present and future salvation, all depend upon it. Yea, our faith in Christ, in God, in the Holy Spirit and in the Bible, our all for time and eternity depend upon it.

Those who deny the personal resurrection of Christ and of His people, give no hope for the hereafter. But it is a most precious hope for the christian, that when death comes he can "lift the veil that hides a brighter sphere" where all God's children shall spend an eternity of bliss and happiness, with loved ones gone before and with Him "who died for their sins and rose again for their justification". Praise God for our hope in Jesus Christ and His resurrection.

Sel. from April 1926 Issue.

NEWS ITEMS

FIRST DISTRICT

Due to the sudden illness of Eld. L. B. Flohr, District Meeting will be held at the Walnut Grove Congregation, Taneytown, Md., April 14-15, instead of at the Vienna Congregation.

DALLAS CENTER, IA.

Our quarterly Council was held March 3, with Eld. W. S. Reed moderator. The yearly visitation report was given. Considerable business was taken care of. April first was set for our spring Love-feast. We will appreciate any visitors, who can come to share these services with us.

Our church attendance has been excellent throughout the winter, although we have had some sickness. Our dear Bro. Paul Moss suffered a severe auto accident in December and was hospitalized three weeks. Also Bro. Stanley Funk's daughter, age 12, became very sick and was taken to Rochester, Minn., hospital where she had surgery. There has been much prayer by the church, for these and the Lord is giving them recovery. We do rejoice and thank God for answers to prayer.

Elder and sister W. S. Reed have gone to assist at the Torreon Mission, for a time. Let us all work, watch and pray that God's name may receive more honor and glory.

Sister Beulah Fitz, Cor.

QUINTER, KANS.

The Quinter Dunkard Brethren church will hold their Spring Love-feast meeting on April 15. Services will start at 2:30 P. M. Saturday and an all-day meeting on Sunday. We will certainly appreciate having visitors come to these meetings, for worship and fellowship together.

Sister Dorothy Janison, Cor.

NOTICE

Elders L. B. Flohr and Z. L. Mellott were appointed by Standing Committee of 1960 General Conference, to investigate the possibilities of a Mutual Property Insurance Company for members of the Dunkard Brethren church. Such organization would be separate from the church organization and would consist of such officers as would be needful and would be operated on a non-profit basis. The law will allow operation on these terms. Please write at once, telling us how you feel about this matter. If the idea is favorably received by the members, we will try to have some details at 1961 General Conference. Please send replies to Z. L. Mellott, Rd. 1, Oakland, Md.

The Committee.

WINTERHAVEN

It has been a long time since you have heard from Winterhaven but that does not mean our little group has been idle. Many things have transpired in the past year.

Bro. and Sister Winter celebrated their 64th wedding anniversary in February and a few days later Sister Winter had a stroke from which she never fully recovered. The forepart of March she went to be with God, who had been her comfort through so many years. Bro. Winter lost his interest in life after Sister Winter's death and June 7th,

after a short illness, they were reunited in their future home.

It was our privilege to have the District meeting of the Fourth District on Friday before Easter. Saturday evening we held our communion service followed by three services on Easter Sunday. Previous to the District meeting we had finished the kitchen at the church and equipped it with hot water heater and cupboards. Tables for communion service were also finished.

We have had many visitors in the past year from Modesto, Ceres, Waterford, Glendora, LaVern and also from Pennsylvania. Bro Swallows spent various week ends with us, for which we are always grateful.

December 21, Bro. and Sister Paul Reed from Virginia came to spend the winter. He started remodeling Bro. and Sister Winters house. It was condemned by the building commission because it had no bathroom. The church decided to add another bedroom as well as the bath, so now we have a nice 2-bedroom home all freshly repainted and ready for occupancy. We are hoping some brother and his family may decide to become a part of our little group and move in.

In January, Bro. and Sister Victor Whitmer from Waterford moved into our trailer and we commenced planning a home for the aged, which had been the dream of Bro. and Sis-

ter Winter for so long. On Saturday, February 4, we held the ground breaking services for the home. The next Wednesday the work started on the first two buildings. The one a 3 room duplex, the other has a 3 room apartment, 2 large bedrooms with baths, a laundry room and a fruit room. The work is moving rapidly along and Bro. and Sister Winters dream will soon be a reality.

Our prayer is that the homes and the little church may be the means of bringing true happiness and quiet peace into many lives. A warm welcome is extended to any elderly person interested in a home of this type. We will be glad to furnish any information.

Sister Ruth Drake, Cor.

OBITUARY

Carrie Elizabeth Petry

The daughter of John and Rebecca Code of Webster community, was born Sept. 18, 1878 and departed this life Feb. 22, 1961, at the home of her daughter, Mrs. Irene Paul, 511 N. W. 7th st., Richmond, Ind., at the age of 82 years, 5 months and 4 days. On October 10, 1906 she was married to James F. Petry, son of Mr. and Mrs. Franklin Petry of near Eldorado, Ohio. To this union were born 3 children, two daughters and a son.

In her early life she joined the Methodist church and later was affiliated with the Dunkard Brethren. She always expressed her faith

in her Saviour and her desire to serve Him. She was a devoted companion, a loving mother and a good neighbor. She was loved by all who knew her.

She leaves to mourn: two daughters, Mrs. Irene Paul, 511 N.W. 7th St., Richmond, Ind.; Mrs. Lucille Baker of Pleasant Hill, Ohio; one son, John F. Petry, 430 Toschlog Rd., Richmond, Ind.; nine grandchildren; two step-grandchildren; two great-greatchildren and a host of friends.

Funeral services were conducted at the Stegall-Berheide-Orr Funeral home, Feb. 24, 1961, by Eld. Herbert Parker. Interment in Webster Cemetery.

Sister Mary Gibbel, Cor.

REDEMPTION

This is one of the great themes of the Bible. It is the burden of the song of praise in Revelation 5-9. In order to understand better the meaning of the word, we go back to the history of the Children of Israel. We find that the land of Canaan, divided by lot by Joshua, was given as an inheritance from the Lord according to His promise to Abraham. Each man received his patrimony not as an absolute possession but as a life estate, to be kept for his descendants. He was forbidden to permit his inheritance to pass out of his tribe (Num. 36-7). To this interdict Naboth referred when he told King Ahab,

"The Lord forbid it me, that I should give the inheritance of my fathers unto thee".

While the land might not be sold, if the holder should become involved in debt, it might be mortgaged, and so pass out of his possession. If the value of the land was insufficient, he himself might be sold into bondage. And in this case the law provided that another might redeem him. Justice, as well as the Israelite nature, could not demand that any man should pay without recompense for the mistakes or ill fortune of another. The redeemer was only commanded to purchase the inheritance or the bondman's service as his own. Therefore the law provided (Lev. 25:48) that only a near kinsman might act as a redeemer, so that the inheritance might remain in the family. Through this legal custom the idea of kinship became associated with redemption, and the word translated "redeemer" throughout the Old Testament means literally a near kinsman.

The story of Ruth is a beautiful illustration of redemption. This Moabite girl, widowed in the land of her birth, had by her marriage an inheritance in Israel. It was long alienated, and she had in herself no power to establish her right to it. But by faith she cast her lot with God's people, and He provided a redeemer, who not only paid the price, making the inheritance

his, but married her, making it hers again.

This was a type of what Jesus did for us. Our inheritance, both our place in God's kingdom, and our likeness to His nature, had been lost since Eden, and we had no possible ground for hope of ever recovering it. Satan held us captive in the bondage of sin, and even if we could have escaped from his clutches, our inheritance was forfeited because of our birth in the land of the enemy and because of our transgression against God's holy law. But God still loved us, loved us enough to give His only Son as our Redeemer.

He had to be God's own Son.
 "There was no other good enough
 To pay the price of sin,
 He only could unlock the gate
 Of heaven to let us in".

But in the light of the meaning of the word as given above, we see a world of new meaning in His coming. For He was not satisfied to buy us as bondman, but he became our kinsman, taking part of our flesh and blood so that His victory over Satan might be ours. Therefore He calls us no longer servants, but is not ashamed to call us brethren.

God's care not to overlook any detail is shown in every step. Because we were aliens and enemies. He adopted us as sons (Rom. 8: 15). Because we were born in sin, unfit to associate with the citizens

of heaven. He gave us a new birth and nature (John 1:12, 13). And finally as the crowning gift. Jesus loved us enough to take us as His bride, that the inheritance which He purchased with His blood may become lawfully our again.

But we still owe Him our lives and service. And when we think of all He has done for us, how light that service seems. How we must blush at the thought that we have ever grudged Him anything, no matter how trifling, that it was in our power to do. For we serve not a master, but a Bridegroom. And He who has redeemed us is our brother, flesh of our flesh and bone of our bones.

Sel. from Gospel Helps.

THE WAY

The sentence sermons we can apply to ourselves without robbing some one else.

1. I have so much trouble with myself that I never have time to find fault with others.

2. If you are a stranger to prayer, you are a stranger to power.

3. God brings men into deep waters, not to drown them but to cleanse them.

4. It is right to be content with what we have but never with what we are.

5. The christian on his knees sees more than the philosopher on tip-toes.

6. Preach faith until you have it, and then preach it because you have it.

7. If you do not have faith, obey the gospel and you will soon have it.

8. The easiest and surest way to drive out darkness is to bring in the light.

9. Sign on truck—We dye to live, and the more we dye the more we live, and the more we live the more we dye.

10. Have the tools ready, God will find the work.

11. Unbelief says—Seeing is believing. faith says believing is seeing.

12. No one gets lost on a straight road.

13. It is twice as hard to crush a half-truth as a whole lie.

14. Great men discuss ideas; average minds discuss events, and small minds discuss people.

15. At a bank the principal gives a man interest; In the church his interest gives him principal.

16. Truth and roses have thorns.

17. A man is well balanced if he can get a lot of money, without letting the money get him.

18. You can't keep trouble from coming, but you don't need to give it a chair to sit on.

19. We rise by putting things under our feet

20. The world's shortest sermon is preached by a traffic sign.—Keep Right.

21. We ought to forgive ourselves little and others much.

22. A saint is often under a cross but not under a curse.

23. A pastor on vacation went fishing for fun and caught none; at the same stream a young boy fished for fish and caught many.

24. A wealthy father gave a sum of money to his son, saying, "Use wisely, then more will follow."

25. If you are bound to forgive an enemy, you are bound to trust him.

26. Reversing your treatment that you have wronged is better than asking his forgiveness.

27. Forgiveness is more than the remission of penalty; it should be a restoration of a broken fellowship.

28. A smooth sea never makes a skillful mariner.

29. Redemption is better than reformation.

30. Come to church, don't wait until the hearse brings you.

31. The way to Heaven is, turn to the right and then go straight.

32. Nature formed me; sin deformed me; school informed me; Christ transformed me.

33. If you say, you will not attempt to get saved until you are sure you can live it, you should stay away from the water until you are sure you can swim.

34. The reason so many do not get the in-filling of the Holy Spirit

is because they must first empty out. devil says you can't; what do you say?

35. First talk to the Lord about sinners than talk to sinners about the Lord.

36. A friend is one who knows all about you and still loves you.

37. We should live as if Jesus was crucified yesterday, arose today, and is coming tomorrow.

38. The devil votes against you; the Lord votes for you; and the way you vote will make it a two-thirds majority.

39. The world says "show me and I will believe". The Word says "Believe and I will show you."

40. The steps of a good man are ordered by God.

41. An honest confession is good for the soul, if we repent and strive not to do it again.

42. A girl pointing to a church window said, "there is a saint, he lets the sun (son) shine through."

43. It is not a sin to be tempted but it is a sin to yield to the temptation.

44. If we do not live up to our convictions we will loose them.

45. It is better to be safe then sorry.

46. An ounce of prevention is better then a pound of cure.

47. What most folks need is revolution instead of resolution.

48. Let us be laborers in a revival not visitors.

49. The Lord says you can; the

50. We need the gift of discerning of spirits instead of the gift of imagination.

51. Seek knowledge and kill suspicion.

52. A switch in time saves crime.

53. We should make friends before we need them.

54. Husband to wife the reason these two horses work so well together in the wagon is because there is but one tongue between them.

55. A father asked his little son "what happened that you fell out of bed" he replied "I stayed to near where I got in."

56. In order to be perfectly contented, it may be necessary to have a poor memory and no imaginations.

57. Jesus Christ is no security against storms; but He is perfect security in the storm.

58. Folks may give without loving but they cant love without giving.

59. All that I have seen teaches me to trust God for all I have not seen.

60. Our efforts to obtain peace may be numerous and without success; but he that is guided by the Prince of Peace will find peace.

61. If Christ is the way we waste time in traveling any other.

62. God put the church in the world. The devil is trying to put the world in the church.

63. Life is like a grind-stone; whether it grinds you down or pol-

ishes you up, depends on what you are made of.

64. To make this year the finest yet, avoid the worry and regret.

65. When God allows a burden to be put on you, He will put his own arm underneath you to help.

66. Man proposes but God disposes.

67. The grand essentials of happiness in this life are. Something to do. Something to love. And Something to hope for.

68. The sure way to get a church on its feet, is to first get them on their knees.

69. He who awakes to find himself famous hasn't been sleeping.

70. Yesterday's experience plus today's action will make of tomorrow not just another day.

71. A true missionary is God's man, in God's place, doing God's work, in God's way, for God's glory.

72. God's commandments are reasonable and results beyond human reasoning.

73. When we are willing to do what we can, we will be surprised at how much we can do.

74. The man that walks straight himself keeps a good many others from wobbling.

75. Character is made up by many acts; and it may be lost by a single one.

76. The straight and narrow way has the lowest accident rate.

77. Kindness is a golden chain by which society is bound together.

78. Peace is not made at the council tables, nor at treaties, but in the hearts of men.

79. A poor old man said, "It sure will be a change when I move from this place to the mansion in Heaven.

80. Where is hell, asked a scoffer, the reply he got was "anywhere outside of Heaven".

81. When there is love in the heart there are rainbows in the eyes.

82. To build a strong wall, mortar is put between the brick to hold them at their place.

83. Don't try to change a man's religion, have your religion change the man.

84. The Bible is the window in this prison of hope, through which we look into eternity.

85. An old man was asked, "Does not the devil tempt you?" he replied "not very often, I learned to keep out of his reach."

86. Obedience—Ours, not to know the why,—Ours, not to make reply,—Ours, but to do or die.

87. Many of the old soldiers got down on the one knee to steady themselves and used the other knee to steady the rifle.

88. He lives long who lives well; and time misspent is not living but lost.

89. No evil propensity of the human heart is so powerful that it may not be subdued by discipline.

90. It is much easier to be critical
then to be correct.

91. Get into the spirit of prayer
no matter what it costs, and stay
there.

92. Some people speak from ex-
perience, others from experience
don't speak.

93. God always provides that
which He will ask of you.

94. Make short, fervent, effectual
prayers in public, and the long pray-
ers in private.

95. God sometimes puts us in the
dark to prove that He is the light.

96. Run an honorable business for
profit, then share the profit with
others.

97. Sign on a church—"Let us put
Christ back into Christmas"—Look
at that said one, why they try to get
religion in everything.

98. You can have real power steer-
ing, if you let God guide your life.

Gathered and compiled by A. G.
Fahnestock, R. 4, Lititz, Pa.

The next will be listed under
Our Faith, The Grace of God and
The Perfect Light.

THE GREATEST STORY

My Bible lay unopened
On the table day by day,
I'd pick it up, quite often
To brush the dust away.

I'd neglect to read the contents,
That should be our daily guide,
In my haste to do the housework,
I had lain "The Book" aside.

But today I lingered, for awhile,
And turned the pages there,
As I read the blessed story,
Of a man beyond compare.

What a privilege to have bathed
His feet,
To have annointed His lovely hair,
How wonderful to have dined with
Him
And His disciples there.

But when I read of Judas,
Who betrayed our blessed Lord,
And how he came for Jesus,
With multitudes and swords.

My heart is filled with sorrow,
That such should have been willed,
Yet I know these things have come,
That the Scripture be fulfilled.

How He suffered unto Pilate,
Who was governor of the land,
How they mocked and crucified
Him,
And nailed His blessed hands.

Oh the words He uttered on the
Cross,
That stood on Calvary, for
His precious blood that flowed there,
Can pardon you and me.

The wonderful resurrection,
On early Easter morn,
The assurance and revelation,
That we shall be reborn.

I know that I shall never tire,
And I shall always love Him,
Of these sacred words I see,
This man of Galilee.

And I shall read more often,
These lines of men of old,
Who reveal the life of Jesus
The greatest story ever told.

Sel. by Sister Blanche Eberly

SPRING

Winter's gloomy reign is o'er,
Spring is cheer us comes once more;
Nature's realm revives again,
Birds resume their vernal strain.

Fields and meadows clothed in
green,
Fair and beautiful the scene;
Flowers by the rivulets bloom,
Scent the air with sweet perfume.

Oh, shall nature sing the strain
And the Christian's tongue refrain?
Nay, we'll sing with cheerful voice
And in nature's God rejoice.

Time is swiftly moving on,
Soon life's winter will be gone,,
Then redemption's day will dawn
And the saints be gathered home.

Then our hearts will thrill with joy,
And God's praise our tongues employ,

Where the trees forever bloom
And they know no winter's gloom
Sel. by Sister Brumbaugh.

NOT MY WILL, BUT THINE BE DONE

Luke 22:42

Not my will, Lord, but as Thou
wilt,
To do, or yet to die.

To spread His glorious Gospel
To all those passing by.

If living I can serve Thee more
Then living may I be,
But if in dying I can serve,
Then take me Lord, I'm free.

To live or die is all the same
In Christ I still will be—
For I have freedom by His death,
So death cannot harm me;

Instead it gives me life anew,
Where living waters flow
Where I can stand among His
saints,
With robes as white as snow.

"Not as I will, but as Thou wilt"
Nor let me ever stray—
Lord, lead Thy servant by Thy
hand,
And keep me in Thy way.

Sel. by Sister Brumbaugh

EASTER SONG

The world becomes a song of joy
At eastertide with melodies,
Of singing birds and sparkling
streams
And south wind stumbling through
green trees.

The world becomes a song of
faith
At eastertide when flowers bloom,
Like bits of rainbow on the earth
To banish winter's sullen gloom.

The world becomes a song of hope
At eastertide when life revives.

In blade and bough and stifled
dreams

Awake to challenge dormant lives.

The world becomes a song of trust
At eastertide when days afford,
The joyous certainty we share
The victory of the Risen Lord.

Sel. by a Sister.

MORE TIME WITH GOD

Morning devotions are hindered by a multiplicity of evening engagements. When Christian people stay out late for several evenings during the week, they cannot get up early enough to give time to prayer and Bible study and still get to work on time. Their bodies are tired, so they readily agree with friends who say they need more rest. But what is given up?

It is to be feared that time alone with God at the beginning of the day is very often sacrificed for more time at night with others. This leads to haste in the morning, a bad start for the day, irritability, snap judgments, much fleshly activity, and so-called "hectic" days. Sanctified will power and self-discipline are needed, not merely to force the tired body out of bed in the cold and dark of the morning, but to say no, gracefully and kindly, to invitations for the evening. Balance is needed here, as in every other realm of the Christian life.

Some social engagements are right and proper. All meetings at

night cannot be avoided, for pastors, Sunday school teachers, and other Christian workers must get together at intervals for conference; but it is not usually the regular meetings of the church and Sunday-school that keep people out latest. Undoubtedly the carelessness of established Christians in respect to their own personal prayer and Bible reading and communion with God is one cause of the lack of growth in our churches, the few conversions, the meager attendance at midweek prayer meeting, the unmanageability of young people, and the shortness of temper and vituperative language, one sees and hears even among Christians.

There can be no outward improvement unless we who know the Lord, resolutely and with an iron hand upon ourselves (not others), take time to be holy.—Editorial in the Sunday School Times.

Sel. by Montez Sigler.

OPPORTUNITY

I expect to pass through this world but once. Any good thing therefore, that I can do or any kindness I can show, to any fellow human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.

The thoughtful mind put into action moves the industry of the world and is the expansion of the work of the church beyond this world.

CLOCK WATCHERS

Are men becoming smaller than the clocks they watch? As we rush from plane to plane, city to city, appointment to appointment, are we shrinking rather than growing?

For centuries men have gone forth from their homes to work, either by foot, ship, horseback, or in a jet plane, that can cross a continent between lunch and dinner. Whether in the end it was "worth it" has always depended on whether a man found time as the years went by, for those things even more important than success - his family, his home and his church?

If the demands of your job, the pace of your life, have chained you to a clock that is getting bigger than you are, pause to remember: in any human life there are only so many minutes and so many hours, none of which may be reclaimed once they've ticked by. Pause to realize too, that it takes only a minute to pray, only an hour to go to church on Sunday; yet the benefits reaped from even such brief dedication to God can be eternal. If your job and earthly cares take up so much of your time and energy, that they leave little time and energy for God and the church, that job is a sin to you.

The church is the greatest factor on earth for the building of character and good citizenship. It is a storehouse of spiritual values. Without

a strong church, neither Democracy nor civilization can survive. There are four sound reasons why every person should pray, study the Bible and support the church. They are: 1. For his own sake. 2. For his children's sake. 3. For the sake of his community and nation. 4. For the sake of the church itself, which needs his moral and material support. Plan to go to church regularly and read your Bible daily.

Sel by Sister Dorothy Rice.

SOMETHING TO THINK ABOUT

It is well to remember that mansions in the sky cannot be built out of mud thrown at others.

Before you flare up at anyone's faults, take time to count to ten-ten of your own.

If women were as anxious to be beautiful in the sight of the Lord, as they are in the sight of man, what a different world this would be.

If our members fall asleep during the sermon, it is probably the preacher who needs waking up.

There is only one way to be happy and that is to make somebody else happy.

Speak well of your friend, of your enemy say nothing.

The person who really wants to do something finds a way, the one who does not finds an excuse.

Sel. by Sister Blanche Eberly.

* * * * *

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APRIL 15, 1961

No. 8

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

RESULTS OF THE RESURRECTION

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation", John 5:25-29.

Christ is giving us some very important truths, which begin here on earth and reach on into eternity. "The hour is coming and now is" the time of something wonderful. This hour is coming and in fact is now here, because Christ has already begun the establishment of His Kingdom. What a great time is this, how marvelously shall it be known?

"The dead shall hear the voice of the Son of God" this expression

"hear" is more than just making an audible sound on the ear of man. It carries the mature impression upon the brain of man; of knowing, understanding and believing. Also we believe the "dead" includes two different conditions of man: those who are dead in trespasses and sin and therefore under the curse of eternal death and those who are physically dead. Without the voice of the Son of God either class of man is hopeless.

"They that hear shall live" with a properly trained ear either class of man can hear and live. The Father, the Creator, the source of all life and being has given to His Son some of this life. This is a wonderful blessing unto man, when we realize that the Son came down to man and has given man many eternal promises. But we should notice that God also gave the Son "authority to execute judgment." We can reasonably conclude that any one given even a small fraction of such power, as the life given to the Son, would give that power to such as He pleased or wished to favor. Would such an one not favor only those who pleased, served or honored him? Christ can only

favor such, in fact He must needs plead with the Father to even accept those, because they fall so far short of so great a favor.

"All that are in the graves shall hear His voice" yes we believe also that all, at this time, will not only note the audible sound but will also believe His voice. Alas those hearing at this time will come forth in two different ways and places. Those who heard, believed and obeyed before "unto the resurrection of life," Eternal life, a life which before and now feeds upon Christ. "Those who have done evil" paid no attention, did not practice what they heard or did not use the talents they possessed as Christ instructed "unto the resurrection of damnation." Just as simply as Christ arose from the dead, so we will arise. Will we be joint-heirs with Him or will we arise unto damnation?

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross", Col. 2:13-14. Have been born again, have we been quickened, are we new creatures in Christ? "Having forgiven you all trespasses" is such a vast blessing promised unto any one else? "Having abolished in his flesh the enmity, even the law of

manances: for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby," Eph. 2:15-16. The Holy Bible distinctly describes two avenues of belief and practice, the Old Testament and the New Testament. The first foretells and points forward to the Cross, the suffering, bleeding and resurrection of Christ. The second points backward, through the inspired accounts of Christ's followers, the actual facts and the power promised; by the fulfillment of the foretelling of the Old Testament at the Cross.

Let us note a summary of the results of the resurrection and of the power of the life in Christ offered to each of us, as outlined by Christ long before the actual events surrounding the Cross took place. "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead:

he that eateth of this bread shall live for ever". John 6:53-58.

MAN, HIS BEING, HIS DEATH AND HIS RESURRECTION

In continuing the doctrine of the soul of man, there are yet a number of Scriptures we wish to present for our consideration. We learn from the words of our Master that the soul of man is precious to him. Matt. 16:25-26, "For whosoever will save his life shall lose it: and whosoever will loose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

We understand V. 25 here to mean that if man is not willing to sacrifice earthly treasures here in this world he will lose his soul's happiness in eternity, he would forfeit his soul to eternal death, which would be eternal separation from God. But if one will forfeit his natural life for Christ's sake he will find, or gain eternal life for his soul, which would be eternal bliss and happiness.

V. 26, What then could man give of himself in exchange, which would profit him for the loss of his soul? the loss of himself? his innermost being. The Psalmist David in writing the Psalms, speaks of his soul, using the words "my soul", indicating that the soul was something he possessed, something which be-

longed to his being. Not all of himself, but a portion of his inner self. Let us note some of them. Psa. 6:2-4 "Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed. My soul is also sore vexed: but thou, O Lord, how long?" Here the Psalmist speaks of the weakness and vexation of the parts of the body, the outer man, the need for healing of them. Also the sore vexation of his soul, the inner man. He is expressing the need for healing of the soul, as well as his bones.

Healing of his soul would indicate that the soul is capable of sorrow, distress, mortification, feelings. Also as he expresses elsewhere the soul is capable of blessing or praise. Also we understand that the soul is capable of abhorring. We believe the soul of man is that part of his being which was made in the image, (likeness of God.), as well as the body. Also man has a spirit, even as God is a Spirit. Do you know that God has a soul? You may say, how do you know that God has a soul? Because He speaks of His soul, using the words "My soul". Lev. 26:11, "And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people."

Also the thirtieth verse of the same chapter, "And I will destroy your high places, and cut down your images, and cast your carcases upon

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the carcasses of your idols, and my soul shall abhor you." These verses show that God has a soul. Man also has a soul from God. In Ps. 6:4 we read, "Return, O Lord, deliver my soul: oh save me for thy mercies' sake." Here David sought God's mercy, in the deliverance of his soul from human weakness.

David's soul also cried out blessing upon the Lord. Ps. 103:1-2, "Bless the Lord, O my soul; and all that is within me, bless his holy name, Lord, O my soul, and forget not all his benefits." Ps. 88:3 "For my soul is full of troubles: and my life draweth nigh unto the grave.

We have said that the soul of man is that part of himself, which is capable of affection. A certain Lawyer asked Jesus the question, "Master what is the greatest command-

ment in the law?" Jesus answered him, thus—Luke 10:27, "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Can we correctly analyze these words? Let us consider. Would not the mind be the spirit, or consciousness of man? Does he not possess strength in his body? Is not the soul the inner man, that which man cannot destroy, which God Himself controls? Is not the heart the very center of life itself? Perhaps these questions carefully harmonized with the Scriptures may help the reader, with the help of the Holy Spirit, to at least partially understand a threefold being, man.

We come now to the doctrine of the spirit of man. Man has a spirit within him, with which the body of man cannot live without, would become dead, then did not God, so far as we know put man's spirit in him, when He "breathed into his nostrils the breath of life and man became a living soul"? Job says, Job. 32:8, "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding". It is the Almighty God, then, which giveth a man and women their understanding, their mind, the conscious state of man.

Prov. 20:27, "The spirit of man is the candle of the Lord, searching all the inward parts of the belly." Is

not the "candle of the Lord", which is also man's spirit, the Light of the Lord, the knowledge of the Lord; which searches all the inward parts of man, including his heart and giving him understanding? Eccl. 12:7 "Then shall the dust return to the earth as it was: (before God formed it into a man) and the spirit (man's breath, his life) shall return unto God who gave it". This text definitely is an answer to those who claim that the spirit dies with the body and goes to the grave, to mortify and decay. Neither do we think that the soul of man goes to the grave. Jas. 5:20, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Man's soul need not die, eternally. Stephen, when he was dying the physical death realized his spirit went back to God. Acts 7:59, "And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit." With our spirit we glorify God, as well as in our body. 1 Cor. 6:20, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's". 2 Cor. 4:16, "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day".

Paul prayed that your spirit, as well as soul and body be preserved. 1 Thess. 5:23, "And the very God of peace sanctify you wholly; and I

pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Yes, man has a spirit, and how could we know anything about ourselves, about the man except for the spirit that is in us, the spirit of understanding? Paul says, 1 Cor. 2:11-12, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God".

Some men tell us that the soul of man is the breath of man, and since beast's (animals) also have breath, have life, that they too are soul's. Well, let us see, let us look into this just a little. Turn with us to Eccl. 3:18-21, "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. (that is they too are made of dust) For that which befalleth the sons of men befalleth beasts; (that is they die the physical death and return to dust.) even one thing befalleth them: (both) as the one dieth, so dieth the other: (physically) yea, they have all one breath: (one life, or spirit) so that a man hath no preeminence above a beast: (in that he shall not die physically) for all is vanity. All go into unto one place; (that is their bodies)

all are of the dust, and all turn to dust again." that is both the beast and man are made of dust, that is their bodies, and all turn to dust again, go to the grave or decay.

Now note:—"Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" verse 21. Certainly there is nothing here, which would give us the right to assume that a beast has a soul. Man has a body, the beast has a body. Man has a soul, but we find no where in God's Word that a beast has a soul, or is a soul. God has allowed man, that is the inner man, the soul, to choose, or determine their own eternal destiny. We understand the soul of man to be Himself and that if he chooses eternal life he will live forever with God; but if he chooses eternal death he will also live forever, eternally in separation from God.

We think we cannot fully understand our being, it is a mystery, the eternal mysteries belong to God. This subject is too big, to far reaching for us, but we hope, these thoughts and the Scriptures we have presented will help us to understand our responsibilities and God's greatness. We think God has a place for the soul, or spirit of man and these presentations reveal what becomes of his body.

The apostle John, in his vision on Patmos, saw souls of those who had been slain, had died the physical

death, the death of the body and those souls were not dead, had not died with the body. Rev. 6:9-10, "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Here we have souls under the altar in heaven.

Again, Rev. 20:4-5, "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." We come now to man's resurrection, but must leave this for another article.

To be continued.

Bro. Wm. Root.

1612 Morphy St.

Great Bend, Kans.

The trouble with home life today is, that so many homes have become mere filling stations.

Nothing is opened by mistake more often than the mouth.

The Dead Speaketh, No. 2

THE INSPIRATION OF THE SCRIPTURES

D. W. Hostetler

In Heb. 1:1, we have these words: "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son."

Since the old testament was given by the verbal inspiration of God, the contention here is that, the New Testament was given by the same God in the same way—the verbal inspiration of God through His Son, Jesus Christ.

Inspiration is not revelation, it is the act of communicating divine knowledge to the mind of holy men. Inspiration is the act of the same God by the same Holy Spirit writing the knowledge revealed. The one is the influx, the other the efflux.

Inspiration is not illumination. Every regenerated Christian is illuminated in the fact that he is indwelt by the Holy Spirit, but not every person so illuminated is inspired. Only Bible writers were so inspired.

Again, inspiration is not human genius. The latter is simply a natural qualification, however good and well developed it may be. But inspiration is supernatural throughout. The writers were not inspired, but the word written was inspired.

I should like to go further with the

point of the verbal inspiration of the scripture. The text at the head of this article is clear proof that God did speak to the fathers directly through the prophets. In II Timothy 3:16, Paul says: "All scripture is given by inspiration of God," or as the revised version has it "every scripture inspired of God is profitable."

The word rendered "scripture" in this passage is "Graphe," it means to dictate and write. So the idea here is that the scripture dictated by God has been written by the inspiration of God.

It is interesting to know that only we common folks believe this doctrine, but Prof. A. A. Hodge says that the line can never rationally be drawn between the thought and word of scripture, that we have a verbally inspired Bible. Profs. Gussen, Westfird, Burgon all believed this same doctrine.

Our ancient church fathers, Justin, Irenaus, Clement of Alexandria, Origan, and Augustine all believed the doctrine of the verbal inspiration of the scriptures.

God spake through prophets, that is, He communicated His word to prophets, "at sundry times and divers manners," bit by bit, and in various forms, such as man needed for his spiritual good, and righteousness, and holiness.

Moses lived some 2500 years after the creation. How did he gets his knowledge of the facts of creation,

sin, the promise of a Savior, the building of the Ark, the flood, etc.? Under the force of the text under consideration, it is clear that Moses got his knowledge by revelation.

In Luke 1:70 we read, "As He spake by the mouths of His *holy* prophets which have been since the world began." Moses was not only a law giver, but a holy prophet.

In the first chapter of Romans, Paul says he was called to be an apostle of Jesus Christ, and that this Christ was promised by God in the holy scriptures (which was given by verbal inspiration) and that he was made of the seed of David, according to the flesh and declared to be the Son of God. "Hath in these last days spoken unto us by His Son." Here it is declared positively that God hath spoken unto us in the last days through His Son, that the Son of God was here in the world in person, lived here some thirty-three years in the flesh and chose His disciples and taught them for three years, and before leaving them, told them that the Father would send "the Comforter which is the Holy Ghost," and that He, the Holy Ghost, would teach them and bring all things to their remembrance whatsoever He had said unto them; and that the anointing which they had received should teach them, and that they did not need any man to teach them, for this same anointing should teach them truth, which was the very thing Jesus had taught

them. It is clear that the things which we have written in the New Testament were given the writers by the Lord Jesus Christ Himself.

In I Cor. 11:23, Paul informs us that the thing he was writing to the church at Corinth he had received of the Lord. That Paul was laboring under the power and direction of the Divine Holy Spirit of God is clear proof that the New Testament was given by the verbal inspiration of God.

In Gal. 1:11-12 Paul says: "For I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

I would like the reader to note the word "certify" here in this text. It means "to confirm the truth and validity of, as a document or assert by a formal written statement, signed by an authorized official." So Paul was chosen an apostle, fully authorized by the Lord Jesus Christ to receive and write the gospel of Christ. Furthermore he positively declares he had not received this gospel from man, but that he had received it by the revelation of Jesus Christ.

John tells in Revelation how he received it direct from Christ: "I am Alpha and Omega, the first and the last: and, what thou seest write in a book."

In Rev. 1:1, we have a text that puts the verbal inspiration of the

New Testament beyond all doubt: "The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass and He sent and signified it by His angel unto His servant John."

Again and again the writers of the Bible say that the word of the Lord "came unto me," or "thus saith the Lord," or "I saw in a vision."

Sel. Sept. 15, 1936, Bible Monitor

BE YE HOLY

Lev. 19:2, The Lord spake to Moses, "Speak to all the congregation of the children of Israel and say unto them, Ye shall be holy: for I the Lord your God am Holy". This was also taught by the apostles, 1 Pet. 1:15-16, "He which hath called you is holy, so be ye hold in all manner of conversation". Using bad language, profanity and filthy talking is certainly unholy and should not once be named among us. "It is written be ye holy: for I am holy". Holiness is required if we ever expect to see the Lord, and be a guest at the marriage supper, Rev. 19:7-8, He saith unto me, blessed are they which are called unto the marriage supper of the Lamb. Let us be glad, rejoice and give honour to him: for the marriage of the Lamb is come, and his wife (the church) hath made herself ready. She shall be arrayed in fine linen, clean and white: for the fine linen is the righteousness

of the saints.

Heb. 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord". The word holy means: pertaining to holiness, of highest spiritual purity, consecrated, saintly, divine, sacred. 1 John 2:15, 17, Love not the world (lust not after the things of the world) neither the things that are in the world. For all that is in the world; the lust of the flesh, the lust of the eyes and the price of life, is not of the Father, but is of the world, and the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. We cannot be pure and holy and lust after the things of the world. Jas. 1:27, One who is unholy is living in sin, the same as the covetous, boasters, proud, unholy, unthankful, disobedient, highminded and loves of pleasure more than lovers of God. So it is needful that we live separated lives from the world.

There is power in purity and also in holiness. He must be born again, the new birth is the beginning of holiness. Holiness is almost lost sight of, as many churchmembers are going with the trend of the world to all manner of rioting, places of amusement and they even dress like the world in all the modern customs and fashions. Some women cut their hair, disrespecting the Word of God. 1 Pet. 3:3-5, Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing

of gold, or of putting on of apparel, (for display). We wonder how many are holy in this age. In like manner also, that women adorn themselves in modest apparel, with shamefacedness (modest), and sobriety. The word sobriety means: thoughtful, grave, moderate, sober. Which becometh women professing godliness, with good works.

Obedience is the way of holiness. God has a distinct place, purpose and duty for each of us to perform. Eph. 1:4, "According as He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. That He might present it to himself a glorious church, not having spot or wrinkle or any such thing: but that it should be holy and without blemish. Is it possible we can be disobedient to His Word and still be holy and without spot or blemish? Col. 1:22, To present you holy and unblameable and unreprouvable in His sight. Are you filling this position? Put on therefore as the elect of God, holy and beloved. If ye love me keep my commandments. What manner of persons ought ye to be in all holy conversation and godliness.

2 Pet. 1:21, "For the prophecy came not by the will of man, but holy men of God spake as they were moved by the Holy Ghost". God choose holy men to bring His messages. Do you think He can now use unholy and disobedient men and wo-

men? The angel said unto Mary, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. This was a divine and holy message coupled with a miraculous conception. God's power was manifest. Rom. 12:1, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service". It is our duty bound service, which must be holy, to please the Lord and be acceptable to Him. Today the sentiment is to conform to the world and be unholy.

1 Cor. 3:17, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are". Let no man deceive himself, that he can do as he pleases and still be holy and pure. Eph. 2:2, "In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that worketh in the children of disobedience". This was the life we lived before we were born again, a life of disobedience. Rom. 6:17, "Ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered to you". 1 Cor. 2:7-8, "But we speak the wisdom of God in a mystery, even the hidden wisdom etc. which none of the princes of this world

knew: for had they known it, they would not have crucified the Lord of glory". The prince of this world is judged. Jesus said, Ye know that the princes of the heathens exercise dominion over them and they that are great exercise authority upon them. This spirit is in the world to-day, outdo the other person or get ahead of him, even if you must take advantage of him.

We have gotten into a fast current of doing, take time to be holy. Phil. 4:5, "Let your moderation be known unto all men". How can we do this if we go right along with the fast current of the world. This might be classed in many different ways, some want to go the fastest just to be ahead in every avenue of life. Is the way of holiness breaking speed limits? Many have no time for this or that, yes not even time to properly worship God. Hurry, hurry who is back of all this? Is it not the prince of the power of the air, the spirit that now worketh in the children of disobedience. Does this include you and I? Watch, what I say unto you I say unto all, watch. Some of the law-makers are also law-breakers and they claim to be christians. How does our light shine? Would you like for someone to follow you? Stop, look and think, take time to be holy.

Take time to be holy, let the world rush on.
Spend much time in secret with Jesus alone.

Looking to Jesus, like Him thou shalt be.

Forgetting in nothing His blessing to seek.

Take time to be Holy, let Him be our guide,

And run not before Him whatever be tide.

In joy or in sorrow still follow the Lord.

Looking to Jesus still trusting in His Word.

Take time to be Holy be calm in thy soul.

Thus led by His Spirit always feed on His Word.

Help those who are weak His blessing to seek.

Take time to be Holy and His message receive.

William N. Kinsley
Hartville, Ohio

NEWS ITEMS

NOTICE

We would would like to have all the business intended for General Conference in our hands not later than April 25.

Vern Hostetler, Conf. Clerk
Rd. No. 3, Montpelier, Ohio

LOVEFEAST SERVICES

Grandview, Mo.—April 29

Bethel, Pa.—April 30

Eldorado, O.—May 6

Waynesboro, Pa.—May 7

Berean, Va.—May 20

West Fulton, O.—May 20

N. Lancaster, Pa.—May 21

Shrewsbury, Pa.—May 28

PERU, IND.

The Midway congregation omitted the December council, but met for regular council March 11, with Eld. Vern Hostetler in charge. Without voting we decided to retain all Church and Sunday-School officers serving the previous year.

We had no services here during January and February because of winter weather and some sickness, combined with the fact that part of our already small group was away some of the time. Now we have decided to meet for services the first and third Sunday morning of each month, with preaching also scheduled for the third Sunday. We welcome you to come and help us by worshipping with us at these times.

Paul B. Myers, Cor.

NEW ADDRESS

Please make the following correction on the Ministerial List in the Feb. 1st. issue. Haldeman, Millard, Bx. 799, Dallas Center, Ia., E.; old address was Quinter, Kans.

In the information Directory, change the telephone number of David F. Ebling to Frystown, Pa. 169R11.

GRANDVIEW, MO.

The Grandview congregation plans to have their spring Lovefeast, the Lord willing, on April 29. Ser-

vices at 11 A. M. Saturday morning, 2 P. M., in the afternoon and Communion in the evening, about 7 p. m. On Sunday, Sunday-school for the younger and preaching services, both morning and afternoon. We wish to extend a hearty invitation to all who can, to come and enjoy these services with us.

Sister Lola Ruschhaupt, Cor.

OBITUARY

CLARA CORRELL

Daughter of Amos and Mary Martin Snavelly, was born at Orville, Ohio, April 25, 1874. She was the second of six children. On Jan. 8, 1895 she was united in marriage to John E. Correll at Wooster, Ohio. They resided near Wooster fifty-three years. In 1945 they celebrated their golden wedding anniversary. Her husband departed this life June 6, 1948, leaving no children.

Early in life she gave her heart to God, being baptized into the Dunkard faith when sixteen years of age, to which she remained faithful until the day of her death. She attended church whenever she was able and never missed a Lovefeast if she could be there. On Jan. 8 a group from the church visited her and held services, which she enjoyed very much. On Feb. 5 Sister Correll requested and received the anointing service.

Sister Correll managed her farm a few years after the death of her

husband. She left Wayne County in 1950, later making her home with Homer Hilty, to whom Bro. and Sister Correll had given a home during his boyhood days. In June 1957 Homer Hilty and family moved to Sterling, Ohio, taking Sister Correll with them. In Sept. 1950 the family moved to Ashland, Ohio and it was there Sister Correll lived at the time of her death.

Funeral services were held at the East Chippewa Church of the Brethren, conducted by Brethren Paul R. Myers, Lester Senften and Guy Buch, with interment in the adjoining cemetery. The home has lost a loved one and the church has lost a faithful member.

When the long, long night is over
And we waken from our sleep,
When the shadows dark shall hover
And no watcher vigils keep.

We shall wake to blessed morning
In the world beyond the skies
And wear white robes for our
adorning
In that home where man ne'er dies.

Sweet will be the life up yonder,
Rare will be the music heard,
Never more from Him to wonder,
Who has kept His gracious Word.

GENERAL CONFERENCE
1961

Location : Wesleyan Camp
Grounds, 12 miles south and ½
mile east of Marion, Ind. or ½
mile west of Fairmount, Ind. Mail-

ing address: Wesleyan Camp Meet-
ing, Fairmont, Ind. Telephone:
Fairmont, Ind. Wilson 8-4836.
Plane Service to Marion, Ind., via
Lake Central Lines. Train Service
to Anderson, Ind., only.

Bus Service to Marion or Ander-
son. Also at the Junction of State
Routes 9 and 26 there is a Stand-
ard Gas Station where the bus will
discharge passengers. This is ½
mile from Conference Grounds and
a phone call from public telephone
will bring someone to pick up those
coming in.

By auto from Muncie, U. S. 35
to State Route 26, left on 26 for
7½ miles, grounds on right. From
Fort Wayne, Ind, 37 to Marion, 9
to 26, left on 26 for ½ mile, grounds
on left. From Kokomo, Ind., 35
to 9, right on 9 to 26, left on 26 for
½ mile. From Indianapolis, Ind.,
37 to 26 turn right on 26 for
3½ miles, grounds on left.

The lodging committee would ap-
preciate the earliest possible date
that it is convenient for all those
planning to attend to make their res-
ervations. We hope to have some
private cabins available to those
who would so desire at a nominal
fee.

Lodging Committee
Bro. Harley Flory.

**A CRUMB OF BREAD FOR A
SUFFERING SISTER**

God's ways are not our ways.
No earthly Monarch ever manifest-

ed his love in the manner of the Lord our Saviour. When a king or ruler wishes to show special favor to any of his subjects, he raises the object of his regard to an easy, comfortable eminent position; where he may be as free as possible from all influences that might disturb his peace or interrupt his happiness. But this is not the method of the King of Kings. Listen to His words, "As many as I love, if rebuke and chasten". Often that which an earthly potentiate makes the mode of his displeasure and judgment, is the form of love in the dealings of God with His chosen.

Not only does He allow us the furnace of affliction, but keeps us there until all the dross is purged away and the pure gold is ready to be set in Emmanuel's crown. The cup of suffering is bitter to the flesh, but when mingled with everlasting love, oh how sweet to the soul. It is moreover the indispensable condition of securing a title to the inheritance of the Saints in Light. "If ye be without chastisement, then are ye bastards and not sons", "No chastening, for the present seemeth to be joyous but grievous". But as an offset to what is repulsive in suffering, we are confronted with the reflection that our affliction is light, that it lasts but for a moment, and that the issues run into God's own eternity of bliss. It worketh for us a far more exceeding and eternal weight

of glory. The Myriads in the upper Sanctuary have passed through these furnace fires and have "come out of great tribulation and have washed their robes and made them white in the blood of the lamb".

Crucify him, crucify her is the only condition of salvation. Commit yourself, child of sorrow, into the hands of Omnipotence, in unre-served trust. If your faith seems over-shadowed with a cloud, take firm hold of the hand of Jesus by faith and you will be brought safely through into the light of Eternal Day. The dark cloud that hangs over you will yet descend in showers of blessing upon your soul, fructifying the germs of the divine life, opening the buds of grace and ripening the fruits of the Spirit.

Turn to John 13:7 and read the words of Christ as if they were spoken to you, they suit your case precisely, "What I do, thou knowest not now; but thou shalt know hereafter". When the dealings of God seem perplexing, comfort your heart with the anticipative joys of the great Day. You cannot now discover why God has laid His hand so heavily upon you, but if you meekly bear the Cross and glorify God in the midst of the fiery furnace, your everlasting robe will be all the whiter, your crown all the brighter and your song all the more melodious.

If you refer to Matt. 12:20 you will find a drop of honey, which

Christ meant should sweeten your cup. "A bruised reed shall he not break, and smoking flax shall be not Quench." Do you sometimes feel that the storms passing over you are breaking you, as a reed is broken by the tempest? Here is a word of assurance from the very heart of Jesus, a bruised reed will He not break, oh no. If He bends you low, it is not that He would break you, but that He may at least lift you up to the summit of eternal glory. Do you sometimes feel as if the spark of Divine grace were almost quenched in your soul? Listen again to His gracious declaration, "smoking flax shall he not quench". Oh what a sweet blessed assurance is this. The reed is bruised but not broken. He will not pluck it up by the roots. He will only bend it and turn it hither and thither, by the storms of eternity, so that the dew and sunshine of Heaven can penetrate the deeper and grow the faster.

The flax is reduced to a smoking ember, but instead of quenching it, He will fan the decaying spark to a flame until it glows with everlasting splendor in the firmament of glory. "In the world ye shall have tribulation; but be of good cheer, I have overcome the world". May you, all the afflicted and all "the Israel of God" be enabled, by Divine grace, to tune every harp in symphony with the night song of the sweet Psalm, "The Lord will

command his loving kindness in the daytime, and in the night his song shall be with me".

Sel. by Emanuel G. Koones.

Sentence ser mons we can apply to ourselves without robbing some one else.

OUR FAITH

1—A little girl was the only one that took an umbrella along to the prayer meeting where they wanted to pray for rain.

2—To those who believe, no explanation is necessary and to those who will not believe, no explanation will satisfy.

3—No man can follow Christ and go astray.

4—Faith is never surprised at success.

5—The one thing that is worse than a quitter is the man that is afraid to begin.

6—If you have not enough faith to do, do what the Lord says and you will soon have faith.

7—We worship a God who is greater than any of our problems.

8—Belief is the map, Faith is the voyage.

9—Born once, die twice; born twice, die once.

10—They greatly dare who greatly trust, if our faith were greater our deeds would be greater.

11—Job—Though He slay me yet will I trust in Him.

12—Faith makes all things possible, and love makes them easy.

13—Faith is the chief conqueror of difficulties.

14—Faith in God is an antidote for fear of man.

15—Commit thy way unto the Lord; trust also in Him; and He shall bring to pass.

16—Believe and the Bible will keep you from sin, disbelieve and sin will keep you from the Bible.

17—Unbelief says "Seeing is believing"; but faith says "believing is seeing."

18. Faith is like a certified check, there is no risk to take.

19—F-A-I-T-H is forsaking all I trust Him.

20—We may pray "Lord give me Faith" and the Lord says "Faith cometh by hearing."

21—A woman said "it was a good sermon, I can't remember the text but I couldn't go to sleep until I took the false bottom out of the peck measure".

22—A boatman had his one oar marked Faith and the other works; It took both to reach the other shore.

23—The joy of a christian does not only float on the surface, but dwells deep in the recesses of the heart.

24—Faith—A firm belief with intellectual convictions, that produce unwavering adhearance.

25—Faith ends where worry begins, and worry ends where faith begins.

26—Some people need to learn

the difference between faith and contrariness.

27—Living without faith is like driving in the fog.

28—Faith does not demand miracles; but it takes faith to perform them.

29—Faith fights for doctrine, hope for reward. Faith is founded on what is in the Bible; Hope on what is in Heaven.

30—Does your faith remove mountains or do mountains move your faith.

THE GRACE OF GOD

1—Salvation is free to you because somebody paid for it.

2—Research, means that you don't know but want to find out.

3—Not to the strong is the battle, nor to the swift in the race. But to the true and faithful, victory is promised through grace.

4—When the soul has laid down it's faults at the feet of God it feels as though it had wings.

5—Before begging God for another talent, be sure that you have made proper use of the one you have.

6—Christians are not a particular people with a contrary spirit, but with a contrite spirit.

7—Books give information; the Bible gives transformation.

8—Our Father, Thou hast given us so much. Give us one more thing a grateful heart.

9—Our extremity is God's opportunity.

10—Shepherds sometimes take a lamb in the other field to get the sheep there.

11—A young man was undisturbed when condemned to die. After the Judge read the verdict, the young man handed a paper to the judge: it was from the king who granted pardon.

12—The Grace of God is one thing that multiplies by dividing.

13—God's grace and willingness to forgive, is so that they would do better hereafter.

14—A true friend is a gift of God.

15—The blessing of the Lord, it maketh rich, and He addeth no sorrow with it.

THE PERFECT LIGHT

1—A wise man withholds talking when he should be listening.

2—The conscience is like a pencil, it must be sharpened before it can be used.

3—The light that shines fartherest, shines brightest at home.

4—It is better to walk with God in the dark than to go alone by sight.

5—The highest learning is to be wise and the greatest wisdom is to be good.

6—There is no darkness, it is ignorance.

7—There is no better way to thank God for your sight, than to give a helping hand to some one in the dark.

8—In all things let reason be your guide.

9—Don't criticise the Bible, let the Bible criticise you.

10—He over-comes a stout enemy who overcomes his own anger.

11—Illustrations are like windows in a house they give light on the subject.

12—At night a switch-man signaled a train to stop by waving his lantern, but it was not lit. The train was wrecked and lives lost.

13—Christ came to the world that the world may come to Christ.

14—Position brings riches; disposition brings happiness.

15—It is better to build a home than to build a house.

16—Prayer is not telling God; it is letting God tell you.

17—The only excuse we have for not praising the Lord, is to praise Him until we get out of breath; for the Word says, "Let everything that hath breath praise the Lord".

18—We can't get into a revival until we get revival in us.

19—One thing that adds to our face value is a smile.

20—Minds and parachutes help when open.

21—Fasting and prayer is far better than feasting and playing.

22—Forget yourself for others and others will never forget you.

23—The devil with our first parents has succeeded to put us in the grave; but Christ lifts us out.

24—The question is not always,

where do we stand, but in what direction are we going.

25—To make mistakes is human, to repeat the same mistake is stupid.

26—The wisest charity, is to help others to help themselves.

27—A wise man will desire no more than he may get justly, use soberly, distribute cheerfully and live contently.

28—Religious faith is not a final goal to be reached, but a highway to be traveled.

29—The Bible is man's best mirror to see himself as God sees him.

30—The greatest and best medicine chest for humanity is the Bible.

31—To know God's will is man's greatest treasure; to do His will is life's greatest privilege.

32—Life with Christ is an endless hope, without Him it is an hopeless end.

33—Regardless of how much money you have, wisdom must be purchased on the installment plan.

34—God looks most where men look least—at the heart.

35—Religion is not so much doing religious things, but doing all things religiously.

36—Serious lack of knowledge is in not knowing thyself.

37—It is Heaven on earth to have a man's mind move in charity.

38—Religion is meant to be bread for our daily use, not only for special occasions.

39—It seems that one of the hardest lessons to be learned in this life is—where your business end and some body else's begins.

40—When Washington neared the evening he gave orders—"Put only Americans on the picket line".

Gathered and compiled by

A. G. Fahnestock,

R. 4, Lititz, Pa.

The next will be listed under Prayer and Works.

"PREPARE TO MEET THY GOD"

Amos 4:12

When we have work to do, we first prepare for it. Today we have a journey ahead of us. How many are prepared? You may say, "I do not know the way".

John 14:6 "Jesus said, I am the way, the Truth, and the Life; no man cometh unto the Father but by Me." Proverbs 14:12 tells us, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." You may say: "I let my conscience be my guide, and do the best I can". Dear friend, we have the Bible for our Guide. Be sure that we have The Way, not just a Way:

Let us turn now to John 5:39. Here we are told to: "Search the Scriptures, for in Them ye think ye have eternal life; and they are they which testify of Me". I Thess. 5:21-22 read, "Prove all things,

hold fast that which is good. Abstain from all appearances of evil". We go to church and sing, "Oh how I love Jesus". Do we really love Him? John 14:15 states, "Jesus said, if ye love Me, keep My commandments". Then in John 3:3, "Jesus answered him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God". In John 3:5, "Jesus answered; Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God".

In Matt. 16:24 we find: "Then said Jesus unto His disciples: If any man will come after Me, let him deny himself, and take up his cross, and follow Me".

Are we faithful soldiers? Do we daily bear our cross? Or do we expect Jesus to bear the cross alone, and all the world go free? If we do not bear our cross, can we ever expect to wear a crown?

Eph. 2:8-9 tells us that, "For by Grace ye are saved, through faith, and that not of yourselves, it is the Gift of God. Not of works, lest any man should boast." Truly, we do not have a thing to boast about. The Lord has done so much for us, and it is our greatest desire to spread the Gospel, and win souls for Him.

Eph. 6:13, "Wherefore, take unto you the whole armour of God". How many of us have it? Are we ashamed of it? Mark 8:38 states, "Whosoever therefore, shall be as-

hamed of Me, and of My words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when He cometh in the glory of the Father, with the Holy Angels".

My friend, what this world needs is JESUS! We need to learn that not a sparrow falls without God seeing it, and that the very hairs of our head are numbered. Then we will realize the great importance of walking the "straight and narrow" way.

In Heb. 12:1, we read these words, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience, the race that is set before us". How many of us are holding on to worldly pleasures or some sin that will cause us to lose the race? How many of us are sitting back on the "stool of do nothing" while multitudes of souls are plunging headlong into Hell? Don't we believe the Bible anymore? In Heb. 13:8-9 we find, "Jesus Christ, the same yesterday, and today, and forever. Be not carried about with divers and strange doctrines."

In Matt. 28:19-20, Jesus said, "Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen." Jesus meant

exactly what He said, and He requires us, as ministers, to preach the FULL Gospel. Jesus is not pleased to hear these mealy-mouth sermons, all whitewashed and fancy, just to tickle your itching ears. You ought not to get mad, but thank God that I have given you the plain truth.

Remember the Parable of the Ten Virgins? All that the five lacked was oil. In Matt. 19:16-24, Jesus told the Rich Young Ruler, there was just ONE thing he lacked. My friend, who do you LACK? It was Peter who said to Jesus, "Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me".

Remember, my friend, Jesus said in Matt. 28:18, "ALL power is given unto Me in Heaven and in earth". Do you think that He will do more for you or I, than He would do for Peter?

Remember: "Today is the day of salvation"! We do not have the assurance of tomorrow, Proverbs 27:18. May I again say, "Prepare to meet Thy God"!

We sing, "How Beautiful Heaven Must Be" and we sing about, "Life's Railway to Heaven". Would it not be just as reasonable to believe there is a railway to Hell, as there is to Heaven? Which will you have? Christ as your Conductor on Life's Railway to Heaven, or will you have the Devil as your engineer

on that Hell-bound train?

Dear Friend, "Prepare to meet Thy God"!

Irvie G. Senger,
Box 403 - Route 1
Manassas, Virginia.

"IT IS I—BE NOT AFRAID"

Matt. 14:27

No sweeter word was ever heard
Along a raging sea,
Than Jesus spoke to trouble souls
On storm-tossed Galilee.
It was a very dark hour
Before the glorious dawn,
For Satan's rage had made is seem
That every hope was gone;
And so Jesus, robed in white,
Their tossing ship drew near,
He seemed but adding to their plight
Of terror and of fear.

Who but a spirit could it be,
Walking the angry wave
On such a fearful night as this?
Twas One mighty to save.
And when with fear they cried
aloud,

Jesus so sweetly said,
"Be of good cheer (what tender
words)

Tis I; be not afraid;"
And when he got into the ship
And spoke a word of pow'r,
Quickly the waves grew strangely
still—

It was a gracious hour.
And He is interceding now,
For Blood bought souls below,
Still living in a fallen world

Of sorrow, pain, and woe.
 And whosoever will may come,
 Be cleansed from every stain,
 Ready to meet Him with a shout,
 When He shall come again.
 Remember, when your boat is toss-
 ed
 Upon Life's stormy sea,
 Christ's word of power is still the
 same
 As when on Galilee.
 Sel. Sister Treva Brumbaugh.

DO IT NOW

We cannot all be heroes,
 And thrill a hemisphere
 With some great daring venture,
 Some deed that mocks at fear;
 But we can fill a lifetime
 With kindly acts and true;
 There's always noble service
 For noble hearts to do.
 We cannot all be preachers,
 And sway with voice and pen,
 As strong winds sway the forest,
 The minds and hearts of men;
 But we can be evangelists
 To souls within our reach.
 There's always love's own Gospel
 For loving hearts to preach.
 We cannot all be martyrs
 And win a deathless name
 By some divine baptism,
 Some ministry of flame;
 But we can live for truth's sake,
 Can do for Christ and dare;
 There's always faithful witness
 For faithful hearts to bear.

—Unknown.

THE CLOSER WALK

I prayed for strength to follow
 The dear Savior of mankind
 But found, to my dismay, I
 Followed Him too far behind.
 Again I knelt to pray that
 In His steps I might proceed,
 But life's storms brought fear and it
 Wasn't clear just where my Lord
 would lead.
 Then in the stillness, one dark night
 He said "Come unto me";
 'Twas then I knew I'd ever pray,
 "Oh Master, let me Walk with
 Thee".
 Sel. Sister Betty Poorman.

SWEARING

Swearing is against the teachings of Holy Writ. Swearing is taking the name of God in vain. Swearing is the invoking of vengeance upon the individual by a forfeiture of promise and pledge. Swearing is profaning on the one hand and official on the other.

It is well enough here to note a particular and more or less popular swearing by using certain names in a similar way of vengeance, as demanding that the dog shall take vengeance on the individual and in the misuse of George and of Dickens and such like. May it be said that this form of so-called mild swearing is not only poor English, but it is downright bad English.

Now as to profane swearing, it

is mean for anyone to be so cowardly and so lacking in the good spirit that he will call on God to pronounce vengeance upon his neighbor. This very thing he does when he asks God to damn certain individuals. This is a species of prayer, but it takes the place and form of asking vengeance on a person or thing. In this form of profanity, one however bad he is, assumes to be greater than God; and so he calls upon the Almighty to put vengeance upon some person or thing that he feels unable to do, or else is too cowardly to undertake. In this profane effort to use God as an agency to satisfy and gratify his own revenge, he presumes to be superior to the Almighty. It must be in this way that the apostle James says: "Above all things, my brethren, swear not."

If we accept this teaching backed up by the Holy Scriptures direct, then swearing becomes not only a crime before the law, but a terrible sin against God himself.

Now the third of the Ten Commandments clearly and definitely forbids the use of God's name in vain. This vain use of the Divine names may even reach earnest religious prayers when these use vain repetitions or repetitions of Deity names as is often done in the public religious assembly. Occasionally one hears the name of the Holy Father, the name of the Holy God, the name of the Lord Jesus Christ repeated far too many times in prayers that

are over religious and over enthusiastic. This method of repetition is forbidden by the Saviour and it is heathenish. Jesus says, "Use not vain repetitions as the heathen do."

It is impossible for a disciple of Jesus Christ, for a real Christian, as a Christian and as a disciple of Jesus Christ, to swear. Swearing is as definitely against the scriptures as killing and licentiousness and stealing and lying or bearing false witness. Swearing in the sight of God is so hideous a sin that the greatest lawgiver of all times commanded to swear not at all. Let it be understood now and forever that we should live anew the glorious light of the Gospel against this unclean sin, so common on the street and at common gathering places.

It is very clear now, in the light of both the Old Testament and the New Testament, that all forms of swearing or of the oath shall be eliminated—shall be prohibited. Therefore, when a Christian is called on the witness stand in any court of our land, he must, in obedience to Christ, not swear at all. He is simply to say yes or no. He simply is to deny or to affirm; and even the wonderful Constitution of the American people does not require any person to take an oath, but he may simply say "yes", or "I affirm". Jesus said: "Let your communications be yea, yea: nay, nay. Whatsoever is more than these cometh of evil".

Again there are very interesting

orders of beneficence of human brotherhood that require one to take an oath, and an oath of vengeance upon himself in cases of failure. Therefore, however good and humane the general purposes of this social order, it is fundamentally against Christ on the oath question. Therefore every Christian, as such, cannot rest under oath-bound obligations and be consistently obedient to Christ.

Now the church established by Jesus Christ must hold the disciples of Jesus Christ strictly in obedience to this matter. Therefore the church cannot tolerate the bound secrecy, however beneficent otherwise the order may be. Therefore, again, the church must call upon all to come out from oath-bound, organized secrecy into the open and name the church the supreme opportunity for doing good unto all men and to do it in the name of Jesus Christ and of His church; and this is evidently the pearl of great price when we so exalt and magnify the Christian church as an all-sufficient agency for doing good.

This is very strong and exclusive so far as men are concerned. But it is wholly consistent with the Scriptures and all inclusive with the word of God. Therefore the true church must stand positive on her gospel position. We are a non-swearing people. No Bible teaching is plainer and stronger than the ground we have taken on this non-swearing doctrine. Everything good should be

done in the name of our Lord and for the honor and glory of His kingdom.

Sel. from Gospel Helps

SUNDAY SCHOOL LESSONS FOR MAY 1961

PRIMARY LESSONS

May 7—Surprise for Helpers. II Kings 22:1-10.

May 14—(MOTHER'S DAY)
When Mother Called. Exodus 20:12, Luke 2:40-52, Eph. 6:1-3.

May 21—The Company Room.
Heb. 13:1-2, 11 Kings 4:8-17.

May 28—A Job for David. Psa. 23, I Sam. 17:34-37.

ADULT LESSONS

May 7—Israel Not Cast Off. Rom. 11:1-17.

1—How did Paul think it possible to arouse the Jews from the spirit of slumber?

2—Do you think any of the Jews reconsidered their relationship with God, when the door to salvation was opened to the Gentiles?

May 14—(MOTHER'S DAY) A
Mother's Love. I Sam. 1:9-28.

1—How faithful are we in keeping our vows to God?

2—What evidence shows Hannah's prayer was from her heart?

May 21—God's Judgments and Ways. Rom. 11:18-36.

1—Should we profit from mistakes of the Jews?

2—In what way is God's mercy proved?

May 28—Taught How to Live. Rom. 12:1-21.

1—Is the value of our God given abilities automatically lost, if we think of ourselves more highly than we ought to think?

2—How does a person determine what is his gift or ability?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR MAY 1961

GOD'S REWARDS

Memory verse, Rev. 22:12, "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be".

Mon. 1—Matt. 6:1-15.

Tues. 2—James 1:13-27.

Wed. 3—Zech. 3.

Thurs. 4—Prov. 11:1-20.

Fri. 5—Isa. 62.

Sat. 6—Matt. 16:13-28.

Memory verse, Matt. 6:1, "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven".

Sun. 7—Deut. 5:22-33.

Mon. 8—I Cor. 9:13-27.

Tues. 9—I Kings 13:1-10.

Wed. 10—Jer. 31:10-21.

Thurs. 11—Isa. 40:1-11.

Fri. 12—Psa. 58.

Sat. 13—Gen. 15.

Memory verse, Matt. 5:12, "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Sun. 14—II Pet. 2:9-22.

Mon. 15—II Thess. 1.

Tues. 16—I Cor. 3:1-15.

Wed. 17—Matt. 5:1-16.

Thurs. 18—Psa. 19.

Fri. 19—Heb. 4.

Sat. 20—Matt. 25; 14-30.

Memory verse, Matt. 10:42, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward".

Sun. 21—II Tim. 2:1-16.

Mon. 22—Rom. 2:1-13.

Tues. 23—Col. 2:8-23.

Wed. 24—Eph. 6:1-10.

Thurs. 25—Rev. 20.

Fri. 26—Col. 3:12-25.

Sat. 27—Heb. 11:23-40.

Memory verse, Prov. 11:18, "The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward".

Sun. 28—Matt. 10:32-42.

Mon. 29—Jno. 4:27-38.

Tues. 30—Luke 6:27-38.

Wed. 31—Dan. 12.

BIBLE MONITOR

VOL. XXXIX

MAY 1, 1961

No.9

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

"BECAUSE I LIVE, YE SHALL LIVE ALSO"

JOHN 14:19

Here we have one of the greatest promises ever made to humanity. We have so many facts to prove that He is living and not dead in the tomb, that there is no question about the positiveness of this promise. He is not only living, but living in an eternal body, a spiritual body which will never die. Since we know positively that He lives, we know positively that we shall live also, in the future at the appointed time of God's call.

The disciples lived for a short time, after Christ's crucifixion, through faith in a dead leader. Was this spirit of living a joyous one? Mary Magdalene was weeping. The two disciples on the way to Emmaus were troubled and sorrowful. At least one of the disciples doubted if he would ever see his Leader. The disciples met in secret, behind closed doors, for fear of being persecuted. "And if Christ be not risen, then is our preaching vain, and your faith is also vain", 1 Cor. 15:14. Are such ways of living joyous, comfort-

ing and happy? No not at all, but Christ has a better way for us to live, through the Glorious Hope of the Soul.

Christ left many infallible proofs of His resurrection because He knew man's: forgetfulness, lack of understanding, unbelief and doubtfulness. "Behold my hands and my feet, that it is I myself", Luke 24:39. "And lo, I am with you always, even unto the end of the world. Amen", Matt. 28:20. Do we live as though Christ was with us? Does our life, our hope and our pursuit of happiness seem as though Christ was with us? Do we obey all of His Words as though He was with us? "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind", 2 Tim. 1:7.

Notice the power and zeal of the disciples, as soon as they were fully convinced of Christ's true mission and that He was living. The great power and wisdom of the sermon on the day of Pentecost. The power of Peter and John as when healing the lame man. The power of Paul and Silas, even to the extent that they sang and rejoiced when condi-

tions were such, that man would ordinarily show great fear and despondency. When severely persecuted the disciples forgave their persecutors, such as Stephen. The many disciples who were martyred for their faith, down through the years, were they angry and spiteful or were they rejoicing and praying?

"I can do all things through Christ which strengtheneth me" Phil. 4:14. Is this true? Or are we too old, too poor, too weak, too inexperienced and perhaps too unconcerned? "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid", John 14:27. What more would we want? Can we buy anything better than the peace which comes from Christ? With such a promise as this, how can our hearts be troubled and worried about many problems? Do any of us live as free and happy a life as we should, if we really would "cast all our cares upon Him"?

May we sum up the secret of true christian living in these verses. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth", Col. 3:1-2. Have you ever seen a person, who really tried to live this way, have many troubles? through Him we live; joyously

abundantly, peacefully - now and forever.

MAN, HIS BEING, HIS DEATH, AND HIS RESURRECTION

Part Three

Before we discuss the "Resurrection" we wish to point out a few thoughts, in conclusion of the doctrine of the soul. There are many expressions in holy Writ, concerning man's soul, which indicate that the soul is something within the man whom the Lord had made. Note: The following expressions. The Bible speaks of: "my soul", "thy soul", "his soul", "your soul", "their souls", "our souls". That which belongs to, himself, his own person. We think of saving soul's for Christ, we speak of lost souls.

The Doctrine Of The Resurrection. First let us notice the promises in God's Word concerning the resurrection. "What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave? Selah", Ps. 89:48. David himself answers these questions. "But God will redeem my soul from the power of the grave: for he shall receive me. Selah", Ps. 49:15. Again-Psa. 116:4, 7-8, "Then called I upon the name of the Lord: O Lord, I beseech thee, deliver my soul." "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine

eyes from tears, and my feet from falling."

Psa. 16:9-10, "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Another promise of the resurrection is given in Jno. 5:25, "Verily, verily, I say unto you, The hour is coming, and now is when the dead shall hear the voice of the son of God, and they that hear shall live." Jno. 6:40, "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

Let us now look at the certainty of the "resurrection." The prophet Daniel, after he had "visions" of the latter days, was made to know and to reveal the resurrection from the dead. Dan. 12:2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Mortal, physical death is spoken of many places in God's Word, as sleep. We have previously shown that the body of man goes back to dust, thus, in a sense it sleeps in the dust, until it comes forth in resurrection to be fashioned anew. All will awake in the "resurrection", then to be judged. "As it is appointed unto men once to die, but after this the judgment:" We do not think the soul

dies and sleeps in the grave. We think God has a place for the soul, the inner man, until the "resurrection" of the body, when again it lives in a resurrected body. Remember John did see souls "under the altar" of those who were slain. However we are not told, if God takes our souls to heaven, unless that there is no distinction between our soul and our spirit.

We are told that "the spirit goes back to God who gave it." Nevertheless we are made to believe that the soul and body are re-united at the resurrection of the body. Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation", Jno. 5:28-29. This statement of Christ, concerning the two classes, at time of "resurrection", harmonizes with what was revealed to the prophet Daniel, those who are good and those who are bad. And we are told plainly by John in the "Revelation", that the "resurrection" will take place in two events, and that they are 1000 years apart.

Paul says, "If in this life (meaning in the flesh) only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept", 1 Cor. 15:

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19-20. And so now, we do have a hope and that hope is in the "resurrection", for Peter says, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you", 1 Pet. 1:3-4. Paul goes on to say, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming", 1 Cor. 15:21-23. Here we learn that saints are resurrected at

Christ's coming, and not years before, as some men teach.

In these verses also, we have the certainty of Christ's resurrection, as well as our resurrection, and Christ's resurrection is a certainty, as well as ours. Christ foretold of His resurrection, while He was here in the world. Matt. 16:21, "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Matt. 26:32, "But after I am risen again, I will go before you into Galilee." "And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of Man were risen from the dead", Mark 9:9;

Now, let us notice: of a certainty He did rise from the dead. Mark 16:9, "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." He appeared also to the other women. Matt. 28:9, "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him." He appeared to two disciples. Luke 24:15, "And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them." He appeared to His eleven disciples. Luke 24:36, "And as they thus

spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you." He appeared to the apostle Peter, 1 Cor. 15:5, "And that he was seen of Cephas, then of the twelve. "Meaning Peter himself, with the other eleven, Matthias being present, as Judas was no longer with them.

He appeared to ten of His disciples, Thomas being not present. Jno. 20:19, "Then the same day at evening, (that is the day of His resurrection) being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed them his hands and his side. Then were the disciples glad, when they saw the Lord." He appeared to the eleven again, when Thomas was present. "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." He appeared unto them at the sea of Galilee. Jno. 21:1, "After these things Jesus shewed himself again to the disciples at the sea of Tiberias: and on this wise shewed himself." At Galilee, Matt. 28:16-18, "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

He appeared to many, 1-Cor. 15:6-8, "After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time." He appeared to Paul, on his way to Damascus", Acts 9:5. But before that he appeared to his disciples at His ascension. Acts 1:9, "and when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." There can be no doubt that Christ arose from the dead. The resurrection of Christ is a central theme of the Gospel. Peter preached it, Acts 2:23, "Him being delivered by the determinate council and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it," verse 24.

And in Acts 3:14-15, "But ye denied the Holy One and the Just and desired a murder to be granted unto you; and killed the Prince of life, whom God hath raised from the dead: whereof we are witnesses." Acts 4:33, "And with great power gave the apostles witness of the res-

urrection of the Lord Jesus: and great grace was upon them all." Acts 10:39-41 "And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem: whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead. Paul was a definite witness of His resurrection. Acts 17:2-3 "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ."

He witnessed in his letter to Rome. Rom. 1:4, "And declared to be the Son of God with power according to the Spirit of Holiness, by the resurrection from the dead." He Witnessed to Corinth also. 1-Cor. 15:3-4, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he rose again the third day according to the scriptures." The resurrection of Christ is fundamental doctrine. 1-Cor. 15:12-18, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? (some doubted.) But if

there is no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is in vain, ye are yet in your sins. Then they also which are also fallen asleep in Christ are perished."

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain: But God giveth it a body as it hath pleased him, and to every seed his own body," Verses 35 through 38. Every individual will come forth from the dead and will be given a body. Paul then shews the glory of the resurrection life, but we will have to close the subject at this time, calling attention to Paul's word, in writing to the Philippian brethren. Phil. 3:20-21, "For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is

able even to subdue all things unto himself."

THE END. Bro. Wm. Root.
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HELPING THE UNSAVED

There are three classes of people we want to keep in mind. 1. the Disbelievers; 2. the Doubters; 3. the Hesitant.

The Disbelievers: Disbelief may come from ignorance or from stubborn refusal to accept proof. This class of people must be taught and our Bible provides all that we ever will need to demonstrate, the real need of salvation and the marvelous change that will take place in their life. We will find many who won't accept proof. Each of us must work very carefully with them. We must not argue at great length, but keep the many proofs and benefits constantly before them. Pray with them asking God to open their eyes, that they may see the light, that we may have strength from on high, so we may say just the right thing at the right time. Let us not be discouraged, always keeping in mind the harder the task the greater the reward. How can ye believe, which receive honour one of another and seek not the honour that cometh from God only? We read from the Moffatt translation: How can you believe, you who accept credit from one another instead of aiming at

the credit which comes from the only God? John 5:44.

"For I know nothing myself; yet am not hereby justified: but he that judgeth me is the Lord", 1 Cor. 4:4. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned", 1 Cor. 2:14. There are today many false prophets, they are deceiving many, so we must be wide awake and on our guard, lest we are deceived with vain words. In God's holy Word we read, "Let no one deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience", Eph. 5:6. Jesus came as a light to the world, that no one that believes in Jesus may remain in the dark. If anyone hear my words and does not keep them, it is not I who judge him: for I have not come to judge the world but to save it. He who rejects me and will not receive my words has indeed a judge: the word I have spoken will judge him on the last day. Jesus has not spoken of His own accord, the Father who sent Him, He it was who ordered Him what to say and what to speak. We know that His orders mean eternal life.

Many signs Jesus performed and they did not believe that the Word spoken by Isaiah the Prophet was being fulfilled. He has blinded their

eyes and hardened their hearts, so they could not see with their eyes and understand with their hearts and be converted, and he shall heal them. If we believe not that Jesus is the Saviour of the world, we shall die in our sins. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned", Mark 16:16. When we believe not there is no hope for us and what can we hope to attain if God taketh away our soul. What will it profit us if we gain the whole world and lose our soul? What will a man offer in exchange for his soul? I am unable to find one thing we can exchange for our soul. So let us each and every one, be very careful to make use of the things which the Lord has offered, so our souls will be acceptable unto Him.

The Doubters: Doubt, like disbelief, is usually the result of ignorance. These people either doubt their own ability, the sincerity of others or the facts they have gathered together in their own imperfect knowledge. As we deal with this class of people we must try to locate the source that causes their doubt. Then through careful working with them, give them the knowledge that will help them to come to full conviction. This is the sentence of condemnation, that light has entered the world and yet there are those who prefer darkness because their deeds are evil. It is that which

cometh out that defiles the man. For from within, out of the heart of men, proceeds evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, foolishness, pride; all these evil things come from within, and defile the man. The wisdom of this world is foolishness with God. "The Lord knoweth the thoughts of the wise, that they are vain", 1 Cor. 3:20. We must teach them to fear God and serve Him. For it is through fear many are kept from the evils of this world. We are warned to fear not them which kill the body, but are not able to kill the soul: but we are to fear the ones who are able to destroy both body and soul. We must try to get them to place where they will want to seek the Lord and keep His sayings. We are told to seek the Lord while He may be found, knock and the door will open for you; for everyone that asketh receiveth, the seeker finds, for the door is open. If we lack wisdom, let us ask of God, that giveth to all men liberally and upbraideth not; and it shall be given. We must ask in faith, nothing wavering. Jesus is always ready to help each and every one. We must pray daily for His aid and sustaining grace.

Sinners, Jesus is knocking at the door of your heart, do not turn Him away. He has promised that if we open the door of our hearts to Him, He will come in and dwell with us.

Oh how wonderful to know Jesus as our Saviour. Now when we truly believe, we will want to go all the way and have our sins washed away. This can be done when we repent and are baptized into the name of the Father, and of the Son, and of the Holy Ghost. Thus we have our sins washed away and we then become new creatures in Christ Jesus. We now have a change of heart and have a desire to draw nigh unto God and not unto the world. He will draw nigh unto us, so when we come to the place that we really believe, we will want to be cleansed and made pure. "If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness". 1 John 1:9.

Oh there are so many today who find excuses and keep putting off making that start, by saying I will the next chance I get. Let us not forget today is the day of Salvation. There may never be another chance. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light", Rom. 13:12. In first Peter we read, It is time for the judgment to begin with the household of God; and if it begin with us, what will become of those who refuse to obey the Gospel? Dear ones out in the world, out of the Ark of safety, let me plead with you not to delay answering the call of God, for He does not always

strive with us. So let us make use of the opportunity for our time here on this earth, may be shorter than we think. It will be sad for each of us, if we are not prepared when the Lord shall call.

The Hesitant: People who cannot make up their mind, like the disbeliever and the doubter, need all the encouragement one can give them. These are the ones who are willing to be saved, but need help as they lack decision and often have a feeling that they will not be accepted. I feel they need courage and assurance, let them know that now is the only sure time. Behold, now is the day of Salvation. Those that seek Him early shall find Him, Prov. 8:17. Let us remember our Creator in the days of our youth. Let us do all that we can for this group, pray with them, explain unto them that they may see that the Lord will hear them. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon". Isa. 55:6-7.

Let us try to get them to forget the things that are behind, and look forward to a bright future. If they repent of the wicked thing they have done in the past, and pray God to cleanse their hands and purify their hearts, the Lord will forgive. They must believe that Jesus is the son of God and that He brought

from heaven a saving Gospel. If they do not believe, they are condemned already. Let us teach them not to be afraid, but only believe. Jesus tells us not to let our hearts be troubled: but we are to believe. It is the will of the Father that everyone, who knows of the Son and believes in Him, shall possess eternal life and then He will raise him up at the last day.

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. Isn't this something to think about? If we accept Christ and live for Him, He will never leave us or forsake us. We have many earthly friends but when we do not do as they feel we should, they forsake us. But Jesus will stay close unto us and will guide us through the uneven journey of life. He will also be close to us in death, there is no friend like Jesus. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand", John 10:27-28.

Listen dear friend, to the Master, He is pleading for you. If we follow all the way eternal life will be our reward. Do not put it off any longer, make the start today, for tomorrow may never come. Let us take up the Cross and follow all the way. If we sin and come short they can go to Jesus in prayer and ask Him to

forgive. If we walk in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we are willing to make the start our Heavenly Father will, with His Spirit, help us. The Lord is good, a very pleasant help in time of trouble. He knows what we need before we ask Him. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning", Jas. 1:17.

We know Jesus came into this world to save sinners. Jesus said, "I am the way, the truth and the light". Again Jesus said, "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die, John 11:25-26. As we work with the unsaved let us each and every one let our light shine, so they can see the beauty in the Christian life and they too will be constrained to turn and serve our Lord and Saviour Jesus Christ. Help us not to be a stumbling block in the way of others. But as they come in contact with us they will see Christ in us, and they will open up the door of their heart unto Him. For we know we are the world's Bible, they read us when we meet, in our homes or on the street.

Dear Friend, I am sure you would love to hear the Saviour speak to

you. The voice that stilled the sea, healed the blind, brought light to the sightless, the voice that is still pleading for you and me. This is the voice that death has no power over. It is the voice that never fails. Stop dear friend and listen, you too can hear that voice saying, "Come unto me". Jesus is still pleading and calling for you to seek salvation. Remember salvation is free, Christ gave His life on Calvary's rugged Cross for you and me. He shed His precious blood for a ransom for you and me. This is the only voice that will bring peace unto your soul and a home in Heaven.

O sinner, Christ is knocking at the door of your heart, won't you let Him in today? Then you will have peace and comfort with that heavenly light in your soul. Dear ones we cannot afford to miss this great invitation. Come unto me all ye that are weary and I will give you rest, take my yoke upon you and learn of me, for I am meek and lowly in heart: and ye shall find rest to your souls. For my yoke is easy, and my burden is light. For none of us wants the Saviour to say: I know you not, you are not a rightful heir. We all want our names recorded in the lambs book of Life. God is our record and He keeps a true record, so let us each one be careful what is recorded. Let us so live that our neighbors and friends can see the Christ in us, as we know we are there bible and they read us, as we

meet in our homes or on the street. Many times they do not know us by name, but do not forget dear ones they are reading us. They are trying to see if we live the way the Lord wants His children to live. We are a pattern for them, so let us see that we are doing just the things Christ would have us to do.

Dear Christian friend and brothers, if we only knew how faithfully the worldly people record our deeds, the things we do and say, Oh, I am sure we would want to keep that record clean, so in time we will see our worldly neighbors and friends won to Christ, from reading you and me. Dear sinner friend, if you want to see your name recorded when the roll is called up there, now is the time for action. Gospel living must begin now, so you will be among the number when the Saints go marching in. Now dear one, remember there is only one way, the strait and narrow way, the way of the Cross. The only way that leads home to that city of God. Dear sinner you will not be alone, Jesus will walk by your side to comfort, to guide and to cheer you. Now is the day of salvation, won't you come while He is pleading, accept Him now and take Him as your helper on this road of life. Then as life draws to a close, you can hear that Joyous plaudit, welcome home, to see your blessed

Saviour and sing with the Heavenly host.

Elizabeth Hoover Alltus
R. 1, Box 1879
Modesto, Cal.

THE DEAD SPEAKETH

No. 3

THE IDEAL CHRISTIAN HOME

Lulu M. Kesler

In the ideal Christian home love prevails. Children obey their parents and respect their wishes. The father and mother are in the home nights unless more urgent duty or unavoidable conditions prevent. The father does not spend the evenings with newspapers, the radio, or at the club-house, but will be interested in the children, their school work, in singing suitable songs, and if there is a radio in the home, only the best and most noble programs will be turned on.

The mother likewise, will be at home evenings helping to make the home what it should be instead of gadding about, or at the euchre party over at the neighbor's home, or perhaps at the woman's club.

This home is a home where where prayer is wont to be made, and God's word is read daily, morning and evening. Parents and children take part in the family worship with becoming reverence.

At meal time the children are quietly seated at the table while thanks is offered for the food, fol-

lowed by quietude while the meal is being eaten. If conversation is engaged in, it will be of a helpful nature, and of pleasant things.

In this home the children honor their parents, for they know it is God's command. The parents do not provoke their children to anger but strive to bring them up in the nurture of the Lord.

From such homes will go out young men and women who will not only be a credit to the home and the community, but also become men and women for God and the church.

Oh, that all homes might become ideal Christian home!

Sel. from April 1, 1938
Bible Monitor.

WHAT DO WE DO WITH GOD'S WORD?

Do we hide God's Word in our hearts or do we just think about it once in a while, when it is convenient and necessary for us to do so. We are prone to rush here and there, do this or that and spend the most of our time with matters pertaining to daily living. This is necessary we know, but God's Word is our God and our manna, without it we die, therefore it should be first in our life.

We all know we need a guide and what better could be use than God's Word. There is no trial or problem we have, but what we can find a solution for in God's Word. He knows every trial and problem

we have and is always ready to help us and forgive us, if we only ask Him. Our daily lives show our use of God's Word. Our testimony should be light to others. Surely if we, who profess to know the good Lord and His followers, fail in our mission how can we lead others? May the Lord help us to realize our responsibilities and may we be able to say, like the Psalmist "Thy word have I hid in mine heart, that I might not sin against thee", Psa. 119:11.

Sister Margaret Dayhoff
R. 1, Littlestown, Pa.

NEWS ITEMS

LITITZ, PA.

The Northern Lancaster County congregation met in Council on Tuesday evening, March 14. Opening services were conducted by Bro. Ray Shank, with hymn 236 and reading of Rom. 10. Bro. James Kegerreis led in opening prayer.

The voice of the Church was taken in favor of electing a Minister and also a Deacon. The committee being present. Bro. Allen Eberly was elected to the Ministry and Bro. Nelson Myers was elected as Deacon. On account of Sister Eberly not being present they were not installed until March 21, when they were duly installed into these offices by Elders Ray Shank and David Ebling. They with their companions were received by the

Church.

The report of the annual visit was given and the Treasurer's report for 1960. Bro. Marvin Eberly led the closing prayer. Since our last report we received two new members. We are planning to have our Lovefeast at Lititz on Sunday, May 21. We extend a hearty invitation to all who can come to these services.

Susanna B. Johns, Cor.
Lititz, Pa.

WAUSEON, OHIO

The Lord willing, the Lovefeast services of the West Fulton congregation will be on May 20. There will be services all-day Saturday, Communion on Saturday evening and services on Sunday. Everyone is welcome to come to these services.

Sister Leola Beck, Cor.

WALNUT GROVE, MD.

We met for regular Council Dec. 31, 1960. The meeting opened with hymn 200, Bro. Dayhoff read Psa. 19 and offered prayer. Our Elder Bro. Surbey took charge of the meeting.

Church and Sunday-school officers were elected for the New Year. All matters of business were conducted in a christian orderly manner. The Lord willing, we plan to hold an evangelistic meeting from Sept. 4 to 17, Bro. Elden Flory will be our evangelist. Pray for these meetings that much good will be

done, souls will be strengthened and new ones saved. The meeting closed with singing hymn 451 and prayer by Bro. Virgil Leatherman.

Sister Margaret Dayhoff, Cor.

APPRECIATION

We wish to thank each and every one; who sent cards, for the prayers that were offered in our behalf while in the hospital and for the many birthday cards and prayers we received since we are home. May the Lord richly bless you all is our prayer.

Bro. and Sister Elmer Fiant
Connersville, Ind.

WINTERHAVEN, CAL.

Easter time should be a time of rejoicing for each one of us, the fact "that Christ arose" gives us new courage to press on toward the heavenly home, which God has promised to each of His faithful children.

Easter brought a mountain-top experience to our little church, which will never be forgotten by those privileged to enjoy it. Bro. and Sister Swallow of Sonoma Mt. and Bro. Hayes Reed and family of the Pleasant Home congregation were with us. At the morning service Bro. Swallow brought a message on "Does God Care". At the close of the service Bro. Whitmer was taken into the church. Five were received into the church by letter. We praise God for His wonderful help.

In the afternoon every one gathered at Bro. Drake's home, for lunch, singing and the anointing of Bro. Ecker and Bro. Whitmer. We only pray, that through the anointing, God may see fit to heal their bodies and they may both be able to spend many years in His service. Sunday evening Bro. Reed brought a message on "The Validity of the open Tomb". Thus closed a Lord's day that brought just a faint glimpse of what life with Christ will be like. Many resolves were made for a more consecrated life in the future.

Bro. Ecker's family will move into Bro. Winter's home, which has been completely remodeled, on May 1. His new address will be, Donald F. Ecker, 40476 Lincoln Ave., Beaumont, Cal. Please correct his address in your Feb. 1 Bible Monitor. The apartments at the Winterhaven home are fast nearing completion. God willing, we will have our second Lovefeast on May 13th. We would appreciate the presence and prayer of our many friends.

Sister Ruth Drake, Cor.

NOTICE

Elders L. B. Flohr, Joshua Rice and Z. L. Mellott were appointed by Standing Committee of 1960 General Conference, to investigate the possibilities of a Mutual Property Insurance Company for members of the Dunkard Brethren church. Such organization would be separate from the church organ-

ization and would consist of such officers as would be needful and it would be operated on a no-profit basis. The law will allow operation on these terms. Please write at once, telling us how you feel about this matter. If the idea is favorably received by the members, we will try to have some details at 1961 General Conference. Please send replies to Z. L. Mellott, Rd. 1, Oakland, Md.

The Committee.

—o—
Sentence sermons we can apply to ourselves without robbing some one else.

PRAYER

1—Prayer is not telling God, it is letting God tell us.

2—Satan trembles when he sees the weakest christian on his knees.

3—A child of God sees more on his knees, than a philosopher sees on his tip-toes.

4—Prayer will make men to cease sin or sin will make men cease pray-er.

5—There are three answers to prayer—Yes—no—wait.

6—No man can live wrong and pray right, and no man can pray right and live wrong.

7—The prayer chamber is never so warm as when the door is shut.

8—The day that prayer dies in a man's soul he commits spiritual suicide.

9—Prayer is a shield to the soul,

a sacrifice to God, and a scourge for Satan.

10—Fasting and Prayer is better than feasting and playing.

11—A little girl made up her first prayer, and prayed—"Lord help me to be good, gooder and gooder until no bad is left".

12—It is said a little girl was heard praying, saying—Lord help me to be good; it don't need to be too good, just so I don't get a spanking.

13—God hears the heart without words, but he never hears words without the heart.

14—Soon after the noon meal, the little boy came again and again to mother asking for something to eat. Mother said, "You can't be hungry, you little pest you".

15—Nothing lies beyond the reach of prayer, except what which lies outside the will of God.

16—The best way to remember people is in prayer.

17—Don't pray at the people, pray for them.

18—Some people should change their prayer from—help me Lord to, make me willing.

19—Boy to his father—"That man is not converted yet, when they pray he is down only on one knee".

20—Petitions that do not move the heart of the supplicant, will not move the heart of their God.

21—Mother taught their boy to pray; one day the boy asked—Daddy are you too big to pray?

WORK

1—Talk to the Lord about sinners, then talk to sinners about the Lord.

2—A ship in harbor is safe, but that is not what ships were made for.

3—The teacher is like a candle which lights others in consuming itself.

4—When a christian's work begins God gives the light.

5—A salesman that is sold on a product has a good beginning toward victory.

6—A young man said to a minister, "What shall I do for Christ?" The preacher replied—"Go where Christ is not, and take Him with you".

7—Blessed is the man that is too busy to worry in the day time and too tired to lay awake at night.

8—The only difference between stumbling blocks and stepping stones is how you use them.

9—Some may say they have been in the harness for God twenty years; but they have broken more backing-strops than they have traces.

10—If all people would live for their country, none would have to die for it.

11—There is no hope for a satisfied person.

12—If we do not cut the peace pattern right we will have scraps.

13—You can find a helping hand at the end of your arm.

14—Join the church for the way you can benefit it; and not only for the way it benefits you.

15—As a rule man's a fool; when it's hot he wants it cool, when it's cool he wants it hot, he always wants something he hasn't got.

16—Which are you?—a raft that goes down the stream, a sail-boat that goes with the wind or a steam-boat that has the power within.

17—There are three kinds of people: those that make things happen, those that watch things happen and those who have no idea as to what has happened.

18—How to stay ignorant—Be satisfied with your opinion, and content with your knowledge.

19—Some one said "A revival is like taking a bath, we need it again and again".

20—Love for others—A little girl in a very poor family said: "I am glad to die, then my brothers and sisters will have more to eat".

21—The pleasures of sin are for a season, but the wages are for eternity.

22—The hardest journey to make is from I to We.

23—Feed your faith or your doubts will starve them to death.

24—Mose people like hard work; especially when they pay for it.

25—Life is like a mirror, you don't get more out of it than you put in it.

26—If the best man's fault were written on his forehead, it would

make him pull his hat over his eyes.

27—He that labors for the Lord is tempted by one devil; he that is idle by a thousand.

28—A preacher has preached on a text, that he needs to learn by experience.

29—Rubbing elbows with people will reveal things about them you never suspected.

30—Christ is the true vine, are you a fruit bearing branch?

31—Suppose you were to explain why your church should keep your name on the roll. Have you a record of defense?

32—Do you suppose that the interest that you take in the church will call for more seats or less?

33—I had nothing more than to be compelled to lose confidence in one who claims to be a christian?

34—Not to the strong is the battle. Nor to the swift is the race, But to the true and faithful, Victory is promised through grace.

35—If you cannot give a good reason for what you are doing, there is a good reason you should not do it.

36—Suppose God would select fifty per cent of the members of your church; (which would represent the best) would you be in or out?

37—Suppose you had to run for church membership as a candidate runs for a political office would you win or lose?

38—Suppose this membership

were good for one year only, would you be re-elected on your good merits?

39—Fing joy in your work or you will never know what true joy is.

40—Kindness is one thing you can't give away—It always comes back.

41—One door and only one, and yet its sides are two—Inside and outside. On which side are you?

42—A pastor has said "My members are all willing people; some willing to work and the other willing to let them do the work.

PERSECUTION

1—Even a perfect man will get more kicks than compliments.

2—A sharp tongue and a dull mind are usually found in the same head.

3—All that God blessed is for our good, and unblessed good is ill. All is right that seems most wrong. If it is God's good will.

4—If the Lord does not deliver us out of trials, He will go with us through them.

5—Honor and shame from no condition rise, act well your part, there all the honor lies.

6—Some men grow under responsibilities, others only swell up.

7—When the devil is after us, that shows that he does not have us.

8—If you meet opposition, it may indicate that you are doing something that counts.

ERROR

1—Some people love to give away advise that they don't want to use themselves.

2—Though victory is sweet when a battle is won. Are you proud to repeat as to how it was done; were you true, were you fair as you struggled along, or does your triumph mark you just brutally strong?

3—When you give others "a piece of your mind" are you sure you will have enough left to recuperate".

4—In our electrified homes about everything is controlled with a switch; except the unruly children.

5—Lots of men have their religion in their wife's name.

6—The fellow with low spots in his character usually fills them with dirt.

7—To get his wealth, he spends his health, and then with might and main, he turns around and spends his wealth to get his health.

8—Vacant lots and vacant minds usually become a dumping ground of all sorts of rubbish.

HYPOCRISY

1—Flattery is like soft soap and soft soap is ninety per cent lye.

2—Falsehood is cowardice, Truth is courage.

3—It is no use going to the altar of confession if you intent to plead not guilty.

4—The devil is willing for people to confess christianity as long as they do not practice it.

5—The greatest thing is the person that would rob you of the truth.

6—Heaven is only one step from a penitent sinner; but a million of miles from the hypocrite.

7—Tobacco is a filthy weed, was the devil sowed the seed; it drains your pockets, scents your clothes and makes a chimney of your nose.

Gathered and compiled by

A. G. Fahnestock

R. 4, Lititz, Pa.

The next and last will be listed under Antiques sayings over 2500 years old.

BECAUSE

Because He gives to us life we should live it well each day,
And please Him all we can in what we do and say,

Because He gives to us a home,
a family and friends,
We should count our blessings, for
His goodness never ends.

Because He gives us health and
strength each day to do our
tasks,

We should not fail to do His Will
or a favor He may ask.

Because He gives to you and me
the dawn and setting sun,
We should face each day with pray-
er and let His Will be done.

Because He died upon the Cross
to save us all from sin,
Will you be ready when He comes,
to take you home with Him?

Sel. by Shella Stump.

IF THEY WERE OUR OWN

If your boy or my girl were in darkness—

Were groping alone in the night,
Soul-weary, and helplessly seeking

In vain for a glimmer of light,
Thro' the dangerous depth of a forest,

Bewildered and frightened and lost,

Would we be at home by the fireside
Demurring and counting the cost
Of an organized search for the lost one,

Or grumbling because we must pay,

For the service of guides and for torches,

To drive the dark shadows away?

If your girl or boy were in danger—
In imminent peril of death—

Were standing, unwarned, in its pathway,

Do you think we would waste any breath

In complaining about the depression—

Bewailing our loss and our lack,
When a clarion call should be ringing

To summon the wanderer back?

Oh, what if our own were in peril!

Would the sacrifice then be too great?

Even tho' we must strain to the utmost,

To save them before 'twere too late?

Then away with delays and excuses!

There are souls lost in sin's dark ways,

And the voice of the great Guide is calling

For searchers, with torches ablaze,

To carry the light to the hopeless

In the homeland and over the sea,

For the Father who seeks the unsaved ones

Is depending on you and on me,

Send the clarion call of Salvation,

Ring out in its wonderful light;

Send the guides with Gospel-lit torches,

For wanderers are lost in the night!

Sel. by Montez Sigler.

THE DEAD SPEAKETH

No. 4

THE BIBLE

Ida M. Helm

Men and women and boys and girls of all classes, of all ages, and of all races love to read the Bible because it meets the needs of every one. It is God's book.

Human publications have their little day and eventually become a dead letter, obsolete. God's word, like Himself, never grows old and never changes. The same yesterday, today and forever. God is good; God is love; God is a consuming fire; God is all powerful. His all penetrating eye is ever over each one of us. The Bible is

God's word revealing Himself to the human family. Man separated from God by his own disobedience and lost in the mirage of sin, could never find His way back to God.

We must search the scriptures if we would find the way of life. "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of Me", John 5:39.

The Bible tells us how God created this world and all that is therein. It tells us He created man in His own image and likeness. No human being was living during this time, but the Spirit of God inspired. His servant Moses, gave him the words to use and empowered him to write the account as we have it recorded in the book of Genesis.

We may dispute with the biologist and argue with the geologist. We may point them to the flood to solve his puzzles. Sure we say there were fearful up-heavels and changes in this old earth at that time, giant trees and vegetation were embodied in slime and mire and left to harden. We try to compute time, but we have nothing but our little clock and calendar, a small pencil and note book and our limited, small brain with which to work. It is impossible for us to fathom God. His magnificence blinds us, we stagger at his almighty power, we become bewildered in the endless maze of his wonderful work and we find ourselves

quoting the first words of Genesis, "In the beginning God".

The Bible is the only book we have that maps the way for both the body and the soul, from the beginning of life's little day to the end and on into the never ending world beyond the grave. It tells us we came from God and why and how we came, and of the destiny of the saint and the sinner. The Bible introduces Jesus and interprets for us the meaning of his life in human form. His suffering and death when He poured out His sinless blood and laid down his life for our redemption. It tells of His triumphant resurrection and ascension into heaven where He is now our great High Priest, Mediator between God and man. It gives us the plan by which we may come to Jesus and receive pardon for our sin and through His strength and guidance work out salvation with fear and trembling.

Study the Bible and obey it, it will be your comfort in every trial and sorrow. It will be your stay in prosperity, clasp it when dying, it is the charter of immortality.

Sel. from Jan. 15, 1936 Bible Monitor.

THE PERSON AND WORK OF THE REDEEMER

Part 2

In the February first issue we spoke of the person of the Redeemer, that He was God the Son. We

shall now refer to that part of His work which is the center of the whole plan of redemption. His death on the cross.

There is a fixed law of God that "The wages of sin is death". If the first Adam had not sinned, he would not have died. But Jesus the last Adam, had committed no sin. He had self-existent, eternal life abiding in Him. Why then did He have to die on the cross? He died for our sins, the sins of the entire human race.

To the natural man, this teaching has always been repulsive. A modern preacher said, "I do not believe in that old-fashioned doctrine of a substitutionary atonement, and I do not know any intelligent minister who does". But we must believe the Word of God when it says, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all", Isa. 53:4-6. Peter, speaking of Jesus, says "Christ also suffered for us,—who did no sin, neither was guile found in his mouth:—who his own self bare our sins in

his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed", 1 Peter 2:21-24.

This was the atonement, the very center of the Gospel, the main purpose for which Jesus came into the world. He paid the penalty for sin, that God might be just and the justifier of him which believeth on Jesus, Rom. 3:26.

The work of justification was finished by Christ on the cross and nothing can be added to it. "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;—for by one offering he hath perfected for ever them that are sanctified", Heb. 10:12, 14. Neither will it ever be repeated. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins", Heb. 10:26. Everything in justification is done for us, the wedding garment of Christ's imputed righteousness is ready, all the sinner can do is to accept it. By faith we receive Christ, by repentance we renounce self, by baptism we put on Christ, Gal. 3:27. This is an act of obedience.

Yes, the work of Jesus on the cross is finished, but our cross continues. Paul says, "I am crucified with Christ". Our old nature is crucified with Him. Our cross is the self-denial of this old nature. Sanctification is done in us. To

be grafted into Christ is contrary to human nature, it is a cross. Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me", Matt. 16:24.

For by grace are ye saved through faith. We are justified by faith. But faith is shown by obedience. Obedience to the Gospel is necessary in order to be associated with Christ and the cross. It is said of Christ, "Though he were a Son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them that obey him", Heb. 5:8-9.

A very important part of redemption is not yet finished, that is the redemption of our bodies. All nature will be redeemed, and is now groaning and wailing in pain, waiting for the personal appearing of the Redeemer to finish His work in righteousness.

Sel. from Gospel Helps

GALATIANS 5:15

At the end of life we shall not be asked how much pleasure we had in it, but how much service we gave in it; not how full it was of success, but how full it was of sacrifice; not how happy we were; but how helpful we were; not how ambitious was gratified, but how love served.

Sel. Jeannette Poorman.

THE OLD LAMP

A lamp once hung in an ancient town

At the corner of a street,
Where the wind was keen, and the way was dark,

And the rain would often beat;
And all night long, its light would shine

To guide the traveler's feet.

The lamp was rough and plain and old,

And the storm had beaten it sore;
'Twas not a thing one would care to show,

Whate'er it had been before,
But no one thought what the lantern was,

'Twas the light that within it bore.

The lamp is a text for young and old,

Who seek in a world of pride
To shine for their Lord and to show Him forth,

And never their light to hide;
You are the lantern, a thing of naught,

But CHRIST is the light inside.

—Author Unknown.

2 COR. 10

Lord, rid me of all thoughts that I would not write on my forehead with indelible ink. For my thoughts are written on my soul, for Thee to see. Oh cleanse my soul, Thou pure One. What I hide from the

world do Thou disclose sternly to
my self and terrify me with its hide-
ousness. Crowd upon my mind
now holy thoughts and thoughts of
peace and wisdom.

Sel. by Sister Jeannette Poorman.

PSA. 51:9-19

In the experience of every christian there comes a time when he has to resign unto God and if the child of God refuses to do so, his life and ministry will suffer. In the animal world, before a colt is ready for work, it must be broken. Before any man or woman can be useful in God's work, there has to be a breaking in of his or her nature. The Lord can use only the minister who has a broken spirit and a contrite heart.

Sel. by Betty Poorman.

TRY IT

It costs nothing to be friendly
It is easy to be kind.
It will make your life brighter
And may bring you peace of mind.

Everything you do for others
To you a blessing it will bring.
For when you make others happy
Peace and joy may abide within.

Comfort someone in misfortune
And take them by the hand,
Share with them their grief and sorrow
And a better soul you will end.

Sel. by Wm. N. Kinsley.

TWO ROADS

The destructive, dangerous road,
Where multitudes do pursue,
The road which leads the way unto
God
Is sought and known by few.

Only believers enter therein,
Into Christ the living way.
They who will not forsake sin
Will perish by their own way.

Yes self must be denied
Sin forsaken and left behind,
Rather choose the narrow way
And strive to think what is right.

Some are compassed by a throng
And on numbers they do depend,
Thinking so many can not be wrong
And thereby miss the happy end.

Numbers are no mark of heaven,
That men will right be found.
For few were saved by Noah's Ark
While many millions drowned.

Obey the Gospel call today
And enter while you may.
The flock of Christ remains still
small
And none are saved by they.

Sel. by William N. Kinsley.

Our best motive in life should be
a desire to please the Lord and live
a christian life. God will pass
judgment on every evil work. Do
good works, please God, escape
God's judgment and vengeance.
Give God all honor. Psa. 111:3.

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BIBLE MONITOR

VOL. XXXIX

MAY 15, 1961

No. 10

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MOTHER

"Honour thy father and mother: which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth", Eph. 6:2-3. Honour: Any token of respect or of high estimation by words or actions. You no doubt can think of many acts and words which, parents, friends and God would consider as a token of respect. How many things can you think of that your father and mother have done for you that you might show them respect and honour for?

Let us consider a moment what the word "mother" means: female parent, protector, possessed with love and concern for. We are sorry to learn that all, who have brought forth children, do not try to fill this definition of Webster. Some mothers are not enough concerned for their young. Will any of you say that this definition is not a good picture of a true mother. "Parent" alone is a dignified term, well worth honour, respect and obedience to, as long as they do not disobey God's law. How many times have your parents protected you? Can you list the many

times they have shown love and concern for you?

The fact of "mother" commands respect of sincere thinking people everywhere. Even in the animal world this condition brings our respect and concern. It is a cruel and hard-hearted person who will not respect a mother. We try to meet her needs because we know that no one else can fill her place in regard to her young. The young can grow up to fill their purpose only, under the nurture and care of mother. True sometimes artificial means can raise young to a useful life, but even then only when they have been given a start by their mother.

The single fact that mother had to go almost to the door of death, to bring forth her off-spring, should command their respect and concern. Even this is only one of the many, many trials she has in order to bring up proper children. She is willing to endure these many duties, because the young is her's and because she is a mother. Whether she is true to her calling will be decided by Almighty God and she will be rewarded accordingly. How-

ever you will also be held accountable, whether you have honoured father and mother or not.

It is remarkable, since Christ was foremost concerned about His spiritual duty upon the earth, that two of His important sayings on the Cross were concerning the security of His mother. Though Christ was Divine, yet He often rendered honor and concern for those who cared for His natural needs. Any beast is mighty dumb, which will not respect the hand that feeds it.

Have you ever meditated upon the wonderful promise which honouring father and mother carries with it? Particularly in this day of uncertainties, diseases and many forms of suffering and death; it is something valuable to place our hopes upon the fact that Almighty God has assured us of something. Is all well with you, but here we have a promise that things will be "well with us". Are you taking advantage of all such certainties? Did you ever consider what measures man is taking and what expense he is putting forth to just live a little longer? Here Almighty God has promised "thou mayest live long on the earth", for what mighty deed? No, just for doing that which is our reasonable duty to do. May we each, who yet have a mother and father, sincerely consider what we can do or say to show them honour and concern.

All the following sayings are over 2500 years old.

"ANTIQUES"

If you have room for some of them; you may select the ones that will make your home more lovely. Free. No charge.

- 1.—The Lord giveth wisdom.
- 2.—Discretion shall preserve thee, understanding shall keep thee.
- 3.—Happy is the man that findeth wisdom, and the man that getteth understanding.
- 4.—Wisdom is the principal thing; therefore get wisdom.
- 5.—The fruit of the righteous is a tree of life.
- 6.—A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.
- 7.—A good man leaveth an inheritance to his children's children.
- 8.—The wisdom of the prudent is to understand his ways.
- 9.—A wise man feareth, and departeth from evil.
- 10.—The fear of the Lord is a fountain of life, to depart from the snares of death.
- 11.—Righteousness exalteth a nation; but sin is a reproach to any people.
- 12.—Folly is joy to him that is destitute of wisdom. ...
- 13.—The fear of the Lord is the instruction of wisdom.
- 14.—When a man's ways please

the Lord, he maketh even his enemies to be at peace with him.

15.—The hoary head is a crown of glory if it is found in the way of righteousness.

16.—Remove not the ancient landmarks, which thy fathers have set.

17.—Wisdom is too high for a fool.

18.—He that hath no rule over his own spirit is like a city whose walls are broken down.

19.—Answer not a fool according to his folly, lest thou also be like unto him.

20.—Be not wise in thine own eyes; fear the Lord and depart from evil.

21.—Let not mercy and truth forsake thee; write them upon the table of thine heart.

22.—Trust in the Lord with all thine heart; and lean not unto thine own understanding.

23.—In all thy ways acknowledge him, and he shall direct thy path.

24.—Despise not the chastening of the Lord; neither be weary of his correction.

25.—Enter not in the path of the wicked, and go not in the way of evil men.

26.—Keep thy heart with all diligence; for out of it are the issues of life.

27.—Put away from thee a forward mouth and perverse lips put far from thee.

28.—Where no council is, the peo-

ple fall: but in the multitude of counsellors there is safety.

29.—Go from the presence of a foolish man.

30.—The highway of the upright is to depart from evil.

31.—A true witness delivereth souls.

32.—As a man thinketh in his heart so is he.

33.—Pride goeth before destruction, and an haughty spirit before a fall.

34.—If thine enemy be hungry give him bread to eat. So shall thou heap coals of fire upon his head, and the lord shall reward thee.

35.—He that hateth reproof shall die.

36.—All the ways of man are clean in his own eyes.

37.—He that refuseth instructions despiseth his own soul.

38.—The sacrifice of the wicked is an abomination to the Lord.

39.—He that hath a perverse tongue falleth into mischief.

40.—The words of a talebearer are as wounds, and they go down into the innermost parts.

41.—Whoso keepeth his mouth and his tongue keepeth his soul from trouble.

42.—The sluggard is wiser in his own conceit than seven men that can render a reason.

43.—Where there is no talebearer strife ceaseth.

44.—He that keepeth his mouth keepeth his life.

BIBLE MONITOR

Taneytown, Md., May 15, 1961

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45.—Only by pride cometh contention.

46.—Seven things are an abomination unto the Lord.—A proud look,—a lying tongue,—Hands that shed innocent blood,—A heart that deviseth wicked imagination,—Feet that be swift in running to mischief,—A false witness that speaketh lies, and He that soweth discord among brethren.

47.—An hypocrite with his mouth destroyeth his neighbor.

48.—Though hand join in hand, the wicked shall not be unpunished.

49.—Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish.

50.—The way of a fool is right in his own eyes; but he that harkeneth unto council is wise.

51.—He that trusteth in his riches

shall fall.

52.—When pride cometh, then cometh shame.

53.—Let another man praise thee, and not thine own mouth.

54.—Lying lips are abomination to the Lord.

55.—Poverty and shame shall be to him that refuses instruction.

56.—A faithful witness will not lie.

57.—There is a way that seemeth right unto man, but the end thereof are the ways of death.

58.—The backslider in heart shall be filled with his own ways.

59.—The simple believeth every word; but the prudent man looketh well to his doings.

60.—He that hath a froward heart findeth no good.

61.—Wrath is cruel, and anger is outrageous; but who is able to stand before envy.

62.—Wine is a mockery, strong drink is raging; and whosoever is deceived thereby is not wise.

63.—Seest thou a man wise in his own conceit? There is more hope for a fool then for him.

64.—He that being often reprov'd hardeneth his neck, shall suddenly be destroyed and that without remedy.

65.—He that is slow to wrath is of a great understanding.

66.—A wholesome tongue is a tree of life.

67.—He that is greedy of gain troubleth his own house.

68.—The eyes of the Lord are in every place, beholding the evil and the good.

69.—A virtuous woman is a crown to her husband.

70.—A soft answer turneth away wrath; but grievous words stir up anger.

71.—Death and life are in the power of the tongue.

72.—The discretion of a man deferreth his anger.

73.—The wise in heart shall be called prudent.

74.—The tongue of the wise useth knowledge aright.

75.—Hear ye children, the instruction of a father, and attend to know understanding.

76.—(Children) Harken unto thy father that begat thee and despise not thy mother when she is old.

77.—Honor thy father and mother; that thy days may be long upon the land which the Lord thy God giveth thee.

78.—A fool dispiseth his fathers instructions.

79.—A wise son maketh a glad father.

80.—Train up a child in the way that he shall go: and when he is old, he will not depart from it.

81.—Chasten thy son while their is hope.

82.—The rod and reproof give wisdom: but a child left to himself bringeth mother to shame.

Gathered and compiled by

A. G. Fahnestock Lititz, Pa.

REDEEMING THE LOST KINGDOM

David says in the eighth Psalm: "When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained: What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!" Psalms 8: 3-9.

The Genesis record says: "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth". Genesis 1:27-28.

Thus was given to Adam, dominion, possession, and rulership of the earth under the higher authority of God: just as Canada is a domin-

ion under the higher power of Great Britian.

When Adam rebelled against God and compromised with God's enemy, he lost control of the creatures and his title to the earth, and brought upon himself the penalty of death. Satan became prince of this world, the god of this age, as a usurper, and the struggle for possession and rulership of the earth has been going on ever since. Great world-wide empires have come and gone into history, but the rulership of the world is still, apparently, unsettled.

In Matthew 4:8-10, we read: "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." But Jesus did not fall, as Adam did. "Then said Jesus unto him; get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Jesus must redeem the estate lost by Adam, and rule under the dominion of God, but never under the dominion of Satan. One of the first sayings of Jesus on record is: "Blessed are the meek: for they shall inherit the earth." The promise was made to Abraham, that he should be heir of the world, and in his seed, which was Christ, all the nations of the earth should be blessed (Romans 4:11-17).

Of course all the universe belongs

to God, by virtue of creation, and for his pleasure all things were created. Men and angels were created to worship God, and enjoy with him the blessings and wonders of creation, but some angels lost their first estate and usurped, or stole Adam's estate by strategy. Yet God has an eternal purpose, a mystery hid from men and angels for ages, that God would be manifested in the flesh, in the person of Jesus the Son of God, and that He would send the Holy Spirit down into His children, so that they would be filled with all the fullness of God, and worship and obey him.

As Abraham sent his servant for a bride to share the world wide estate of Isaac, as recorded in Genesis 24, so God sent the Holy Spirit to call a bride for His Son and to share His larger estate of earth and heaven. When Jesus takes over, the saints shall rule with Him in the millennial kingdom and finally enjoy the new heaven and the new earth eternally (Revelation 19,20).

The heavens still declare the glory of God, but only men and angels can love and worship Him. The cattle upon a thousand hills are His, and He never relinquished His dominion over them. David, looking forward to the wonders of redeeming grace, cried out: "Bless the Lord, O my soul, and forget not all his benefits: his holy name. Bless the Lord, O my soul, forget not all his benefits: Who forgiveth all thine iniquities;

who healeth all thy diseases; who redeemeth thy life from destruction; --- Bless the Lord, ye his angels, that excel in strength, that do his commandments, harkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion; bless the Lord, O my soul."

What a wonderful estate God has prepared for them that love Him. Abraham by faith is heir of Adam's lost estate, David fell heir by faith. God promised to David that his kingdom would be eternal (1 Chron. 17:11-14, 2 Samuel 7:16).

Jesus, the Son of David, the son of Abraham (Matt. 1:1), inherits the kingdom. The angel that announced the birth of Jesus to the virgin Mary, said: "Fear not Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end", Luke 1:30-33.

During David's reign, Absalom had stolen the hearts of the people, formed a strong conspiracy against his father and tried to usurp the kingdom, but he lost his life in the effort. The Antichrist is now form-

ing a conspiracy against Christ, by stealing the hearts of the people, by telling them: "Ye shall be as gods." But is the earth and all its wealth and glory worth stealing? Well, not at the cost of the soul, not for so short a period of time. Life is too short and eternity too long to trifle with God's eternal purpose. "For what is a man profited if he gain the whole world, and lose his own soul? or what can a man give in exchange for his soul?" Matt. 16:26.

How can Jesus regain the hearts of the people? Well, if the tragedy of Calvary does not secure the heart of any man, he is hopelessly lost. "Greater love hath no man than this, that a man lay down his life for his friends." Paul says: "For the love of Christ constraineth us." Jesus said when He came to the crisis of the cross: "Now is the judgment of this world, now shall the prince of this world be cast out, and I, if I be lifted up from the earth will draw all men unto me", John 12:31-32. The drawing and holding power of the grace of God draws and holds men to Jesus like the strong electric magnet lifts the steel. When men are converted from the ore of nature into true steel of faith, they are drawn to the great magnet of God's grace and to each other in Christian fellowship.

Jesus is now calling and preparing a people for His kingdom. They are sealed with the Holy Spirit of promise which is the earnest (foretaste)

of our inheritance until the redemption of the purchased possession, unto the praise of his glory, (Ephesians 1:13-14, Psalms 74:2).

What is the purchased possession? It is the redeemed kingdom, the hearts and souls created to worship and love God, that were stolen from God by the glitter of lust by the Usurper. It includes the right to the inheritance of the universe and rulership over all creation and all creatures in earth and heaven under the dominion of God the Father. Paul, speaking of the second coming of Jesus and the resurrection, says: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he excepted, which did put all things under him", 1 Cor. 15:22-27.

Adam had dominion, under God, of all the world. He tried to slip out from under God's care and power, and rule independent of God; he lost his life and all his estate, and brought ruin upon the souls of his

offsprings, who still carry on independent of God, as though they were not subject to his kingdom. Jesus redeemed Adam's lost estate at the price of His own blood.

When the children of Israel came into the promised land, Joshua allotted to each tribe and to each family its portion of Palestine. This land became the inheritance of their children. If any man became so poor that he lost his inheritance, his nearest kinsman might redeem it, that is, buy it back for him, if he were able. Boaz redeemed the inheritance of Ruth, because a nearer kinsman was unable to pay the price. Jesus became our near kinsman when he took upon himself not the nature of angels, but the flesh and blood of humanity (Hebrews 2).

When the apostle John saw how the hosts of heaven continually worship the Creator, he wrote: "And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in the earth, neither under the earth, was able to open the book, neither to look thereon", Revelation 5:1-3.

John wept much when he saw the fate of humanity sealed. Eden, with its innocence and glory was lost, God's law broken, the guilt of sin and penalty of death like a pall or

mortgage hung over the human race. Every faculty of the soul was perverted and had lost the image and likeness of God; there remained no Godward nature in man. God's law could not be set aside to excuse man, neither could any man redeem himself or his brother (Psalm 49:7). Paradise was lost: But John goes on saying: "And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Perhaps John looked for the figure of a Lion, but he saw a "Lamb as it had been slain: And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. And hast made us unto our God kings and priests: and we shall reign on the earth", Revelation 5:7-10.

Here then was one who was able to purchase back, with his own blood, the lost estate of Adam. He is the promised Seed, the rightful

King, the authorized ruler of God's dominion. He redeems each individual, whosoever will, and restores in him again the image and likeness of God, as it was before the fall (Eph. 4:24, Col. 3:10) and presents him faultless before the presence of His glory with exceeding joy (Jude 24) and makes him an heir of His own inheritance (Rom 8:17). All who make a total surrender to Jesus now, become citizens of the coming visible kingdom, when Jesus comes to take possession of His lawful estate. But Satan, the usurper, will never surrender. He and his host have gone beyond the grace of God. He must be put off God's estate by force. In the converted individual, the Stronger Man, that is, the Holy Spirit (Luke 11:21), will order Satan out; but in the larger group where unbelief and apostasy prevail, the seven vials of God's wrath are poured out. As the Lamb begins to open the seven seals the great tribulation of judgment begins. But even all this judgment and ruin will not bring all men to repentance and surrender and loyalty to Christ.

John saw Jesus coming as King of Kings and Lord of Lords and with him His army of the redeemed, as recorded in Revelation 19; and in verses 19 to 21 we read: "And I saw the beast, and the kings of the earth and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken,

and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh."

Thus the usurper and his subjects are put off the estate, which has been redeemed by the near Relative, who became partaker of flesh and blood, that through death He might destroy the devil.

In the twentieth chapter of the Revelation, John records how Jesus bound Satan and cast him into the abyss, and he saw the thrones of them that lived and reigned with Christ in His millennial kingdom.

—Sel. from Gospel Helps

THE DEAD SPEAKETH

NO. 5

THE LOST CHRIST

By J. F. Britton

"And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found

him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, son, why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing. And he said unto them how is it that ye sought me? Wist ye not that I must be about my Father's business? And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man." Luke 2:43-52.

Thus we see that the story of the lost Christ is shrouded in sadness, Sorrow and grief, because it discloses to us, the last one on earth that would be suspected of losing Christ. Let us think of Mary, the mother of Christ, with her experience before Christ was born, and after his birth. How she kept all those strange and wonderful things that had come to her, "and pondered them in her heart".

We are more than convinced that Mary's very life, soul and mind was interwoven in this unusual and remarkable child; that she had given birth to. But alas, she lost

him. The question quickly arises, where? Oh, where did she lose him? Think of that mother going a whole day's journey homeward from Jerusalem before she missed her boy. They "supposing him to have been in the company, went a day's journey: and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him". And after three days of painful anxiety, sorrow and grief, she found her boy right in the temple. Thus we see that folks do not have to go out into the wilds of the world, nor into the slums of dissipation and immorality to lose their Christ. Mary lost her Christ right in the temple or church.

The reader should note with great concern and seriousness the danger of supposition. Mary supposed her boy was among her best friends, but alas, supposition spelled sorrow and grief to that dear mother's heart, as it is doing in these latter days. Thousands of people are going through life and into eternity upon the uncertainties of supposition. The reader should also note the five day delay in getting back home besides all her trouble, expense, sorrow and grief. Mary is not the only one that has lost their Christ through supposition. Samson lost his strength while he was asleep in the lap of a sinful woman, he supposed that he was self-sufficient. Judas lost his Christ right in the

Lovefeast service, "And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon, and after the sop satan entered into him. Then said Jesus unto him, that thou doest do quickly", Jno. 13:26, 27. It is heart-rending and sad to think how satan can get around the Lord's table, and enter into the hearts of his disciples. The Laodicean Church lost their Christ through supposition. They supposed, as they were rich and self-sufficient in their attainments and abilities, they had need of nothing. Listen to the burning message of the Lord to the Laodicean Church, "And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Rev. 3:14-16. And so the pathetic story of the lost Christ goes. Eternity alone will reveal the eternal consequences of those who lost their Christ through delusion and deception of supposition.

In the fourth chapter of I Samuel we have a sad and lamentable record, "saying, The glory is departed from Israel: because the ark of God was taken." As we look into the modern church, and see the

(Continued on Page 14)

GENERAL CONFERENCE PROGRAM

of the

Dunkard Brethren Church

to be held at

The Wesleyan Methodist Camp Grounds near Fairmount, Ind.

From June 10 through June 14

PREACHING PROGRAM

Time	Speaker	Subject
Sat. Afternoon—	Bro. Charles Leatherman—	To be supplied
Sat. Evening—	Bro. William Carpenter—	Prayer of the Saints
Sun. Morning—	Elder Floyd Swihart—	To be supplied
	Elder Millard Haldeman—	To be supplied
	Elder Edward Johnson—	Judgment begins at the House of God
Sun. Afternoon—	Elder Paul Blocher—	The Pilgrims Guide
	Elder Roy Swihart—	To be supplied
Sun. Evening—	Elder Dale Jamison—	To be supplied
Young People—	Elder Hayes Reed—	We Christians Belong To The Great Company
Mon. Morning—	Bible Study	
	Children, Sisters Ruth Frantz, Doris Byfield—	Teachers
	Subject—Character Study "Isaac"	
	Adult Class—Bro. Foster Shaffer—	Teacher
	Young People Class—Carl Reed—	Teacher
	Subject—Prophecies Pertaining to Christ	
	Bro. Harley Rush—	The Mind of Christ

Mon. Afternoon—
Mon. Evening—
Tues. Morning—

Bro. Jacob Ness—The Future
Bro. Ray Reed—My Inheritance
Elder Ord L. Strayer—Christian Graces
Bible Study

Children—Character Study "Jacob"
Adult Class—Bro. Kyle Reed—Teacher
Young People—Bro. Newton Janison—Teacher
Subject—The Fulfillment of Prophecies Pertaining to Christ

Bro. Paul Byfield—To be supplied

Bro. Homer Mallott—To be supplied

Missionary Meeting

Elder Paul R. Myers—Missionary Sermon

Tues. Afternoon—

Tues. Evening—

General Conference 1961

Location: Wesleyan Camp Grounds, 12 miles south and $\frac{1}{2}$ mile east of Marion, Ind. or $\frac{1}{2}$ mile west of Fairmount, Ind. Mailing Address: Wesleyan Camp Meeting, Fairmount, Ind. Telephone: Fairmount, Ind. "Wilson 8-4836". Plane Service to Marion, Ind. via Lake Central Lines. Train Service to Anderson, Indiana only.

Bus Service to Marion or Anderson. Also at the Junction of State Routes 9 and 26, there is a Standard Gas Station where the bus will discharge passengers. This is $\frac{1}{2}$ mile from the Conference Grounds and a phone call will bring someone to pick up those coming.

By Auto from Muncie, U.S. 35 to State Rt. 26, left on Rt. 26 for $7\frac{1}{2}$ miles, grounds on right. From Fort Wayne, Ind. Rt. 37 to Marion, Rt. 9 to Rt. 26, left on 26 for $\frac{1}{2}$ mile, grounds on left. From Kokomo, Ind., Rt. 35 to Rt. 9, right on Rt. 9 to Rt. 26, left on 26 for $\frac{1}{2}$ mile. From Indianapolis, Ind., Rt. 37 to Rt. 26, right on 26 for $3\frac{1}{2}$ miles, grounds on left.

The lodging committee would appreciate the earliest possible date that it is convenient, for all those planning to attend to make their reservations. We hope to have some private cabins available to those who would so desire, at a nominal fee.

Lodging Committee
Bro. Harley Flory, Sec.

(Continued from Page 11)

conditions of worldliness and immorality, are we not forced to the conclusion, that the glory of the church, which is Christ and His Gospel, has departed.

Last, but not least, as we think how it was possible for Mary to go a whole day's journey and not think or look after her boy, Jesus, seems to be almost incredible, but she did. And how lamentable it is, as we think of those who once stood for a whole Christ and a full Gospel, in all its saving virtues and requisitions. But they have become so entangled and modernized in the world's systems and materialisms, that they have lost their vital relation with their Lord. "For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come. If they shall fall away, to renew them again unto repentance: seeing they crucify to themselves to Son of God afresh, and put him to an open shame," Heb. 6:4-6. Therefore it is a blessed thing, when new-born souls can sing, "Blessed assurance, Jesus is mine", but it is ten thousand times more blessed if they never lose Him.

Sel. from Aug. 1, 1929 Bible Monitor.

NEWS ITEMS

Notice

The General Mission Board will meet at General Conference, Saturday morning June 10, at 11 a.m. All board members please attempt to attend.

Paul R. Myers, Chairman.

Appreciation

I would like to take this privilege of thanking my Dear Brethren and Sisters, for the Get-well cards and prayers of all who remembered me in my illness.

Sincerely your Brother in Christ.

Norman E. Keeney, Sr.

OBITUARY

Vernie Lester Sponseller

Son of Mr. and Mrs. John Sponseller was born in Mark Twp., Defiance County, Ohio, Dec. 14, 1895. He departed this life Feb. 20, 1961 at the age of 65 years, 2 months and 6 days, at the home of his sister, Mrs. Lowell (Velma) St. John, R. 4, Bryan, Ohio, where he had made his home since December 1950. He was a member of the Pleasant Ridge Dunkard Brethren Church.

He leaves to mourn his departure, his sister, Velma, with whom he made his home; another sister, Mrs. Ray (Pearl) Rensberger and a brother, Merl Sponseller, both of Sherwood, Ohio. Preceding him in death were: his parents; one brother, Bracie and a sister, Fay.

Funeral services were held at 3

p. m., Feb. 23, 1961, in the Green-
isen Funeral Home, with Lyle M.
Klotz, minister and Eld. Vern Hos-
tetler officiating. Burial was in the
Sherwood cemetery.

Out of the shadows God took you
To His heavenly home above;
Where dwell only joy and gladness,
Peace and eternal love,
We think of you ever in silence,
No eyes can see us weep.
But many silent tears are shed
While others are asleep.

When the evening shades are fall-
ing
And we are sitting all alone,
Then comes that silent longing
If only you could come home,
You bade no one a last farewell,
You said goodbye to none,
Your loving heart just ceased to
beat,
Before we knew it, you were gone,
No one heard the door that opened
As he passed beyond our call,
Soft as loosened leaves of roses
One by one our loved ones fall,
But somewhere out on the hilltop,
Of that country that knows no pain,
He will stand in that beautiful door-
way
And bid us welcome again.

THE BELIEVERS REQUIREMENTS

Luke 19:12-23, A certain noble-
man went into a far country to re-
ceive for himself a kingdom and to
return. He called his ten servants

and delivered them ten pounds, and
said unto them, occupy till I come.
When he returned one came to him
and said, Lord behold, here is thy
pound, which I have kept laid in a
napkin: for I feared thee, because
thou art an austere man: Thou
takest up that thou layest not down,
and reapest that thou didst not sow.
And he saith unto him, Out of thine
own mouth will I judge thee, thou
wicked servant, thou knewest that I
was an austere man. Wherefore
then gavest not thou my pound into
the bank, that at my coming I
might have required mine own, with
usury (interest or increase)? The
word austere meaning: Strict, stern
and simple.

Fear did not justify, neither is
there salvation in fear. The devil
fears and trembles. The way of the
sinner is hard, they fear and trem-
ble at what may happen. The apos-
tle Paul preached, Acts 17:30, God
now commandeth all men every-
where to repent. The apostle Peter
taught, Acts 2:37-38, the question
was asked what shall we do, Peter
said unto them, "Repent, and be
baptized every one of you in the
name of Jesus Christ for the re-
mission of sins, and ye shall receive
the gift of the Holy Ghost". Can
a child repent who has not sin, but
are as angels of heaven? Acts 16:30
-31, A certain man was convicted
Sirs, what must I do to be saved?
He realized there was something
required to do. Then Paul and Silas

said, Believe on the Lord Jesus Christ and the same hour he was baptized and all his straightway. Matt. 3:1-2. In those days came John the Baptist, preaching saying, Repent ye: for the kingdom of heaven is at hand. Verse 5, "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins".

Mark 1:14-15, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: Repent ye and believe the gospel. Luke 7:28. Jesus speaking, "For I say unto you, among those that are born of women there is not a greater than John the baptist". Why do most of christendom claim to believe the prophets and ignore or reject John the baptist? And why call me, Lord, Lord, and do not the things which I say? Why do some professing christians seem to know the law and the prophets and yet seem ignorant of Jesus' teachings and His disciples teachings?

Jesus taught, Luke 11:50, The blood of all the prophets, which was shed from the foundation of the world, may be required of this generation. 1 Cor. 1:22, Paul taught Christ sent me to preach the gospel, not with the wisdom of words, lest the Cross of Christ should be made of none effect. For

the Jews require a sign, and the Greeks seek after wisdom. No doubt this includes many Gentiles? Where is the wise, where is the Scribe? Where is the disputer of this world, of this present age and time? Hath not God made foolish the wisdom of this world; like shooting at the planets and the moon? We are made to believe, there will be something required of responsible beings.

Micah 6:8, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Who hath appointed it? Shall I count them pure with wicked balances and with deceitful weights: What does it take or require to be acceptable unto God? Rom. 2:11, "For there is no respect of persons with God". What are the requirements to be in favor with God? Gen. 6:8, Noah found grace (favor) in the eyes of the Lord. Noah walked with God. Thus did Noah, according to all that He commanded him, so did he. And the Lord said unto Noah, Come thou and all thy house into the ark. Noah and all his house was saved. 2 Pet. 2:4-5, God spared not the world (age had no saving power here), but saved Noah the eighth person a preacher of righteousness, bringing in the flood upon the world of the ungodly. Whereby the world that then was, being overflowed with water, perished.

1 Pet. 3:20-21, When once the longsuffering of God waited in the days of Noah, while the ark was a preparing; where in few, that is, eight souls were saved by water. The like figure whereunto even baptism now doth also save us, by the answer of a good conscience toward God. Obedience is one requirement to get in divine favor with the Lord. Many people disregard or reject water baptism. John 3:5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God, Marvel not that I (Jesus) said unto thee, Yet must be born again". Can we fill the requirements by ignoring or rejecting Jesus' words? John 6:63, The words that I speak unto you, they are spirit, and they are life, full of grace and truth.

John 14:6, "Jesus said, I am the way, the truth, and the life". To receive salvation we must apply ourselves, to meet the conditions or requirements. Only one way to salvation, to be redeemed by the blood of the Lamb. Trust and obey, for there is no other way, while we do His sweet will and all on the altar we lay. While we walk with the Lord, in the light of His Word, for there is no other way; to be happy in Jesus but to trust and obey. It was required of Daniel to refrain from the festivities or the excess of riot, revellings and banquetings of king Nebuchadnezzar. Daniel purposed in his heart that he would not

defile himself. How about the christians of this day and age? God brought Daniel into favor and tender love. Daniel had the understanding of all visions and dreams. It was a rare thing that the king required, and there is none that can show it before the king, his dreams wherewith his spirit was troubled. Daniel said blessed be the name of God, for wisdom and might are His. He changeth the times and seasons, he removeth kings and setteth up kings. He revealeth the deep and secret things. Then was the secret revealed unto Daniel. Daniel said there is a God in heaven that revealeth secrets, what shall be in the latter days. There was something required of Daniel to get in favor with God.

The parable that Jesus gave about the ten servants, no doubt refers to His own people, which heard Him, the Israelites. This one servant did not labor with or increase his pound for his nobleman or master, because he did not what was required of him. He did nothing and was called Thou wicked servant. We have parables about bearing fruit. Matt. 7:19, "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire (destroyed)". John 15, I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away. If a man abide not in me, he is cast forth as a branch and is

withered (dead) and men gather them and cast them into the fire and they are burned. It takes an effort on our part to become fruitful. Are we meeting or assuming the requirements? Are we growing? Growing in grace and in the knowledge of our Lord and Saviour.

1 Pet. 2:2, "As new born babes, desire the sincere milk of the Word, that ye may grow thereby". Paul speaking to some of the Corinthians, I could not speak as unto spiritual, but yet as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat, for ye were not able to bear it, neither yet now are ye able. They were not growing, but fruitless. Are we bearing fruit for the Master's use? Heb. 5:12-14, For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk in unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil? He that is called, being free, is Christ's servant. Ye are bought with a price: ye are not your own. Be not ye the servants of men. Matt. 10:16, "Be ye therefore wise as serpents, and harmless as doves". Our

Saviour, who will have all men to be saved and come unto the knowledge of the truth. Are we willing to accept all the requirements of salvation, to come unto the knowledge of the truth? Is your all on the altar of sacrifice laid?

William N. Kinsley,
Hartville, Ohio.

A MOTHER'S CREED

Ada Meyn Pier

I shall love my child with all my heart and I will show my love wisely.

I shall discipline my child, but only after fully understanding the facts.

I shall be sure that my child understands them also.

I shall give my child a rich spiritual inheritance, teaching him that God is a loving God and that following Him is the best way of life.

I shall teach my child to accept responsibility and to fulfill each task to the best of his ability. Each child has a right to discover his mistakes and then correct them.

I shall always have time to listen, with understanding, to my child—whether it be about daily happenings, future plans, ambitions, mistakes or troubles.

I shall remember that my child is an individual and should be allowed to choose his own lifetime work.

I must try always to understand my child, using tact, fairness, wisdom and a sense of humor.

I shall teach my child that happiness is to be found only in helping others and that the face is the mirror which reflects one's way of life.

Sel. by Sister Helen Sweitzer.

A CHILD'S CREED

Ada Meyn Pier

I shall always cherish my mother's love and shall draw it close about me as a cloak for warmth of my spirit.

I shall understand that my mother's discipline is necessary to my welfare.

I will always tell her my side of the story, knowing that her decision will be just.

With my mother's life, as an example, I shall love always God and follow His teachings to the best of my ability.

I shall accept my responsibilities as they come. When I make mistakes I shall profit by them and do better in the future.

I shall always feel free to talk things over with my mother. I shall always be truthful so that I may deserve the confidence she has in me.

I shall always be grateful to my mother for a happy childhood: the time she spent listening to my small troubles and listening also to my plans and my ambitions.

I shall remember to express my appreciation to mother often, not forgetting to say "thank you" now and then.

I shall always bless my mother for teaching me love and the true value of friendship and that happiness cannot be bought at any price. May I be able to teach my children the lessons my mother taught me.

Sel. by Sister Sarah Sweitzer.

MAYTIME IS SPRING CLEANING TIME

I have just been cleaning cupboards
and with neat housewifely art,
I have set things all in order in the
storehouse of my heart,

There are things I always meant to
save and look at every day,
And then again, a lot of things I
should have thrown away.

There were things in wild disorder,
and mixed among the lot,

Were bitter things, and ugly ones
that should have been forgot.

But there are scraps of tender
dreams—a child's remembered
kiss,

And a poem that my mother wrote
—ah, how I treasured this.

I discovered tho' that ugly things
were taking too much space

Sometimes for new and lovely ones,
I couldn't find the dark things
And so I've tossed the dark things
out—the sullen scraps and tatters

Of old-time and fancied wrongs,
and here's what really matter.

Now that I've tossed the dark things
—each cringing one I found,

The others shine the brighter—shed
a radiance all around!

My cleaning work is nearly done,
and I suggest you start,

For you'll find it's mighty nice to
have clean cupboards in your
heart!

Sel. by Ruth M. Snyder.

A CREED FOR MOTHERS

I believe in little children as the
most precious gift of Heaven to
earth.

I believe they have immortal souls
created in the image of God.

I believe that in every child there
are infinite possibilities for good or
evil, and that the kind of influences
with which we surround their early
childhood largely determine their
future character.

I believe in play as the child's
normal effort is understand himself
through free self-expression.

I believe, too, in work suitable
to childhood, and that the joy in
doing such work should come to
the child very largely from the do-
ing of it well.

I believe in wisely directing, rather
than stifling activity.

I believe in inspiring the child to
choose the good, the true, and the
beautiful, and to contribute to the
happiness of others by word and
deed and gift.

I believe that in all these things
my example counts for more than
my precept.

I believe in cultivating the intel-

lect and the will, but I believe, too,
in soul culture, and that out of this
cultivation comes the more abun-
dant life, bringing forth the fruits
of the Spirit—kindness, gentleness,
joy, peace, truth, hope, faith, love
reverence for God, respect for age,
consideration for each other, and
thoughtfulness for all God's lowly
creatures.

I believe that the calling of Moth-
erhood is the holiest and should be
the happiest of all earth's tasks.

I believe that the Christ, who
was once himself a child, born of
a human mother, is the one never-
failing source of help for perplex-
ed, discouraged or wearied mother-
hood.

Since to this work, Father, thou
has called me, help me to give to
it all that Thou hast given me of
insight and wisdom and strength
and love and gentleness and patience
and forgiveness.

Intelligencer Leader

Sel. by Ruth Snyder.

WHAT IS THE GRAND SECRET OF HOLY LIVING?

It is to obtain and retain the per-
petual presence, fullness, and illum-
ination of the Holy Ghost. "He
shall abide with you forever".

1. He will subdue your lusts
and propensities. "Walk in the spi-
rit, and ye shall not fulfil the lusts of
the flesh".

2. He will impart Liberty.
"Where the Spirit of the Lord is,

there is Liberty”.

3. He reveals the things of Christ. “He shall receive of mine and show it unto you”. “He shall testify of me”.

4. He presents the Truth of God and the things of God to the mind. “The sword of the Spirit is the word of God”. “Even so the things of God knoweth no man, but the Spirit of God”. “But God hath revealed them unto us by his Spirit”.

5. He imparts Light and Wisdom. “He will guide you into all truth”.

6. He Sustains in the hour of affliction. “I will not leave you comfortless”. “I will send the Comforter”.

7. He imparts the Virtues of a Holy Character. “The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance”.

8. He gives the Witness of adoption and salvation. “The Spirit beareth witness with our spirit, that we are the children of God”.

9. He imparts the divine Image—the Heavenly Signet—to the soul. “Ye are sealed with the Holy Spirit of promise.”

10. He is the Source and Author of all Love to God. “The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us”.

11. He is the source of Strength and success. “Not by might, nor

power, but by my Spirit, saith the Lord of hosts.”

12. His presence and work make the soul a temple, sacred to the service of God. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple, of God him shall God destroy; for the temple of God is holy, which temple ye are.”

Be careful, my dear reader, and do not grieve the Spirit, but “work out your own salvation with fear and trembling; for it is GOD which worketh in you, both to will and to do his own good pleasure.”

“Come, Holy Ghost, all-quicken-
ing fire,

Come, and in me delight to rest;
Drawn by the lure of strong desire,
Oh, come, and consecrate my
breast.

The temple of my soul prepare,
And fix thy sacred presence there
—Chas Wesley.

Sel. Sister Brumbaugh.

MOTHER DEAR

LaVerne P. Larson

It's difficult to find the words
To truly half express
How much I love you, Mother dear,
For you're my happiness.

I'm sure God made your smile
Out of sunbeams from above—
And He fashioned you a heart
With unselfish, steadfast love.

He took a bit of star-dust
To sprinkle in your eyes—
That's why they always sparkle
Like the bright blue summer skies.

There's a little bit of heaven
In the sweet touch of your hand,
That soothes away my every care,
Thus I know you understand.

Your words and deeds throughout
the years
Have shed a holy light,
And given me encouragement
And made my pathway bright.

May God's blessings E'er be with
you,

To bring you constant cheer—
You're truly a sweet angel
And I love you, Mother dear.

Sel. by Sister Goldie Sweitzer.

MOTHER'S LOVE

No language can express the power, beauty, heroism and majesty of a mother's love. It shrinks not where man covers, grows stronger when man faints and over the wastes of worldly fortune sends the radiance of quenchless fidelity, like a star in Heaven.

WHY THE TRUE CHURCH IS GROWING

Jesus said, "I will build my church", Mt. 16:18. He did not say he would build upon Peter or any man, but upon the truth that He was the Son of God. Only Christ is the mediator between God and man

(I Tim 2:5). Claims of men are denied them in this scripture that they are personal representatives on the earth. God left us His Word to guide us. All else is sinking sand.

We make the plea for you to accept and obey God's Word without addition or subtraction. This we believe every honest person will do. "Ye shall know the truth, and the truth shall make you free" John 8:32. Every true Christian is a priest of Christ, to offer up spiritual sacrifices (1 Pet. 2:5). There is no "clergy" and "laity" as far as the Bible is concerned, but we are all one in Christ Jesus (Gal. 3:28). No titles are known in God's Word other than Christian, or as doing the will of God. "For whosoever shall do the will of God the same is my brother, and my sister, and my mother", Mk. 3:35.

Friend, please examine the scriptures, for your soul is your most precious possession. Believe the Words of Christ, obey His commands, trust His promises, work in His vineyard and worship Him in the pattern given by the early church. Live a full life in Him, and enjoy His eternal reward.

Sel.

DELIGHT THYSELF WITH GOD

God expects us to be wholehearted with Him. The slightest reservation is fatal in full consecration.

A silken cord may hold the latch upon the door of the heart. Not until we open every portal will He in His fullness come in. The completeness of our surrender qualifies and controls the fullness of our blessing. God searches us with jealous scrutiny and claims complete surrender and a living sacrifice. It is when we are Christ's that all things are ours. It is one thing to say, "Christ is mine", it is much more to say, "I am Christ's." Let us be wholehearted with God. For God is wholehearted with us. The reason He asks a full surrender is that He may be free to give us infinitely more in return. Like Solomon and the Queen of Sheba, He gives us back all that we gave and His own royal bounty added. He wants us to believe in His perfect love. It is a great thing to take the place of John on the Saviour's breast and count ourselves in the Lord; and if the Lord delights in us, He will bring us into our full inheritance with His whole heart and His whole soul.—Unknown.

Experience is our most reliable teacher. Learn and know the truth of God's wisdom by obeying His Word. "But wilt thou know, O vain man, that faith without works is dead", Jas. 2:20.

The wise man sums up man's life in this short sentence, otherwise life is a failure. We keep His commands by doing them, which pre-

pare us for the resurrection. It is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, Matt. 4:4. Every word of God is the bread of life, His spiritual support.

The tree that never blooms is fruitless. It is only fuel for fire. The Gospel ax is laid at the feet of every person. Everyone that bringeth not good fruit is hewn down and cast into the fire. Matt. 3:10; 21:19.

SUNDAY SCHOOL LESSONS FOR JUNE 1961

PRIMARY LESSONS

- June 4—Andrew's New Friend. 1 Chron. 16:8-10, John 1:35-42.
June 11—A Good Neighbor. Luke 10:25-37.
June 18—Four School Boys. Daniel 1.
June 25—A Boy's Lunch. John 6:1-14.

ADULT LESSONS

- June 4—Our Duties Toward Those Who Rule Over Us. Rom. 13:1-14.
1—How much honour should we give civil authority?
2—Is the manifestation of love the key to living peaceably under the leaders of this world?

June 11—Not To Judge One Another. Rom. 14:1-23.

1—What should people do, that their good be not evil spoken of?

2—Does Paul imply that we should do only those things which would make for peace, even if we have to sacrifice a thing that is not wrong in itself?

June 18—Christ As Our Example. Rom. 15:1-33.

1—Do we realize how much the church is weakened when we please ourselves?

2—Why did Paul think it important to abound in hope?

June 25—Unity. Rom. 16:1-27.

1—What does the holy kiss do for our well being?

2—How can one be "simple concerning evil"?

DAILY DEVOTIONS FOR JUNE 1961

SIN

Memory verse, Psal. 51:2, "Wash me thoroughly from mine iniquity, and cleanse me from my sin."

Thurs. 1—Jer. 31:31-40.

Fri. 2—Isa. 59:9-19.

Sat. 3—Heb. 10:9-26.

Memory verse, Psal. 32:1, "Blessed is he whose transgression is forgiven, whose sin is covered."

Sun. 4—Job 10.

Mon. 5—Ezek. 3:15-21.

Tues. 6—II Thess. 2.

Wed 7—Jno. 16:1-16.

Thurs. 8—Rom. 6:1-16.

Fri. 9—James 4.

Sat. 10—Rom. 4:1-8.

Memory verse, Prov. 14:9, "Fools make a mock at sin: but among the righteous there is favour."

Sun. 11—Gal 1.

Mon. 12—Isa. 59:1-8.

Tues. 13—Heb. 9:19-28.

Wed. 14—Josh. 7:6-15.

Thurs. 15—Deut. 24:14-21.

Fri. 16—Prov. 8:13-26.

Sat. 17—Ezek. 18:1-9.

Memory verse, Rom. 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Sun. 18—Psal. 103.

Mon. 19—I Pet. 2:13-25.

Tues. 20—I Pet. 3:13-22.

Wed. 21—Isa. 53.

Thurs. 22—Jno. 1:29-39.

Fri. 23—I Jno 3.

Sat. 24—James 1:1-16.

Memory verse, Rom. 6:23, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Sun. 25—Psal. 51.

Mon. 26—I Jno. 5:6-21.

Tues. 27—Acts 7:51-60.

Wed. 28—Eph. 4:17-32

Thurs. 29—Heb. 3.

Fri. 30—Rom. 14:13-23.

BIBLE MONITOR

VOL. XXXIX

JUNE 1, 1961

No. 11

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HEAVENLY CONCERN

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me", John 17:20-23.

We have a text under consideration which should excite the serious consideration of every believer in Christ as their Saviour. Here we find our Lord, knowing that He was about to face arrest, false accusations, severe suffering and death, for the sake of the forgiveness of humanity. This was added to the great sacrifice and humiliation which He had already gone through, that He might reveal Almighty God unto man and give Himself as a ransom for their sins. Here we find

Him praying and pleading for those human beings, many of whom did not even believe in Him much less try to serve and obey Him.

Please notice the sincere, loving concern which Christ had for His followers. He had just been praying for those who did partly trust Him, with far more concern and blessings than they deserved. Now He even prays these many blessings upon those, who may believe on Him (even us today) through the words of these followers of His. At a time when He was physically facing the greatest of suffering and affliction, He is much concerned about the welfare and blessings upon those who might believe in him. He is not only concerned about these believers but He is praying unto the Father, that they may receive the greatest of blessings and even enjoy the eternal things which He enjoys.

His first concern is that "they all may be one", yes actually as near and dear to each other as He and the Father are to each other. He is concerned also about the affect that their lives and their unity

may have upon the world, those who have not yet believed in God's plan of salvation or even tried to live according to it. The glory which He received from the Father, he is offering unto His followers: the honour, the dignity and the manifold blessings of a never ending eternity. Not only the glory we can receive through the unity with Christ, but that through our close association with Him we can be perfect through our Godly heritage. Man is truly fearfully and wonderfully made, but how much greater He would be and how much more influence he could have upon the sinful world if he were as near perfect as he is able to be.

Are we fulfilling our eternal calling? "He that hath my commandments, and keepeth them, he it is

that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him", John 14:21. Yes it is just this simple, if we receive, learn and practice the commandments of Christ. If we do not can we expect Christ to love us? Can we expect God to love us and eternally bless us? The plan of salvation is laid, the sacrifice for our sins has been made, we even have One to intercede and plead for our shortcomings; can we not even believe and accept our Lord?

No doubt we often read this chapter over and conclude, Yes it is a pity that christendom is so divid-

ed, so uninterested and so unwilling to separate themselves from the power of sin and Satan. Let us come nearer home with our conclusions, consider your own denomination; how much love and concern do they show for Christ, how much love do they show for one another, how well united are they upon the teachings of Christ and how near are they to being one with Christ and God? Further let us consider our own congregation: how near do they meet these qualities of Heavenly Concern? But we still have another step to prayerfully consider: I myself, what is my faith and practice, my extent of love for others, my unity with Christ and with God, my show of appreciation for all They have done for me?

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full", 1 John 1:3-4. These beloved Apostles experienced this Heavenly Concern and have tried to pass it down unto us. Do we receive all of it? Is our christian joy full or are we experiencing only a small percent of true christian blessedness? Do we hope, strive long and labor to receive full Heavenly joy, when our Lord returns?

A VACANCY

After sending in the last Sentence Sermons for the Bible Monitor, (listed under Antiques, because the sayings are over twenty-eight hundred years old) I saw the editor of the Monitor and told him that they were the last I am sending in at this time, he replied, saying, remember then that there will be a vacancy, unless someone will make use of it. (or words to that effect). This made me think of vacancies that cannot be avoided, and also of many vacancies that should not be and can be avoided.

I appreciate the interest that the editor has in having good articles to fill the pages of the Bible Monitor and often wished I would be able to express my views in writing as many others can. I would delight to hear that the editor must enlarge the Monitor so as to accommodate the contributors; wouldn't you?

Motels along the highways do not want vacancies and put up signs to avoid it. They know that it would not only be unprofitable but a drain to their business. It is said of a church that put a sign out front which read, "Men, women, and children wanted to fill slightly used pews." Could it be that this notice was intended for some church members as well as others?

At a motel we pay to fill a vacancy; but in a church we get pay, es-

pecially if our ears are open and our hearts receptive. Some one said, "In a bank principal gives you interest, but in the church interest gives you principal." Vacancies often rob us of inspiration and joy. There are some vacancies that we cannot avoid. Such as when our loved ones leave us.

I was present in a home when a child was placed in the casket. There was a beautiful blanket laying near by, and the undertaker said to the heart-broken mother, "Did you want me to use this blanket to cover the child"? mother said "Yes use it, my joy is gone and I don't want to be reminded of it and the vacancy, again and again".

Does it not mar our joy when we notice vacancies in our christian fellowship? The most regrettable vacancies that I can think of will be in Heaven. Could it be that Christ will say to His Father, I fear there will be many vacancies in Heaven? I have prayed for them, that they shall be one as you and I are one, but there are divisions among them. I told them of the mansions prepared for the faithful. Father I have told them that you will send the comforter, the Holy Spirit to lead them in all truth. I told them that they shall love one another as I have loved them. I told them that I would intercede to you in their behalf. I have proven my love to them by my suffering and death on the cross. Father it

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seems so many do not believe me, but We want no vacancies in Heaven.

A. G. Fahnestock,

R. 4, Lititz, Pa.

THE DEAD SPEAKETH

NO. 6

YE ARE THE LIGHT OF THE WORLD

(Matt. 5:14)

R. R. Shroyer

When the good man is spoken of in the scriptures the highest, the most valuable objects are used to symbolize him. He is spoken of as a palm tree, as a cedar of Lebanon, but when Jesus set forth his opinion of his disciples to all ages, he uses no mean figures, but the very Highest. In the scriptures or

rather our subject text speaks of them as the light of the world.

What does the statement suggest? First it is full of suggestions as to the character of their life.

It is Christ like. We are not to think the light of a Christian is un-derived, that it is in him independent of any source outside, as the light of our sun is independent of the light of other suns. The Christian's light is not his own. It is derived from Jesus who is the great source of all Spiritual light among men. The disciple of Jesus should be looked upon as a reflector of the light that Jesus shines in him. Then the light of the disciple is the same as the light of the Master. The real Christian is then a reflection of the character of Christ. His life harmonizes with the life of the Lord. This is living on a high plane. It is living a high life. So many so-called Christians today are accepting a low standard of Christian conduct, losing sight of the real nature of the Christian life and its high character. It should ever be borne in mind that the true disciple of Jesus is in character like his Lord. Paul said for me to live in Christ.

Light is self evidencing. Where light exists it shows itself. God said "Let there be light" and its existence was at once evidence by shining.

It is just so with Christian light. It shines wherever it goes. It is not a secret something whose existence

is whispered but not seen, where it does not shine it does not exist. The Christian life is public as well as private. It shines in the home. In the sanctuary. It shines in the social walks, and in the pursuits of business. It shines everywhere the Christian goes. It requires no effort for light to shine. It shines on mountains and seas. It enters the home of the pauper as well as in the palace of the king. So it is with the Christian. His light requires no effort to shine. It is not hard to live out the life of Christ, if it is within.

Light is pure—because this is the character of light—it is used to symbolize the highest beings and truths. God himself is light; God's word is light.

Light is the thing in our world which retains its glorious nature, notwithstanding that it comes into contact with the vile and impure. Fire and water and wind do not escape contamination. Water may come rippling with celestial purity down the mountain side, but it cannot touch the unclean without partaking of its nature. It may wash the foul garment clean, but it retains for a time the foulness. The wind may carry with it the poison of the plague. Fire may evaporate impurities that may cause death wherever such vapors come, but light cannot be contaminated. As pure as when in the morning it gilds the mountain peaks, those towers of the world, is it at the time

of the sun's setting though it has in the meantime visited dens of vice, scenes of pollution, the gutter and cess pool—yet it carries no disease on its wings. It keeps itself clean of all contamination. So the light of the Christian is pure.

It is Christ like and cannot be contaminated. Jesus was spotless, and the true Christian is undefiled by his environment. His character is not a mixture of worldliness and Godliness.

Light is democratic. Light is no respecter of persons. It has as much regard for one man as for another. He will give as much of his light to the poor man, as to the rich. He will hasten with his cheering beams to the sick in the dug out as to the royal patient who sighs for his appearance. This is also true of the Christian. He is no respecter of persons. The Christian manifests the Spirit of his Lord, and He was the friend of all men. The Christian like his Lord cares for his fellow men. He will do good to a man because he is a man.

Light is independent. Nothing can conspire among the worlds of space to put out the light of the sun. It matters not what may be the state of our atmosphere, or what conditions of nations whether in peace or war or what the phenomena of the sky, or earth, the sun cannot be affected. It shines serenely on. This is true of the Christian light. It is independent. It matters

not what men may say or do against it, they cannot put it out. They cannot extinguish it in the soul. They burned the Christians at the stake, and tortured the followers of Jesus but their light shone on. The followers of Jesus therefore are of great importance to the world. It is not said that Christians are lights in the world, but the light of the world.

Christians form the Spiritual sun on earth, each having his own part in the shining. Jesus puts his disciples in a most conspicuous place in relation to earth's peoples. There have been many lights among men. Intellectual lights, social lights, religious lights, but Jesus because of their importance to the race puts His true followers above them all. He says of them, they are the light of the world. They dispel darkness.

There is the darkness of ignorance regarding God and man's relation to him. There is much darkness as to how men should live. There is wide spread ignorance as to life's true aim. The Christian's light dispels this darkness. Christians tell men about God and their relation to him through sin. They declare to them the way to Salvation. They tell men that life is for noble purpose, not to get fame, but to become Christians.

Light is attractive. Light attracts. How eagerly do men and women watch for its coming in the regions where winter is long, and what de-

light when the sun begins to appear. So attractive also is the Christian life, men love to behold it. Its influence on men in early days was one of the facts that caused religion to spread so rapidly. Men do admire goodness. There is nothing so lovely as a truly Christian life. Surely the real Christians are of great importance in the world. Their testimony, their teaching and their Godly conduct is of great value.

The world is in need of their light. Christ expects his disciples to shine in their homes, in their business walks, in the slums and the dwelling of the civilized. Christ is depending on the light of Christian teaching, testimony and living to lead men to see the need of salvation of their souls. So may all who claim to be the people of God let their light shine. — Sel. from June 1, 1927 Bible Monitor.

NEWS ITEMS

Eldorado, Ohio

The Eldorado congregation met in regular council Saturday evening, April 1, with our elder, Herbert Parker, in charge of the meeting. Business that came before the meeting was taken care of in a Christian manner.

The Lord willing, we plan to hold a revival meeting from Aug. 20 - 27, with Eld. Melvin Roesch as our evangelist. On May 6 we were again permitted to enjoy another Lovefeast together. There were

sixty surrounding the Lord's table, who can, to come and worship with us.

ating. We were also glad for the help of the rest of the ministering brethren: Melvin Roesch, Herbert Parker, George Replogle, Ben Klepinger, Paul Blocker, Charles Leatherman and Eldon Flory.

Also our Bro. and Sister Fiant were able to be with us for the services on Saturday evening. This was the first time in two years, that they were able to be with us at church services. On Sunday there were 116 with us for our services. May God bless all who came and helped us with this meeting.

Sister Mary Gibbel, Cor.

Waynesboro, Pa.

The Waynesboro congregation met in regular council March 25, with our elder, Howard Surbey, presiding. Sunday-school officers were elected for the coming year. All business was taken care of in a christian manner. On May 7 the Waynesboro congregation held their spring Lovefeast, all-day services were held with a very good attendance.

Although the writer was unable to be present, we feel the ministers brought Spirit filled messages. Visiting ministers present during the day were: Ray Shank, Guy Dayhoff, O. L. Strayer, Joshua Rice and Howard Surbey. Eld. Ord Strayer officiated at the Communion in the evening. We invite all

Sister Elizabeth Wisler, Cor.

Winterhaven, Calif.

We wrote of our mountain top experience on Easter Sunday and like Peter we felt we would like to remain on the mountain top. But just as it was necessary for the disciples to come down and carry out Christ's will on earth so it was necessary for each one of the Winterhaven Church to go out and meet the many problems and sorrows of every day living.

April 16 we were all saddened by the loss of our dear Bro. Whitmer. We had looked forward to hearing him preach and to his wonderful help in our little group. Nevertheless as Bro. Swallows emphasized in the memorial service held Sunday evening. We have the memories of the many things Bro. Victor did for the help of the Navajo missions, his help in song services and the inspiration of a life lived for God. Our loss has been his gain.

Sister Ruth Drake, Cor.

Ceres, Calif.

We have arranged for a Revival meeting, beginning on June 25 through July 9, the Lord willing. Bro. Floyd Swihart will be our speaker. All services will be on Standard time, with evening services at 7:30 P. M.

Come bring your friends with

you, as we hope to find the church filled with people, hungry for the Word of God. We are hoping for souls to be added to God's great Kingdom.

Sister Carol Ruff, Cor.

OBITUARIES

VICTOR WHITMER

was born in 1895 near Curlew, Iowa, to Emmert and Kathryn Whitmer. Here he spent the first 23 years of his life, during which time he also attended two years at Bethany Bible school in Chicago, Ill. Then in 1918 Brother Whitmer came west to Oregon where he married Nellie Pearl Root. In the summer of 1921 Brother and Sister Whitmer moved to Waterford where their son, Virgil, was born. In 1935 Evelyn Mae was added to the family. Then in 1953 the Lord called Sister Whitmer home. On June 4, 1954 Bro. Whitmer married Sister Ethel Mae Beck of Iowa. They have also made their home in Waterford until 1961 at which time they moved to Beaumont, California; where Bro. Whitmer passed away on April 16, after 3 days in the hospital following a couple months illness.

In his early years he became a member of the Church of the Brethren, where he soon became a minister, and later served as an elder for many years in the Waterford Church. After moving to Beaumont, Bro. Whitmer transferred his mem-

bership to the Dunkard Brethren Church where he had intended to spend his remaining years serving the Lord.

Brother Whitmer is survived by his wife Ethel; two children Virgil and Evelyn; four grandchildren and a brother John Whitmer of Galena, Missouri.

The funeral was held at the Church of the Brethren in Waterford, conducted by Bro. Donald Ecker and Bro. Hayes Reed. Interment at Lakewood Cemetery near Hughson.

Mrs. Josie Lee Lam

Widow of the late William Thomas Lam, died April 11, 1961, at the Rockingham Memorial hospital, Harrisonburg, Va., aged 79 years. She became seriously ill on April 9 and was taken to the hospital, from the Virginia Mennonite Home where she had been a guest for several years.

She was born Sept. 10, 1882 near Mt. Solon, Va. In 1905 she married W. T. Lam, who preceded her in death in 1948. She was a member of the Berean Dunkard Brethren congregation. She is survived by: one sister, Mrs. A. H. Eagle, Harrisonburg, Va., a step-daughter, Mrs. Mable Sawyer, Sebring, Fla.; a foster son, Bernard Flick, Liberty, Ind. and a step-granddaughter.

Funeral services were held April 14, 1961, from the Weaver Mennonite church. Bro. Roscoe Reed

conducted the services, assisted by Bro. T. I. Bowman and Bishop Daniel W. Lehman. Burial in the Weavers Cemetery.

Bernard Flick.

Hezekiah Root

The son of John and Sussanah Root, was born near Vandalia, Ill., Dec. 29, 1868, and departed this life April 25, 1961 at the age of 92 years, 3 months, and 26 days. In the year of 1874 his parents moved to Myrtle Point, Oregon, there he resided until 1919 at which time he moved with his family to Waterford, Calif., where he remained until his death.

He was united in marriage to Ivey Lett, June 10, 1891, to this union was born, 3 daughters and one son; three preceding their fathers death, Willie Forest Root, Gracie Viola Andrews, and Nellie Pearl Whitmer. He leaves to mourn his departure: his wife Ivey Root, and daughter Perna May Switzer, of Waterford; 9 grandchildren, 25 great-grandchildren, and 2 great-great-grandchildren.

He accepted the Lord in 1884, at the early age of 16. In 1896 he was elected to the deacons office and in 1935 to the Ministry. He was a member of the Dunkard Brethren Church, to which he was faithful until death. He was indeed a loved one to many; to all a friend and a very ardent co-laborer, with God's children in His vineyard.

He will sincerely be missed by the community and the Church, for his Christian influence can never be estimated. Had Brother Root lived till June 10, he and Sister Root would have lived together 70 years.

Funeral Services were conducted at the Tuolumne Old German Baptist Church, April 28, at 2:00 p. m. by Elder Hayes Reed, assisted by Brother Paul Byfield. Interment in Modesto Cemetery by Elder William Bashor.

Sister Carol Ruff, Cor.

PSALMS 92:1

A poor widow who was supported principally by charity, once informed a Christian friend that she always spread her table cloth and "gave thanks," if she had only a crust of bread to eat. When he asked her what she did when she had nothing to eat she beautifully replied, "I thank God for what He is going to send me."

Sel. Sister Jeanette Poorman.

Friendship is a chain of God —
Shaped in God's all perfect mold—
Each link a smile, a laugh, a tear —
A grip of the hand, a word of cheer —
Steadfast as the ages roll —
Binding closer soul to soul —
No matter how far or heavy the load —
Sweet is the journey on friendship's road.

Sel. by Sister Goldie Sweitzer.

AN ANCIENT PRAYER

Give us, Lord, a bit o' sun,
 A bit o' work and a bit o' fun;
 Give us all in th' struggle and splutter
 Our daily bread and a bit O' butter;
 Give us health, our keep to make
 An' a bit to spare for poor folks' sake;
 Give us sense, for we're some of us duffers,
 An' a heart to feel for all that suffers;
 Give us, too, a bit of a song
 An' a tale, and a book to help us along.
 An' give us our share O' sorrow's lesson,
 That we may prove how grief's a blessin'.
 Give us, Lord, a chance to be
 Our goodly best, brave, wise and free,
 Our goodly best for ourselves and others,
 Will all men learn to live as brothers.

Sel. by Sister Goldie Sweitzer.

THE WIDOW'S LAMENT

Let me weep; I feel so sad!
 My best friend I ever had,
 Has departed, left me here
 In this world so cold and drear.
 He, so tender and so brave,
 Rests already in his grave;
 And the world, though wide around
 Has for me an empty sound.
 O, how pleasant was our life!

He, my husband; I, his wife;
 What was trouble or despair?
 All did we together share.
 Glad and merry me to see,
 In my company to be,
 He would while the hours away,
 Having pleasant things to say.
 Scattered now by storms of grief
 Are my hopes without relief;
 And I tread the thorny path
 Which the widow's portion hath.
 O! I struggled long in vain
 Better hopes of life to gain,
 But no ray of hope is left;
 Thou, O Lord, hast me bereft.
 But I will not murmur now;
 To thy ways I humbly bow.
 Hear in thine abode on high,
 The neglected widow's cry.
 Help that I, in all thy way,
 Every duty may obey,
 Till at last this broken chain
 May connected be again.

Sel. by Sister Treva Brumbaugh

OLD THINGS

Old Satan is very shrewd, cunning and deceitful. He deceived or beguiled the first woman on the earth. Many people have been deceived since that time. Many people think anything old is right, or in other words they put confidence in anything old. We are full aware that some of our oldest orthodox churches have adopted unscriptural practices, as babyhood sprinkling or pouring a little water on their heads for baptism. Jesus said, Ye must be born again. But they say,

We have practised this method for centuries even since our first organization and why change from these old ways now? To many an old tradition is more sacred to their heart and soul than what the Lord and Saviour taught.

When Jesus was on the earth and chose His apostles, they obeyed His teachings and left the practices of father and mother and others. They were all baptized and left the Jewish or Pharisees traditions, handed down from one generation to the next. Many people follow these still and disregard the Gospel which Jesus brought from Heaven. So they turned against Jesus and said, Away with Him till it reached the turmoil that they plotted to kill Him. No doubt some of these old churches would give a lot of money to stop some of the preaching of Jesus' doctrine.

Many true Christians had to sacrifice their lives for the Gospel's sake. Stephen and most of the apostles were martyred, because of preaching the good news of salvation. Acts 5:28-29, Did not we straitly command you that ye should not teach in the name of Jesus of Nazareth? Then Peter and the other apostles answered and said, We ought to obey God rather than men. Many today would rather cleave to their old customs than to make the sacrifice required by the New Testament. Are you willing to give up all for the gift of God,

which is eternal life through Jesus Christ our Lord? Is your all on the altar of sacrifice laid? You have some testimony that you are sacrificing for Christ? Yes we each may have idols which we do not like to give up.

John 3, Jesus spake to Nicodemus and said, Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. This was a new thing to Nicodemus. How can a man be **born again** when he is old? When Jesus the Christ speaks, it is yea and amen and we have no room to doubt. Jesus again answered, Verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Are we saved outside of the Kingdom of God? What is your hope based upon? Ye must be born again, was not under the Law, so it was new to Nicodemus. Paul in writing to his converts, believers, 2 Cor. 5:17, "Therefore if any man be in Christ" he is a new creature: old things are passed away; behold, all things are become new". I wonder how many of us give up our old habits or custom? Gal. 3:27 "For as many of you as have been baptized into Christ have put on Christ." Many of this age are baptized into a church. Is there any change in their way of life?

Rom. 6:3, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his

death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." We walk no more in the old path of sin. That we should serve in newness of Spirit and not in oldness of the letter. Col. 3:10, "And have put on the new man, which is renewed in knowledge after the image of him that created him." Eph. 4:23, "Be renewed in the spirit of your mind; and that ye put on the new man." John 13:34, "A new commandment I give unto you, That ye love one another." Heb. 1:10-11, Thou Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish, but thou remainest; and they all shall wax old as doth a garment."

Who is it that does not like a new garment when the old one is wore out? Rev. 21:1, "I (John) saw a new heaven and a new earth: for the first heavens and the first earth were passed away". Matt. 24:35, "Heaven and earth shall pass away, but my words shall not pass away." Rev. 21:5, "He that sat on the throne said, Behold, I make all things new. Write: for these words are true and faithful." For God spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world. Our years

are three-score years and ten: and if by reason of strength they be fourscore years, yet is there labor and sorrow: for it is soon cut off, and we fly away. 2 Cor. 5:1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." We move out of the old worn out house into a new house. The time will come we must move out and forget the old things.

Phil. 3:13-14, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus." Jesus said, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. God told Moses to lead the children of Israel out of Egypt. Ex. 6, And the Lord spake unto Moses and Aaron and gave them a charge, to bring the children of Israel out of the land of Egypt. And Moses and Aaron did as the Lord commanded them. And later they rebelled and murmured and desired the fleshpots of Egypt. They were thinking only of the carnal nature, of food and comforts. They wanted to live according to their old ways and their own way, like many of us do today. They did not want the spiritual worship as God had directed from heaven.

The new and living Way is not

of the letter but of the Spirit. The letter killeth but the Spirit giveth life. The gift of God is eternal life through Jesus Christ our Lord. Behold the Lamb of God, which taketh away the sin of the world. We are as strangers and pilgrims traveling on, for here have we no continuing City, but we seek one to come whose builder and maker is God. We read of a place that is called heaven, where the Angels so sweetly are singing. These truths in God's Word He hath given, sweet home of the happy and free. How beautiful heaven must be. We have heard of a land on the far away strand. It is a beautiful home of the soul, built by Jesus on high. There we never shall die. 'Tis a land where we never grow old.

William N. Kinsley
Hartville, Ohio

INTRODUCTION TO THE SERMON ON THE MOUNT

Matthew 5, 6, and 7.

There are three areas in which one might find himself in poverty and want.

First: Bodily Needs.

In simple faith the child trusts its parents for daily food, meal by meal, as well as for clothing and all bodily needs. If one were lost in the desert or adrift on the ocean he would cry out to God for food and water.

Second area: The Soul.

The soul of a child at birth is

without knowledge or understanding but by means of the five special senses its soon gains understanding, entirely dependent on others, and by and by its mind is enriched by education and experience.

The child Helen Keller was blind, deaf, and dumb, and had a hard time to become a normal, intelligent, sane personality. She had to have special care and teaching.

If one found himself, suddenly, in a strange land, among people of a strange language, or lost in an endless forest, he would wish for someone to show him the way home. The helpless always cry out for help and understanding is always hungering for more knowledge, but is never satisfied.

Third area: The Spirit.

One may be a normal, eternal being; a strong intelligent personality housed in a healthy body with all mind and body needs richly supplied, and still be in a perishing condition spiritually, or not even born; and not realize his lost condition. Man was created in the image and likeness of a triune God, and must be saved in all three areas of life. Paul says: "And the very God of peace sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved blameless unto the coming of our Lord Jesus Christ", I Thess. 5:23.

When Adam rebelled against God he became spiritually dead in trespasses and sins; a child of disobedi-

ience with wrath (Ephesians 2:1-3). His understanding was darkened, his conscience defiled and his will became rebellious and stubborn; and he gave his offsprings a sinful nature. The Holy Spirit of God withdrew from Adam, and he was spiritually, in a helpless, dying condition; though he seemed to own the world, he was a dissatisfied, homesick soul, driven from Eden and the Source of life and joy and rest for the soul. He was spiritually in a perishing condition, even dead. But God is rich in mercy. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." He came that men might have spirit life.

The writer has known men who were rich in bodily needs and worldly knowledge, who came to the end of their days spiritual paupers. Then they realized they were children of disobedience and wrath and were unforgiven. They had spurned the love of God, the grace of the atoning blood of Jesus, and the convicting power of the Holy Spirit. They had spent their life's effort to indulge the lusts of the flesh, and the mind, but never realized that they had not the spiritual eternal life until it was too late.

The greatest need in the world is for men to receive the conviction of the Holy Spirit, be born of God, and be rescued from the guilt and practice of sin. But no one can be saved

unless he first realizes his lost condition and wants help to be saved. How wonderful that the first sentence of Jesus first recorded sermon should strike at this very fundamental truth; that men must realize their spiritual need, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." To such as see their spiritual peril, and seek God's help, the whole vista of the kingdom of heaven lies open. The one great mission of the church is to inform men as to how they stand in the sight of God. "Thus it is written, and thus it behoved Christ to suffer, and rise from the dead the third day: and that repentance and remission of sins should be preached, in his name, among all nations, beginning at Jerusalem."

The Church of Jesus Christ is the only institution in the world, authorized from God, to declare men's sins forgiven, when they repent and obey the gospel. Planners and organizers of great religious movements stress the social aspect of the gospel at the expense and sometimes even the denial of its fundamental principles. The gospel has a social aspect but it is not socialism. These planners declare man must be saved in every area of life, but then proclaims a doctrine that makes spirit life almost impossible: yet Jesus and the apostles put the stress on the spiritual area and make the bodily needs a by-product and a secondary matter. When men realize how undone they

are spiritually, how little they know God and his Word, how little God figures in their family and their business life, how the guilt of sin hangs over them; then conviction comes and folks cry out for help. Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls", Matthew 11:28-29. Nothing brings greater joy than true repentance; it brings a change of life, and it brings peace with God, rest and security to the soul.

The business world seeks to provide things for the body. The educational world enriches the mind but neglects the spiritual values and sometimes even hinders them. The church is here to create an atmosphere spiritual, to preach repentance and remission of sins. The beauty of character, even a meek and quiet spirit is the work of the Holy Spirit. It is too bad that men, even church members, may be spiritually "wretched, and miserable, and poor, and blind, and naked" (Revelation 3:17) and not even know it. Only by faith in God's Word, and the convicting power of the Holy Spirit, does one come to realize his undone condition. To those penitent souls Jesus says, "Blessed are they that mourn, for they shall be comforted."

When the prodigal son left his Father's house he asked for the

management of his own life, independent of God; but when he came to himself he asked only to be made a servant, confessing his sin and unworthiness (Luke 15:11-32). He had lost all, but now he might inherit all. "Blessed are the meek: for they shall inherit the earth", even the millennial kingdom is theirs.

As the newborn babe craves food, so the soul that is spiritual born, gets a taste of grace and desires the sincere milk of the gospel. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

When one is rescued from the power of darkness, and has been transplanted into the kingdom of God's dear Son (Col. 1:13) and has tasted of the heavenly gift, and the good Word of God, he cannot keep silent, but rushes out to tell others, and bring heaven's mercy to them. "Blessed are the merciful: for they shall obtain mercy."

As Jesus came out of the Jordan from baptism, the Holy Spirit came down and the voice of God declared: "This is my beloved Son, in whom I am well pleased." So the new born child of God receives the Holy Spirit as he rises from baptism to walk in newness of life; he is now God-Conscious. Blessed are the pure in heart: for they shall see God."

Every true Christian tries to rescue the perishing, and bring them into the fellowship with God. Therefore being justified by faith we have

peace with God; peace through the blood of the crucified One. "Blessed are the peace makers: for they shall be called the children of God."

Satan rules the unbeliever and sinner, who persecute God's children, but "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

The gospel is the power of God unto salvation; to every one that believeth, and when redemption is completed, one is saved in all the areas of life. Life, spiritual, divine, and eternal is restored in the new birth. "Therefore if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new", 2 Cor. 5:17. The soul is renewed in knowledge after the image of him that created him (Col. 3:10). The body is redeemed, changed and fashioned like unto Christ's glorious body (Philippians 3:20, 21). How strange that men should spend lives' energy seeking the lusts of the flesh and of the mind and neglect the joys of heaven, that only spirit life can give. How strange that many church leaders should be interested in a this-world-betterment program, and neglect the heavenly commission to preach repentance and remission of sins.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and

power, both now and ever. Amen", Jude 24-25.

Sel. from Gospel Helps.

AMERICA THE "GARDEN SPOT" OF THE WORLD.

"Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." —Psalm 2:10-12.

By America we mean the Continent. God built a continent with glory, and filled it with treasures untold. He bedecked it with soft, rolling prairies, & pillared it with thundering mountains. He graced it with deep, shadowed forests, and filled them with song. Myriads of people came, the bravest of the races, bearing the glow of adventure and the glory of hope in their souls. Out of them was fashioned a nation. They called it AMERICA!

The beginning of the U.S.A. dates back to May 25, 1787, when the Constitution convention met for the first time. There were months of debate and planning, but out of it came the Constitution by which the nation has been governed ever since. These men realized that the "Articles of Confederation" by which they had been governed since the Revolution were inadequate and unsatisfactory; the thirteen states, which

then composed the Union, decided it was time for a more satisfactory plan of government to be made. The Constitution Convention, meeting in Philadelphia and sitting in secret session in Independence Chamber, worked for three months framing the Constitution.

It was difficult for all the states to agree, for each feared that it would be giving up its priceless liberty. We today can be thankful that they did agree, for had they not, our nation would consist of a number of petty republics—if it existed at all. Three compromises were made—one of which cost the nation the Civil war. Canada's great day—Confederation Day—occurred July 1, 1867, when the provinces surrendered and limited some of their rights and the Dominion of Canada was called into existence.

The reason for writing this editorial is not to state these basic facts, but that there is a possibility that little by little these great, liberty-loving nations may lose their character. It is good to take an inventory of "what all this is worth." Both Canada and the U.S.A. are beset with internal foes, who would destroy this union and make the Continent of North America the same as Europe's "powder boxes." There were times when men like Daniel Webster, the man with a voice like thunder and eyes that burned like anthracite, made great speeches of warning that are still remembered.

Webster knew that if men wanted a great nation they must work for it, pay for it, and get behind it, just as he and his neighbors at Marshfield worked to make their poor ground into good ground. At that time the country was divided on the question: "Was a man an American first and a Virginian or a New Hampshireman second, or was it the other way around?" In Canada it sounds like this: "Is a Canadian a Canadian first and a citizen of Ontario and Quebec second, or is it the other way around?" It might be put just a little differently, "Is an English-speaking Canadian or a French-speaking Canadian first?" Webster's utterances spread like a prairie fire, and the union was preserved. He was a "Yankee Englishman", born on a New Hampshire farm of hard-bitten, resolute stock. He was a good neighbor. He was a hard worker. He was a man you could count on. No wonder his neighbors stood up when he walked into the depot to board a train. It takes quite a man to cause New Englanders to rise to their feet.

Today, in both countries that is on the whole Continent, reactionary systems of all kinds are running wild as they are over the globe. These countries of ours seem by contrast younger than ever, for they have the vitality and strength of youth. Democracy does not show its age. Freedom for all is a by-product of Christianity. But, if we lose our faith in

God, our faith in the Bible, our faith in the Deity of the Son of God, no political system will save us nor guarantee our future. Freedom is the only enduring ideal in a changing world.

Our Way of Life

The basic fundamental of life on this Continent for millions is faith in God. This is the basic cause of our unusual prosperity. That is, the millions of Christians have been the "light" of our nation, and the preserving "salt" of the nation. If we lose this—chaos is just around the corner. No political or economic system can save us. Our Constitutional Government is designed to serve the people. Even this service springs from the spirit of Jesus Christ, who came "not to be ministered unto, but to MINISTER". The political and economic rights which protect the dignity and freedom of the individual find their nurture in the ideals and ethics of the Sermon on the Mount and kindred passages found elsewhere in the Scriptures.

It may be helpful to all of us to review some of our rights which governments on this Continent seek to make possible for us.

Right to worship God in one's own way.

Right to free speech and press.

Right to assemble.

Right to petition for grievances.

Right to privacy in our homes.

Right of habeas corpus—no excessive bail.

Right to trial by jury—innocent till proved guilty.

Right to move about freely at home and abroad.

Right to own private property.

Right to work in callings and localities of our choice.

Right to bargain with our employers.

Right to go into business, compete, make a profit.

Right to bargain for goods and services in a free market.

Right to contract about our affairs.

Right to the service of government as a protector and referee.

Right to freedom from "arbitrary" government regulation and control.

Our Common Enemy—Indolence

Sinister forces are at work undermining our nations. Sin is not only "a reproach to any people," but it destroys what millions of others have built. It is righteousness that "exalteth a nation." Today, millions of "Gimmies" are sapping the strength of nations. It is an epidemic of serious proportions. Nearly everybody wants something for nothing. Usually, this means something at the expense of the government. Millions do not even consider our huge debts still unpaid. The more government provides, the more they expect of it. The basis of all this is a widespread lowering of the sense of individual responsibility. This lack has destroyed many great nations. Already, some twenty great civilizations are buried in the dust of the centuries.

Their records are found on the dusty pages of history. The civilization of today has many of the earmarks of other decadent civilizations. The Roman nation came to depend upon the state for their food, shelter, entertainment, and what not? They lost everything.

States and nations are like individuals; bad management makes for penalties. Our debts in U.S.A. and Canada alone have reached the staggering sums of over 300 billion dollars. Still the pressure is being put on legislators, for more "gravy". The masses forget that nobody gets anything for nothing. All of us pay in direct and indirect taxes. The cry is for less work and more pay. It sounds idiotic! It is idiotic! Only wide realization of these basic facts will save us from an appalling tragedy.

A. K. Rowawell, in "Westinghouse News" writes in a timely way:

There was a time in this country (hardly more than a generation ago) when people did their own thinking and planning for the future. If you were the head of a family, you felt in honor bound to the responsibility for that family, and your highest ambition was to lay away something out of your income to guard against the days when should come illness, misfortune, or repairs for the house.

An indolence seems to have been born in this country that is breeding a don't-give-a-hoot attitude among all too many people. Come old age,

they say, and "if I don't have it, the government will take care of me."

It's a sad, sad commentary on American honor and manhood. All over the country men who, offered jobs at the minimum legal wage, turn down the opportunity to make their own living with a remark such as, "It only pays about five dollars more than I'm getting from unemployment relief now, and I'd rather keep my independence than work for that money!"

What kind of independence is that? There is no better thing in the world to do right now than to take inventory and see which way we are drifting.

Wake up, America! We're in the last half of the Twentieth Century, and its far later than a lot of folks think. It's time to get back on solid ground.

Two mottoes eloquently describe the America that was and the America that we must revive to make it once again a land where men work and take pride in their work. Here they are: "I am a great believer in luck; I find that the harder I work, the more I have of it." "He who chops his own wood gets warmed twice."

Words Like Pieces of Silver

When silver is traded back and forth across the counter, the clear-cut design becomes blurred. Time-worn expressions, such as "free enterprise" and "initiative" have lost much of their freshness, and no

longer convey the daring concept that lies behind them. Noah Webster says: "Enterprise is a project that involves activity, courage, and energy." Such words made possible America, the "GARDEN SPOT" OF THE WORLD. It is time that we rediscover their meaning, and in so doing we shall rediscover America.

Don Herold warns concerning "Guaranteed Living" thus: The fellow in jail has a guaranteed job. He is also guaranteed a fixed annual "wage". He is guaranteed food and shelter. If he is in for life, he is guaranteed an old-age pension. People who want everything "guaranteed" in this world have to take the surrender of freedom that goes with it. The only organization that can "guarantee" is the government, and the only way the government can guarantee is to put us all in a virtual chain gang and divide the potatoes we raise. Personally, I'll take freedom and the risks that go with it.

A wise American wrote under the caption, "When There Is No Vision:" The tombstones marking the tragedies of statesmanship should almost all bear the same inscription, "Too Late." The reason for this is that more than 990 of every 1000 people in the nation have as their first and constant interest their next meal, their clothing, their mate, their home and children, and only a few give thought to the form

of the society in which they live. The American Republic was created by a handfull of leaders. When the crowd goes wrong, it is difficult for the few with insight to set it right. But when the crowd is astray, and the front rank suddenly sees it has one foot over the precipice, its realization of the imminent danger may cause a wave of fear to spread back through the crowd. Then leadership has its last minute opportunity to turn the crowd around and set it on the right course. Too often leadership fails to arise or to act soon enough, and then another tragedy of statesmanship must bear the tombstone inscription, "Too late." That is what Solomon meant when he said, "Where there is no vision, the people perish." Last word: Note the text at the caption. Be wise. Be instructed. Serve the Lord. Kiss the Son. Lest—His wrath be kindled. Blessed are all they that put their trust in the Lord.. America—Whither bound?

Sel. from Christian Monitor.

What Was the Fate of Those Who Presented Christianity in It's Primitive, Unsullied Purity?

To pave the way for a work of blood, this ungodly world cruelly murdered God's innocent and loving Son—driving Him out of this world.

1. Matthew is supposed to have suffered martyrdom by the sword at a city in Ethiopia.

2. Mark was dragged through the streets of Alexandria in Egypt, until he expired.

3. Luke was hanged upon an olive tree in Greece.

4. John was put into a caldron of boiling oil at Rome, but escaped death. He afterwards died a natural death at Ephesus in Asia.

5. James, after suffering great persecution, was beheaded at Jerusalem.

6. James the less, was thrown from a pinnacle or wing of the temple and then beaten to death with a fuller's club.

7. Philip was hanged up against a pillar at Hierapolis, a city of Phrygia.

8. Bartholomew was flayed alive by the command of a barbarous king.

9. Andrew was bound to a cross, where he preached to the people till he expired.

10. Thomas was run through the body by a lance, near Malipar in the East Indies.

11. Jude was shot to death with arrows.

12. Simon Zelotes was crucified in Persia.

13. Matthias was first stoned and afterward beheaded.

14. Peter was crucified with his head downward.

15. Paul, the last and chief of the apostles, was beheaded at Rome.

They say we are living in the last days and I think it must be so;

from the falling away from the faith, wars and rumors of wars, sins of all kinds and this is just the beginning of sorrows. When the mark of the beast comes, how many of us will be able to stand?

We are told, Here is the patience and the faith of the Saints. When persecutions increase, such as not being able to buy or sell, our trials will be great. How strong is our faith in the New Testament? The Bible says, Remember Lot's wife. Are we going to stay true to our Lord or will we turn back like Lot's wife did? The reward is promised unto those who endure unto the end.

Sister Treva Brumbaugh

HIS REFUSAL

A long time ago I begged a special gift

From the hand of this precious Lord of mine.

When denied, I knelt in sinful tears
Not knowing my Lord was only kind.

Later I knew what trial might have been mine

Had God granted that desire for me,

At the time I could not see the light
For God's reason I failed to see.

If we ask our Lord some special request

And it is not granted, then trust and believe.

If it were well for us to have this gift

He would answer and our gift we
would receive.

When we kneel in prayer we
should always say,
Heavenly Father, If it be Thy holy
will
Give me my request, if it be for the
best

He will answer according to His
understanding.

Sel. Sister Shella Stump

LIVING

Do you know my friends there
needs to be action,
To make pages in life's history,
proving facts what we have done.
What have we done for others, acts
that really helped someone?
We are writing our history day by
day, making pages worthwhile,
Let's be doing while we may, put-
ting forth an effort today.
In all our acts in every way, doing
good to others.
What is your record yesterday,
living only for display?
Is your goal for earthly gain, facts
we must meet some day?
Jesus gave His life for others, do-
ing good while upon the earth.
All His life He gave, grace and
truth to others bestowed.
Oh, could we more like Jesus be,
living our life for others.
Having a record good and true,
thus gaining the crown some day.

LABOR

I watched them tearing a building
down—
A gang of men in a busy town—
With a yo-heave-ho and a lusty
yell,
They swung a beam and the side
wall fell.
I asked the foreman, "Are these
men skilled—
The kind you would hire if you
wanted to build?"
He laughed and said, "Why no in-
deed,
Just common labor is all I need;
They can easily wreck in a day or
two
What builders have taken years to
do".
I asked myself, as I went my way,
"What am I going to do today—
Tear a man down with a 'have you
heard?'
Or build one up with an encourag-
ing word?"
(A man is greater than a wall—
The greater he is, the greater the
fall.)

—Adopted.

HIDE ME, ROCK OF AGES

O thou blessed rock of ages
We are trusting now in Thee,
Keep me till my journey's ended
Till Thy blessed face I see.
Hide me, oh Thou rock of ages
While the storms are raging,
When the storms of life are past

I Thy blessed face shall see.

Rock of ages hide Thou me
Till my journey is complete,
Saviour guide my weary spirit
To that Home beyond the sky.

William N. Kinsley

WHY AN ALTAR?

If every home were an altar
Where holiest vows were paid,
And life's best gifts in sacrament
Of purest love were laid.

If every home were an altar
Where harsh or angry thought,
Were cast aside for kindly ones
And true forgiveness sought.

If every home were an altar
Where hearts weighed down with
care,
Could find sustaining strength and
grace
In sweet uplift of prayer.

Then solved would be earth's
problems
Banished sin's curse and blight,
For God's own love would radiate
From every altar light.

Selected

LOVE

Love that can be bought, what-
ever the price, is not love at all.
We love our own because they are
our own. They are ours and there-
fore we cannot help but love them.
"We love Him, because He first
loved us." Even when we were ene-
mies, He loved us. Should we not

love Him because He is ours and we
are His?

The best test of love to God is not
our emotions, but our obedience.
The father who lives for his family,
puts his whole strength into the
work he is doing for them. He never
stops to inquire whether he loves
them as much today as he did yes-
terday, or whether his feelings for
them are different this year from last
year; he knows he loves and there-
fore he works for them and serves
them. Our love for Jesus would be
greatly increased did we not stop to
analyze it so often. The thing to do
is to Love Him and serve Him and
stop talking about it.

Selected

TO EVERY DAD

There are little eyes upon you, and
Ther're watching night and day,
There are little ears that quickly
Take in everything you say.

There are little hands eager
To do everything you do, and
A little boy who is dreaming of
The day he'll be like you.

There's a wide-eyed little fellow
who
Believes you're always right and
His little eyes are always open and
He watches day and night.

You are setting an example
In each kindness that you do,
For the little boy who's waiting
To grow up to be like you.

Sel. by Sister Blanche Eberly

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BIBLE MONITOR

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June 15, 1961

NO. 12

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE STEWARDSHIP OF LIFE

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's", 1 Cor. 6:19-20. God has given each a personality which permits us individually to decide largely what we will do, while in our body. Even in serious problems like, whether to accept Jesus as our Saviour or not, we ourselves can make the decision. All that we are or ever will be, actually belongs to our Lord, because He was helping in our creation and He paid the price to redeem us from sin, into which we all have fallen in one way or another. God has sent the Holy Ghost to guide us and bring to our remembrance all He has done for us. How much time do we spend learning and meditating, how to glorify God to the best of our ability, in body and in spirit?

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice,

holy, acceptable unto God, which is your reasonable service", Rom. 12:1. Paul beseeches the church to individually present our bodies, a living sacrifice unto God in a holy and acceptable way. If we scripturally consider the request of the apostle, we will find that it requires consecration, devotion and christian service. Then Paul tells us that this is only a reasonable service, because of the many blessings of Almighty God. Will this not include our physical powers, our mental powers and our spiritual powers, through the work of the Holy Spirit in our lives?

Because of the bountiful blessings of God we have many opportunities to help others physically, morally and spiritually. Our influence through these opportunities should witness for Christ. No doubt we have noticed many unwise and perhaps unchristian uses of the opportunities of life. Perhaps we are guilty of some such actions ourselves, but the great question is, How will we do in the future time that God allots us? How profitable are we in our Lord's business? If we are to be joint-heirs with our Lord, is not His

business our business also? "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching, or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness", Rom. 12:6-8.

We find in Matt. 25:24-30 that we are definitely responsible for the use of our talents. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity", 1 Tim. 4:12. Even the youth has no excuse for laziness, carelessness or sinfulness. The apostles have given us all ample instructions for a godly way of living. The New Testament contains so many admonitions concerning our stewardship, that the christian life will be a busy, active and useful life. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil", Eph. 5:15-16. The christian life contains a responsibility for our own soul and also for the souls of those, with whom God gives us opportunity to have influence over.

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not hence-

forth live unto themselves, but unto him which died for them, and rose again. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are becoming new," 2 Cor. 5: 14-15, 17. In this chapter Paul is impressing the Corinthians with the great difference between an earthly life and a spiritual life. Why not enjoy the new and living way, which Christ has brought to earth? The spiritual life and even its satisfactions begin here in this life, if we zealously yield our lives unto the service of our Lord. Can you name any lasting joy or honour, which the pleasures of sin can bring you? "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him", Jude 15.

CONFORM

"Be not conformed to this world". This is a command given by the apostle Paul to those who chose to follow the Lord Jesus Christ. As he was a chosen vessel to deliver the Gospel to the Gentiles. Some people get confused between the words conform and uniform, there is a vast difference. We have Gospel authority for "not to conform", but I am not able to find uniform in the Gospel. We find many different uniforms in

the world for different groups and different occasions.

Conform meaning: to make like in form, to appear like, to be in accord with. Uniform is: a dress of similiar style and appearance, not varying or changing. The different countries have adopted a type of uniform for their men and women in service of the government. Under the age of the law and the prophets, there were many groups and different customs. Luke 16:16, "The law and the prophets were until John: since that time, the kingdom of God is preached, and every man presseth into it". This becomes every souls duty to learn and press into the Gospel, the message that Jesus brought from heaven.

The Pharisees asked when the kingdom of God should come? Jesus answered and said, The kingdom of God cometh not with observation: neither shall they say, Lo here: or lo there: for behold the kingdom of God is within you. If so be we have a spiritual birth. If it were an earthly or worldly kingdom every one could see it. How can we believe the prophets and not believe Jesus' sayings? John 17:36, "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight...but now is my kingdom not from hence". The kingdom of God is a peaceable kingdom. Luke 18: 11-12, "The Pharisee stood & prayed thus with himself,

God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess". Did these good works save him? Was he justified by the Lord? We wonder whether there are not some christians who have the same mind or attitude.

Luke 18:16-17, "Jesus said, Suffer (allow) little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein". Matt. 5:20, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven". For every one that exalteth himself shall be abased: and he that humbleth himself shall be exalted.

Rom. 8:28-29, Paul's writing to the believers, "We know that all things work together for good to them that love God, to them who are called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." We are not of the world. Luke 16:13, "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon". 2 Cor. 6:17, "Wherefore

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come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you". Phil. 3:14, "I (Paul) press toward the mark for the prize of the high calling of God in Christ Jesus". 2 Pet. 1:10, "Wherefore the rather, brethren, give diligence to make your calling and election sure". The word calling means: summons, an invitation, a vocation and a profession.

What is our highest calling? Is it to fulfill the lust and the desires of the flesh or carnal nature? Are we to serve men or the Lord Jesus. Are we conforming to the customs of the world or to the teachings of our Lord? Phil. 4:5, "Let your moderation be known unto all men." Are we known and read of all men? 2

Cor. 3:2, "Ye are our epistle written in our hearts known and read of all men." Is this possible, if we follow all the customs of the world? Forasmuch as ye are manifestly declared to be the epistle of Christ, written not with ink but with the Spirit of the living God. We are living witnesses before God and men. We are making our record which we will have to meet at some future time.

That henceforth we should not serve sin. Know ye not, that to whom ye yield yourself servant to obey, his servants ye are to whom ye obey. Is it of obedience unto righteousness? Have you obeyed from the heart that form of doctrine which was delivered you, from high Heaven? Jesus said to the Pharisees, I will ask you one thing, and answer me, The baptism of John, was it from heaven, or of men? If we say, from heaven, He will say, Why then believed ye him not? But if we say, Of men, the people will stone us. What will our answer be in the judgment day?

Many professors of this day reject the words and teachings of John the baptist and also of Jesus. Luke 6:46, "Why call ye me, Lord, Lord, and do not the things which I say? This will face many a minister at the great judgment day, who is rejecting the fundamental principles of the Gospel. Many deny and defy the foundation doctrines as non-essentials, which Christ taught. Christ is the solid rock, all other ways are

sinking sand. 1 Cor. 3:11, "For other foundation can no man lay than that is laid, which is Jesus Christ". If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. Are you ready for the judgment? what shall our answer be when we in the judgment stand? John 12:48, "The word that I have spoken, the same shall judge him (you) in the last day". Rom. 14:10, 12, For we shall all stand before the judgment seat of Christ. So then every one of us shall give account of himself unto God. For the Father judgeth no man, but hath committed all judgment unto the Son. Matt. 28:18, Jesus spake unto them saying, All power is given unto me in heaven and in earth. O, how happy are they who their Saviour obey.

Wm. N. Kinsley
Hartsville, Ohio

THE DEAD SPEAKETH

NO. 7

NON-CONFORMITY

Theodore Myers

Some twenty years ago when I joined the Church of the Brethren, one of the outstanding and distinctive doctrines was that of non-conformity. Today all you can hear along that line is "the simple life". I guess a softer and more modern term,

It would be well to study these two terms and see if they both fill the gospel requirements, especially in the light of what has taken place within the church since working on the latter basis. I believe after careful study, all will agree that it is possible to follow a simple life program and still be conformed to this world, even in our manner of dress. But what starts out to be simple does not remain so too often.

I realize that many do not think the church had a right to set a certain standard of dress. Let us consider that for a moment. It has always been considered that where the gospel was definite that should be the guide by which to go. When it was not specific on a certain point then try and follow the spirit or intent as the best light and judgment would dictate.

I have often wondered how anybody could say that a sister or brother dressed in accordance with the decision of annual conference (1911) in any way violated any letter or spirit of the gospel, (providing the life matched the dress). The brethren prayed so earnestly for the guidance of the Holy Spirit in forming a conclusion as to what would be the proper way for a Christian to appear in the matter of clothing when confronted by the ever changing styles and fashions dictated by ungodly men and women for the purpose of making money and to which styles thou-

sands are mere slaves.

I have the first person that will say that their prayer was not answered and that they were not guided by the Holy Spirit in coming to the conclusion they did. The best proofs that they were so led, are that the garb recommended for both brethren and sisters meets every Bible requirement, and what it has done for the church in holding the bond of unity, and the results that have followed since members have so generally violated the decision.

Other churches once stood where we stand along this line but where are they today, numbered with the slaves of fashion.

Our church fathers were constrained to form a separate organization not being able to satisfy their souls' need and longings in any other organization of their day. I am wondering if those organizations have so completely reformed that those fathers could fit in now, or if they would be willing to be just mere followers, or if they would not be as they were in their day—real leaders.

Eternity alone will reveal the good our special garb has done to the souls of men and women. I am sure it has kept many away from questionable places, because they knew their garb did not correspond with the character and conditions of the place that they otherwise would have gone. Neither do I believe there is a sister in the bro-

therhood that wears a bonnet that has, or even is tempted to have her hair bobbed. Should there be one, what a combination!

True, all too true, there are those who do not live up to what their clothing would indicate, and what publicity they do receive! But how mighty little is said of the thousands of good, honest, sincere and Spirit filled Godly men and women, as your father and mother, perhaps were. Neither do you hear of lack of spirituality of the bobbed hair sisters, and the "flapper Christians" if there can be such a thing.

Somehow these two types of members are seldom mentioned, it is usually some pious looking deacon who has done something to betray his trust that is thrown upon the screen (all for a purpose).

So much is said these days of compelling people to do so and so. I fail to see the ground for these statements. We are surrounded by all types and kinds of churches and before anybody joins any of them they should count the cost and understand what they are joining, what the certain church stands for, if it happens to stand for anything.

Now if I of my own free will, after due consideration of polity and doctrines of a church, make application to join any church whether it be Methodist, Catholic or Dunkard Brethren, it is my bounden duty to obey the rules that govern that body. Then why should and do people

join a church that does not believe and strength to live in this present in conforming to the world in the world as we ought.

matter of dress and promise to be true and faithful till death, then violate that sacred promise but still desire to be members? When there are so many churches that do not consider this a violation.

A lodge or any organized body must have some rules and regulations whereby it is governed. Then why not do what we have promised? I am sure a sister or brother whose life will correspond can find no other garb that will become them any better, that is the injunction, to dress as becometh men and women professing Godliness.

I am sure I have seen lodge men and women parading the streets in paraphernalia that if the church would ask them to do so for Christ's sake they would rebel. Why not be as true to your church as the lodge members are to their lodge?

So often we are ashamed to be seen on the streets and be recognized as Christians. Beware! Jesus says, "whosoever is ashamed of me in this sinful generation, of him will I be ashamed when he comes with the holy angels."

I am sure the wrong party is ashamed, for those who are but half dressed and look as if they were dipped in a flour barrel, etc., etc., are the ones who would really have reasons to be ashamed.

Brethren, let us hold fast our profession. Let us pray for more grace

Sel. from May 1, 1927

Bible Monitor

NEWS ITEMS

CLEARVILLE, PA.

We, the mission point of the Waynesboro congregation, are looking forwards to a revival meeting at Ward's Church, if the Lord wills, from June 30th to July 9th. Eld. Paul R. Myers of Greentown, Ohio will be our evangelist. Services beginning each evening at 7:30 p.m. Standard time.

All are invited to attend these meetings with us and enjoy christian fellowship, that will be long remembered. At the closing of these meetings there will be all-day services on Sunday July 9, bring your lunch, dinner will be on the grounds if weather permits. We are praying that some wandering souls will be added to God's Kingdom, before it is eternally too late. Come and hear what the Spirit saith unto the churches.

Owen Mallow

APPRECIATION

Dear Brethren and Sisters,

At this time I wish to thank you all for the many cards and prayers for me, while I was in the hospital and also during my convalescence at home. May the good Lord richly bless each one, is my prayer.

Sister Blanche Eberly

OBITUARY

ELDER LEWIS B. FLOHR

Son of Elder John R. and Mary Amanda Flohr was born near Fairfield, Adams County, Pennsylvania, March 20, 1873, and departed this life March 19, 1961, living just one day less than 88 years.

On Sept. 11, 1892 he was united in marriage to Anna Elizabeth Kipe, who preceded him in death in July, 1956. They were blessed with many years of happy married life, having celebrated their golden wedding anniversary in 1942. To this union were born two children, a son Earl Wilbur, who passed to his reward in January, 1957, and a daughter, Hilda Flohr Strayer of Vienna, Virginia. Brother and Sister Flohr also raised an orphaned niece, Eva Ann (Shriner) Miller, who died in 1933. An aged sister, Mrs. Annie Blickenstaff, of Baltimore, Maryland; six Grandchildren and nineteen great-grandchildren also survive.

Bro. Flohr was born on a farm and always showed great interest in agriculture. As a young man he taught public school for a few years. Later he was employed for many years in the United States Department of Agriculture. He lived close to nature and derived much pleasure in raising flowers, caring for a few fruit trees, cultivating the family garden and placing birdhouses for his feathered friends. He also had many good neighbors with whom

he shared his flowers, fruit and garden.

About two years after marriage, he and sister Flohr were baptized into the Dunkard faith. He had always been a regular attendant at Sunday-School and preaching services and often walked many miles to attend mid-week prayer-meeting and religious singing classes. He served many years as Sunday-School teacher and superintendent, and was elected to the Deacon's office a few years after joining the church. In January 1907 he was elected to the Ministry and was ordained to the Eldership ten years later. He was a charter member of the Vienna Dunkard Brethren Church. He lived his life earnestly, seriously, and cheerfully; never faltered in the faith and deplored indications of any worldly innovations in the Church.

Funeral services were conducted by Elders Howard J. Surbey, and David F. Ebling in the Vienna Dunkard Brethren Church, Vienna, Va. Interment was in National Memorial Park, near Falls Church, Va.

MONEY

"The love of money is the root of all evil."—I Timothy 6:10

The history of money is quite interesting and instructive. The coins and all moneys of a nation lie very close to the hearts of the people. The tourist of the world soon learns it very helpful to know the moneys of

a people, along with their national salutations.

Money is of common interest to all people. It is the standard measurement of values and the medium of exchange. Hence, it is the focal and common center of all trading or of all exchange or of all commerce.

The money changers became the curse of the temple and transformed the house of prayer into a house of merchandise and made the house of God a "den of thieves."—Jer. 7:11, Matt. 21:13, Mark 11:17, Luke 19:46.

Our Saviour was not a moneyed man. He needed very little money to carry on the greatest work that was ever done upon this earth. He liked to see a cheerful giver, but the poor widow who gave so little had actually given more, in His sight, than the rich who of their abundance, cast money into the treasury. He was poor in this world's goods. "The foxes have holes, and the birds of the air have nests: but the Son of man hath not where to lay his head", Matt. 8:20.

Peter was a penniless preacher, for he exclaimed, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Yet in the Holy City, Peter and John wrought through Jesus about three thousand conversions. Again Peter and John in Samaria stormed the proud city by Peter's saying to the moneyed man, that great man as Sa-

maria thought, Simon the Scorerer of universal bewitching power in his town, "Thy money perish with thee."

Moses and Joshua and David and Gideon and Samson did not win their victories by money, but by courage and wisdom and the power of God. We are advised to not put our trust in money, but in God. Our money says, "In God we trust." Let men, too, say, "In God we trust."

We may share the wealth, yet while men vary in ability and frugality, the evenness of wealth will vanish as the morning dew on a summer's day. Our Master said, "Ye have the poor with you always, and when soever ye will ye may do them good," Mark 14:7.

A mercenary church will be lost as were the ten thousand Greek soldiers hired by Persia in Alexander's day. A commercialized church cannot remain Christian. On the other hand, a close-fisted, stingy, God-robbing membership cannot remain Christian.

Giving, in all scriptural forms and amounts, is not only a duty, but a gospel privilege. In Christianity, giving is based on cheerfulness, willingness, regularity, frequency, prosperity. In the Antioch Church, each one decided to give and how much, and every one did give. Antioch was one hundred per cent on giving as to membership. Then the widow and the apostle, Barnabas, were members who gave one hundred per cent,

and they were blessed accordingly.

It is very important that we be careful how we give, to whom we give, and for what purpose we give. Should we not give to spread the whole Gospel to the world? That is the great commission. Let the churches lay aside many of the things with which it encumbers itself and lift high the Gospel banner in its purity and simplicity. Let us lay aside our political endeavors and go out and convert individual souls, win them to Christ, and we will have much accomplished, both in this world and in the world to come.

The right method in giving money, the right method of getting money, the right use of money and the right attitude towards money are vital and supreme tests for material values and Christian integrity.

When we give, we must not sound the trumpet before us, not let our left hand know what our right doeth. We dare not brag what we have done, remembering that our best is but filthy rags in comparison with Christ, and after we have done our best, and given our best, we are only unworthy servants. Our only hope and safety lies in the teachings and workings of our wonderful Christ and the Apostles.

Abraham, Job, Joseph of Arimathea, Peter and many others had the right attitude on money. But Lot of Sodom, Achan of Jericho, Ahab of Jezreel, Ananias of Jerusalem and

that rich-poor church of Laodicea had the sinful attitude on money.

Beware, my brother! Beware, my sister! Beware, my church! Beware, my country! Beware, my generation! "If riches increase, set not your heart upon them." John the Baptist, in Luke 3:11-14, tells the people, the publicans, the soldiers—to share with—to extract no extortion—to be content with wages.

The Holy Bible teaches true values on all attitudes and activities. "It is more blessed to give than to receive", Acts 20:35. The practices on money of the early church and of some of our churches for hundreds of years should be observed in our day. The church was nonmercenary and noncommercialized and nonconformed on money. Let the church be free as Jesus of Nazareth and the twelve Apostles of "filthy lucre". Yet millions of money may do millions of good, when wisely placed. May God guide all to faithful stewardship.

We all need money and it is a blessed thing to have enough, but money alone cannot make happiness. It is for us to make the best use of what we have. "For we have brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. Godliness with contentment is great gain", 1 Tim. 6:6-8.

Sel. from Gospel Helps

THE DEAD SPEAKETH

NO. 8

STEADFASTNESS

C. L. Rush

Having studied Paul's life, many noble instructions, and examples throughout the preceeding years it seems he could have left no better advice than he gave in I Cor. 15:58, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Steadfastness is to be firmly fixed or established, which has been evidenced years ago to be the only position for true professors. But the time came when the majority turned worldward and many who claimed most, fell the farthest.

It sure is appalling to note the trend in this worldward way. If this is right, those of the past were wrong. As the contrast is so great there is no comparison. However, we know when the church stood four-square, there was spirit where there is none today.

To be unmoveable means once converted to take a position for the Lord and stay there regardless of surroundings conditions or influences brought to bear. Be always one's little self and not trying to pretend like the Pharisee of great words and style. Always abounding in the work of the Lord which

labour is not in vain but represents something worth while and will spell for time and eternity.

Oh Church of Christ, behold at last

The promised sign appear:

The gospel preached in all the world

And lo! the King draws near.

Sel. from Feb. 1, 1948 Bible

Monitor

**MARKS OF A
CHRISTIAN HOME**

It is a privilege to pay tribute to the power and beauty of a Christian home. The power for good of such a home cannot be easily estimated and the influence for evil of a home not controlled by Christian principles is also incalculable.

The home in America is in a state of decline. Anyone who knows what a Christian home is and who pauses to investigate present conditions will admit that. The home, as an institution, is fighting for its life. The innumerable fads which take so much time, promising much but paying off so little, do not help to build better homes. The traveling mania, the luxury mania, the worship of the golden calf or the get-rich-fast mania, the recreation mania, the sport mania, the theater mania, the cardplaying and gambling mania, and the club and lodge mania, are all a menace to the inner unity and quiet simplicity of true home life. With so many activities for each member of the family—diverse

in nature and purpose—the spiritual unity, moral purity and integrity of the Christian home are, to say the least, difficult to maintain.

To make a home Christian there must be the personal acceptance of Jesus Christ as Saviour and Lord on the part of the heads of the household and there must be a faith-adherence to His teachings.

Nearly every product on the market has its trade-mark to distinguish it from the product of other firms. Christianity, as a way of life, also has its marks of distinction and designation. What are some of the marks of the Christian home in this modern world?

I. An Ethical Marriage. In the first home that God prepared and gave to man there was a garden for work, pleasure, and recreation, a sabbath for rest, and a man and a woman for mutual love, co-operation, and companionship.

A home is more than a roof to keep out the rain, four walls to keep out the wind, a floor to keep out the draft, doors to keep out the cold, and windows to let the light in. A home is more than polished floors with soft, resilient rugs, colorful walls adorned with artistic pictures, ornate furniture, books on the shelves, and the magazines in the racks. A home is more than a place where the larder is full of food and a table sumptuously spread with well-prepared food. Many folks enjoy all of that but have not a home. A home

is more than a place to eat and sleep. I have seen bunkhouses in Minnesota lumber camps, in Texas cotton fields, on Colorado prairies for the cowpunchers, and in South Dakota railroad camps where a group of men lived. Frequently these bunkhouses are tidy, have comfortable beds and good food, but none of them is a home. As soon as the day's work is completed, the bunkhouses are deserted.

A Christian home is a vestibule of heaven, the father's kingdom, the mother's world, the child's paradise. It is a dwelling place on earth where the invisible bond of love has made a man and his wife one in life, labor, and purpose, where each lives for the other and all live for God. "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What God therefore hath joined together, let not man put asunder", Matt. 19:5,6.

II. Regard for the Sanctity of the Marriage Vow. Christianity stands for the sanctity of marriage. Marriage is not a sacrament but it is sacred. Today men and women enter into marriage lightly and set it aside lightly. No legislative body on earth can enact laws that will make lawful and moral that which God has declared unlawful and immoral. A divorce may be had for any whim. And some have the audacity to advocate trial marriage!

In taking the marriage vow the man promises "to love, comfort, honor, and keep her." These words are solemn but not magical. Two persons with different ideals, different habits, different likes and dislikes, are not suddenly made one. Many adjustments have to be made, and it is in the making of these adjustments to mold and fit two lives for each other for life that mental misunderstandings and emotional explosions occur. Here the injunction of the apostle Paul to the Ephesian Christians in chapter 5, verse 25, comes in: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it". Christ's love for the church was infinite, sacrificial, unfailing, and complete. If the husband regarded the marriage vow as sacred, and loved, cherished, and honored his wife, as Christ loved and cherished the church many of the prevalent domestic problems would never exist.

There is also a definite duty for the woman in the taking and keeping of the marriage vow. We are living in a day of the exaltation of womanhood. That is excellent. However, we have gotten beyond that stage and there is a trend to worship femininity. A woman who projects her personality and asserts herself is looked upon as superior and of good breeding. When this superiority is expressed in the home she becomes domineering and critical and often this sin, a tool of the devil,

breaks up a home. How many domestic tragedies could have been avoided if these words of the Scripture were applied: "Wives, submit yourselves unto your own husbands, as unto the Lord", Eph. 5:22. This is not servility. But it is a definite and deliberate submission that honors the Lord and the husband and wife together. Such natural love and such mutual submission will do much to promote domestic happiness and preserve the sanctity of the marriage vow as well as to perpetuate the home as a basic institution in the world.

III. Proper Use of and Respect for Parental Authority. Christianity does not stand for parental cruelty but authority. And to every child the commandment is "Honour thy father and thy mother." This commandment is reiterated and enlarged upon by Moses when he rehearsed the law to the children of Israel: "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place: and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he

die: so shalt thou put evil away from among you; and all Israel shall hear, and fear" Deut. 21:18-21.

A proper attitude of children towards their parents is of great importance as they face life. One of the first lessons any of us needs to learn is submission to authority. The secret of self-control, with its many subsequent virtues, is lodged in the thought of being controlled. What is the situation in the average home today? Parental authority is a joke. It is reduced to a shadow. So many parents are weak and compromising, and the sad part of it is that their children have gotten away from them instead of coming to them. It's bad for the parents but it is worse for the children. No colt ever broke itself to harness, and it can't be used until broken. The better it is broken the more useful it is. There is trouble ahead in the world for any boy or girl until he learns to put on and respect life's harness. He needs to learn, the earlier the better, the value of authority, discipline and restraint. On the other hand, parents are not to repress or to warp the child's individuality or personality. They are to live so consistently that Christian ideals are shaped and caught rather than enforced. Dr. Edman's statement on discipline is applicable here: A christian has a threefold advantage over an unbeliever. He understands the value of discipline; yields to higher authority and is at peace with God.

DUTIES OF CHRISTIANITY

Romans 12, This chapter gives the Apostle's exhortations concerning our duty to God. We see what is godliness. It is to surrender ourselves to God and so to lay a good foundation. We must first give ourselves unto the Lord. This is the beginning of all our duty and obedience, for man consists of body and soul. Gen. 2:7, "And the Lord God formed man of the dust of the ground, and breathed in to his nostrils the breath of life; and man became a living soul".

The exhortation is here introduced very pathetically and yet very emphatically "I beseech you, brethren." I Cor. 6:13-14, "Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body, & God hath both raised up the Lord, and will also raise up us by his own power". The body must be presented unto our Lord and for His service. No doubt Paul knew the character of those to whom he was writing, but he referred to all of them as "brethren" a term of affection and concern. There is no question but that Paul had the authority to command but rather he beseeches them. This might be a lesson for us, many are sooner wrought upon if they be treated

kindly and are rather led than driven.

Now observe the duty he is pressing upon Christ's followers, "that ye present your bodies a living sacrifice". This is compared to the sacrifices under the law, which were presented or offered before the Lord at the altar, ready to be offered. Under the law the bodies of clean beasts were offered in sacrifice, under grace your bodies are offered. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's", 1 Cor. 6:20. The sacrifice was presented by the offerer, who transferred to God (through the priest) all his right, title and interest in it, by laying his hand on the head of it. Sacrifice is here taken for whatsoever is by God's own appointment dedicated to himself. "Ye also, as lively stones, are built up a spiritual house, an unholy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ", 1 Pet. 2:5. Under Christ's kingdom we are temple, priest and sacrifice.

Christ, who was once offered to bear the sins of many, is our sacrifice of atonement. Our persons and performances, given to God through Christ, are sacrifices of acknowledgment unto our Creator. Our all, our bodies not our carnal inclinations, must be presented as a free-will offering through faith in our Saviour. The presenting of the body to God, implies not only the avoiding of the

sins that are committed with or against the body, but also the using of the body as a servant of the soul in the service of God. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's", 1 Cor. 6:20. Thus engage our bodies in the duties of immediate worship, and in a diligent attendance to our particular callings, and be willing to suffer for God with our bodies, when we are called to do it. Yield the members of our bodies as instruments of righteousness unto God, Rom. 6:13.

We are to present our bodies "a living sacrifice", not a dead one as under the law. A christian can make his body a sacrifice unto God, even though he does not give it up to be burned. If we sincerely devote our bodies unto God's service, they are a living sacrifice. The barbarous heathen sacrificed their children to their idol-gods, not living but slain sacrifices. A living sacrifice is inspired with the spiritual life of the soul. It is Christ living in the soul by faith, that makes our living sacrifice. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me", Gal. 2:20. Holy love kindles our sacrifices and puts life into our duties.

Notice as a living sacrifice, our bodies must be holy. God expects holiness in every sacrifice dedicated

unto Him. Our living bodies must have true holiness, which consists in an entire rectitude of heart and life, by which we are conformed in both to the nature and will of God. Our body cannot be made the instrument of sin and uncleanness, but set apart for God and put to holy uses. Even the vessels of worship were holy, being devoted to God's service. True the soul is the proper subject of holiness, but a sanctified soul will communicate a holiness to the body and enliven it. Anything is holy which is according to the will of God, so when the bodily actions are so controlled, the body is holy, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Cor. 6:19.

The mercies of God urge us to present our bodies holy and acceptable unto Him. We receive from Him every day the fruits of His mercy, particularly mercy to our bodies; He made them, He maintains them. He bought them from sin, so they must be valuable. Now surely we cannot but be studying what we shall render to the Lord for all this. What shall we render? Let us wholly render ourselves as an acknowledgment of all these favours: all we are, all we have, all we can do, even all is very poor return for all that we have received.

In presenting our bodies unto the Lord, we must present them "ac-

ceptable unto God" "wherefore we labour, that whether present or absent, we may be accepted of him", 2 Cor. 5:9. We have pleased God if our present is acceptable unto Him; the sacrifices of the wicked, though fat and costly, are an abomination to the Lord. Even so careful a service unto God is only our reasonable service. We have not performed a great accomplishment, for our God must be served in the spirit & with the understanding. We have many reasons for doing this and we can give no good reason for not doing this reasonable service. God does not impose upon us any thing hard or unreasonable. The word of God does not leave out the body in holy worship. Our service is acceptable to God, which is according to the written Word. Our worship must be Gospel worship, spiritual worship. God deals with us as with rational creatures and we must so deal with Him.

Our body is presented unto God, not conformed to this world but transformed by the renewing of our mind. Our bodies are turned from sin, changed conversion and sanctification are the renewing of the mind. What affect does this renewed mind have on our body and its members: a new heart, a new spirit, new dispositions and inclinations, new sympathies, the understanding enlightened, the conscience softened, the thoughts rectified unto God, the will bowed unto the Will of God

and the affections made spiritual and heavenly. Old things are passed away and all things are become new: new principles, new rules, new purposes: all controlled by the Will of God. "Keep thy heart with all diligence: for out of it are the issues of life", Prov. 4:23. Thus the progress of sanctification: the dying to sin more and more and the living to righteousness more and more, is the carrying out of the New work until it is perfected in glory.

"Be ye transformed" allow yourself to be transformed. It is our duty but we alone cannot be wholly changed; God can change us through Christ, as we allow and use the means which God hath appointed and ordained for it. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness", Eph. 4:22-24. Notice the great enemy to this transformed life "be not conformed to this world". We must not conform to the men of the world, of that world which lies in wickedness, not walk according to the course of this world. Not conform to the lusts of the flesh or the lusts of the eye. True christianity consists in a sober singularity, the world is not our chief aim and the world's favours are not our highest end. The rule of the Gospel is the chief rule

of our direction; whenever it disagrees with civil things, the light of nature and the custom of our land, the Gospel controls the others.

What is the conclusion of all this renewing? "That ye may prove what is that good, and acceptable, and perfect, will of God". The Will of God in general is what our Lord requires of us. God hath in these last days spoken unto us by His Son, and His Will is revealed in the New Testament as recorded by His followers. Why is this Will so important, It is good, acceptable and perfect. Here is something positive, of which we so often wonder concerning other things. The only way for us to attain His favour, is to conform to His Will as our rule at all cost. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works", 2 Tim. 3: 16-17. This is the basis of our faith and the end of our hope. Why would we want to doubt it and be cast in utter darkness? What is there to gain by not believing it?

"That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ", Phil. 1:10. God is giving us time to prove them. God is giving us time to enjoy them. Those who are transformed by the renewing of their mind, are best

able to prove what is the good, and acceptable and perfect will of God. A living principle of grace is in the soul. The soul enjoys, grows and develops as it receives and entertains the revelations of the Divine Will. An honest, humble heart that exercises its spiritual senses is delivered into the Word, loves it, practises it and has the blessings and joy of it. "if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself", John 7:17.

Sel. from Matthew Henry.

MY HOME

This is Mother's day eve. Our cup is running over with an inward joy that brings forth praises too sacred to utter. From early dawn till close of day our hearts praises have been ascending to the hill of the Lord. The sun shone so beautifully this early morning, bird songs filled the air. How joyful to feel the warm sunshine after the long winter's cold.

Mothers how thankful we can be for home and it's shelter from the storms and coldness of life. As I rejoice today I turn back the pages and reminisce.

My earthly home has been a sanctuary, where I can kneel and pray. Where I can sing praises to Him when no other ear heareth, but Him who has helped me through trial and error. To Him who fills my cup till it overflows.

My sanctuary when my heart is overwhelmed with grief too deeply to share with others. There I can kneel and pray God's blessing upon loved ones, sisters and brothers who have lent a helping hand along the way to smooth the rugged path from time to time. Such that bring us flowers and even arrange them to bring us cheer and happiness.

Yes, my earthly sanctuary is a place I can shed a tear for a son and pray, Father, I cannot see him when he's far away, but thine eye beholds the evil and the good, undertake for me. And for a mother and others who have not accepted the Lord as their personal Saviour. Yes, a sanctuary when friends become unfaithful. In His arms He'll take and shield you. When some are unkind, a sanctuary where we can kneel and say, "Father forgive them for they know not what they do."

My home is where I can meet my Heavenly Father, face to face. Where He can speak to me and reveal the things He would have me know. Where heavy burdens, raging storm clouds, melt away into nothingness.

My blessed earthly home has been a place where troubled souls poured out their hearts, some embittered by experiences in life have taken hope again,—a whisper stopped. A whisper cannot wander from lip to ear, from ear to lip if it falls into a loving heart. That

heart will break and melt in silent prayer for all mankind. A loving heart will make every effort to lift a fallen man. If Satan causes a christian to fall, what distress and heartache follows. With all the enticing Satan uses, first pretending to offer love, then threats, bribing with money and what not, every means possible to keep the christian captive. Yet above it all in words of true love and wisdom that still small voice calls, "My sheep hear my voice, and a stranger they will not follow." Jesus will whisper these words in the quiet of our home. Yes, the home training school is a better than the school of experience. A good mother will try to lead her children so that they will escape the pitfalls that lead to shame and sorrow.

In the christian Home God trains His children and prepares them for his heavenly home. He chastens and disciplines us with love. There are seasons, when to be still demands higher strength than to act. Keeping one's composure is often the highest result of power. To the vilest and most deadly charges, Jesus, responded with deep, unbroken silence. To the grossest insults, the most violent ill-treatment and mockery that might well bring indignation into the feeblest heart, Jesus responded with voiceless, complacent calmness. Those who are unjustly accused and causelessly ill-treated know what tre-

mendous strength is necessary to keep silence. Yet Jesus commands us to be like Him. He taught by precept and example, "Dearly beloved, avenge not yourselves." Now you pray for your enemies and those who despitefully use you. When they strike you on one cheek, turn to them the other also. If you would live in that heavenly eternal home you must suffer these things. You must return good for evil. You must be submissive and willing to follow in the Saviour's footsteps. The Lord will train father and mother and with the wisdom they receive, they in turn must train their little ones.

The Apostle Paul met with every condition, yet he said, "None of these things move me." He didn't say they did not hurt, but they did not move him. He was looking for a building not made with hands, a home eternal in the Heavens.

As I turn my face toward the beautiful sunset this evenings hour my heart sings, "When peace like a river attendeth my way—When sorrow like sea billows roll, Whatever my lot thou hast taught me to say—It is well, it is well with my soul."

And the prayer of my soul is, "Lord and Father of mankind, Bless the mothers, the young mothers, that they might love their husbands and their children. That they might have homes where each live for the other and all live for

God. The older mothers that they might be living and true examples of piety and holiness. Thank you, Heavenly Father for my home and for all those who have touched my life and those whom my life has touched."

If the walls of our homes could speak, would it tell of the love we have shown, would it tell how contented we are, would it tell how we contended for what was right? Would it tell how often we held our peace when sorely tried by the evil one. The Lord knows all. He knows whether we are true and sincere in our love for each other and for Him.

As I reminisce this perfectly lovely day, this is what my home has meant to me and far more than I have words to express. Mothers what does your home mean to you? Count your blessings. Bless those who have been kind and gentle. Bless the ones who cause pain and heartaches. I am sure in the final analysis, we will be able to say. "All things work together for good to them that love God, to them which are the called according to his purpose." Praise His Holy Name.

Sister Mabel Wells,
51 E. Roseville Rd.
Lancaster, Pa.

Money rules this world, but in the world to come love reigns, 1 Tim. 6:10, 1 John 4:8.

MY LAST MOVING DAY

I've been traveling for Jesus so much of my time,
I've traveled on land and on sea
Now I'm planning a trip far up to the skies,

That will be the last move for me.

Here I'm constantly packing and saying good-bye,

It gives me heartache and pain
But when I get there in Heaven so high,

No more parting where Jesus will reign.

Now I won't need one thing that I have in this world,

Not even my song book I'll bring
That precious old Bible that's guided me long,

I won't need when I stand by my King.

When I move to the skies,
Up in Heaven so high,
The face of my Savior I'll see,
I'm all ready to go,
Washed in Calvary's Snow,
What a wonderful trip that will be.

Sel. by a Sister.

Woe unto them who see the blind and those who are in poverty begging and lend them no aid. "Who-soever hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion against him, how dwelleth the love of God in him", Jas. 3:17.

I KNOW SOMETHING GOOD ABOUT YOU!

Wouldn't this old world be better,
If the folks we meet would say:
I know something good about you,
And then treat us that way!

Wouldn't it be fine and dandy
If each handclasp warm and true,
Carried with it this assurance—
I know something good about you!

Wouldn't things here be more
pleasant

If the good that's in us all,
Were the only thing about us,
That folks bothered to recall!

Wouldn't life be lots more happy
If we'd praise the good we see!
For there's such a lot of goodness
In the worst of you and me.

Wouldn't it be nice to practice
This fine way of thinking too:
You know something good about
me—

I know something good about you!

Sel. by Frank Beck

TRUE THANKS

Do you give thanks for this or that?
No, God be thanked, I am not
grateful

In that cold, calculating way, with
blessings ranked

As one, two, three, and four—that
would be hateful

I only know that every day brings
good above

My poor deserving;

I only feel that in the Road of Life
true Love

Is leading me along and never
swerving.

Whatever gifts and mercies to my
lot may fall,

I would not measure

As worth a certain price in praise,
or great or small;

But take and use them all with
simple measure.

For when we gladly eat our daily
bread, we bless

The Hand that feeds us;

And when we tread the Road of Life
in cheerfulness,

Our heartbeats praise the Lord
that leads us.

—Henry Van Dyke.

YOU'LL NOT BE SORRY

For living a pure life.

For being kind to the poor.

For looking before leaping.

For hearing before judging.

For thinking before speaking.

For harboring clean thoughts.

For standing by your principles.

For being generous to an enemy.

For closing your ears to gossip.

For being as courteous as to a king.

For being honest in your dealings.

For praying instead of complaining.

For bearing your burdens with a
smile.

For taking time to study the Bible.

For asking pardon when in error.

—Contributed.

"SHEW PIETY AT HOME"

I Timothy 5:4

Be kind to thy father, for when thou
wert young,

Who loved thee as fondly as he?
He caught the first accents that fell
from thy tongue,

And joined in thy innocent glee.
Be kind to thy father, for now he is
old,

His locks intermingled with gray;
His footsteps are feeble, once fear-
less, and bold—

Thy father is passing away!

Be kind to thy mother, for lo! on
her brow

May traces of sorrow be seen;
Oh, well may'st thou cherish and
comfort her now,

For loving and kind hath she
been.

Remember thy mother, for thee
shall she pray,

As long as God giveth her breath;
With accents of kindness then, cheer
her lone way,

Even to the dark valley of death.
—Selected.

— — — — —
The love of Jesus is as show-
ers of rain, it is showered upon both
good and evil the same.

— — — — —
Faith, hope and charity endures
the great conflict against sin in a
christian's life. Hatred loses the
victory and defeats itself.

HEALING PRAYER

Healing mind of Christ supreme,

Be thy thoughts my daily theme;

Teach me how to do thy will,

Know the truth, and just be still.

Healing Power of Christ profound,

More and more in me abound:

From self-seeking make me free.

Build my life alone in Thee.

Healing Love of Christ divine,

I would make Thee fully mine;

Dwell within me now, I pray,

Keep me strong and brave today.

Healing Word of Christ so dear;

Speak to me that I may hear;

Let my daily life express

Truth and love and righteous.

LIFE'S CHAPTERS

Our lives are made of chapters

And once we write a page

It cannot be rewritten

But goes from age to age.

Yet we can write new chapters

And better ones each day

Let's fill each page with goodness

Performed along life's way.

Sel. Sister Shella Stump

ATTRACTIVE LIVING

by Walter L. Eberly

— — — — —
A cheery smile upon your lips,

A tender deed and thought

Is something that's a freewill gift

For it cannot be bought.

There's nothing makes life more
attractive

Than kindness done for others;
 To lift one from the miry clay
 Or help your fallen brothers.
 You can't be happy, glad, and free.
 If you are always blue.
 You can't attract lost souls to Christ
 By grumbling all day through.
 Why should we not all happy be,
 We're Christians, aren't we?
 Christ died to save our souls from
 hell
 For all eternity.

PASS IT ON

By Walter L. Eberly

If a kind word has been spoken,
 Take it as a friendship token;
 Pass it on.
 'Twas not meant for only you;
 Pass it on to others too;
 It will win new friends for you,
 Faithful, loving, kind, and true.
 Pass it on.
 If someone on kindness bent
 A cheery smile to you has sent,
 Pass it on.
 If someone has done his best
 To be helpful to the rest,
 To bring joy where there was pain,
 To encourage, not complain,
 Pass it on.
 If you've been a kindness shown,
 Keep it not your very own;
 Pass it on.
 Pass each kindness with a smile;
 It is surely worth your while.
 Pass it all along the way
 Everywhere and every day.
 Sel. by Montez Sigler.

BREAD OF LIFE

Lord help me as I walk along
 To break the bread of life,
 And pass it out to hungry souls
 Who do not know the Christ.
 The bread I break is Jesus' word,
 A portion do I give,
 To each who listens as I say
 For Jesus we should live.
 As at night a shining star
 Rests in each drop of dew,
 So in each verse of Scripture
 Shines for a meaning true.
 I thank my God there is a word,
 I read it day by day.
 There's something new in Scriptures
 old
 If we search along the way.
 This bread it must be eaten
 Of this there is no doubt.
 Unless, alas, on Judgement Day
 You want to be left out.
 Sel. Sister Shella Stump

DAILY DEVOTIONS FOR JULY

PERSEVERANCE

Memory verse, James 4:8, "Draw
 nigh to God, and he will draw
 nigh to you. Cleanse your
 hands, ye sinners, and purify
 your hearts, ye double mind-
 ed."
 Sat. 1—Rev. 2:18-29.
 Memory verse, James 1:6, "But
 let him ask in faith, nothing
 wavering. For he that waver-

eth is like a wave of the sea driven with the wind and tossed."

Sun. 2—I Tim. 6:6-21.

Mon. 3—I Kings 13:1-11.

Tues. 4—Acts 4:13-22.

Wed. 5—II Kings 22:1-7.

Thurs. 6—II Thess. 3:6-18.

Fri. 7—Dan. 3:13-25.

Sat. 8—Job 23.

Memory verse, Rev. 3:11, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

Sun.—Eph. 6:10-24.

Mon. 10—Job 11.

Tues. 11—Luke 9:51-62.

Wed. 12—Acts 1:1-14.

Thurs. 13—Gal. 5:1-18.

Fri. 14—I Cor. 15:45-58.

Sat. 15—Mark 13:1-13.

Memory verse, James 1:12, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Sun. 16—Col. 4:1-9.

Mon. 17—II Peter 3:8-18.

Tues. 18—Rom. 12.

Wed. 19—I Cor. 1:14-30.

Thurs. 20—Acts 13:38-43.

Fri. 21—I Peter 5.

Sat. 22—Col. 1:21-29.

Memory verse, Matt:10:32, "who-soever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

Sun. 23—Rev. 2:1-11.

Mon. 24—James 5.

Tues. 25—Heb. 12:1-14.

Wed. 26—Heb. 3:1-12.

Thurs. 27—Gal. 5.

Fri. 28—Jno. 15:1-14.

Sat. 29—Heb. 6:1-15.

Memory verse, Gal. 6:9, "and let us not be weary in well doing: for in due season we shall reap, if we faint not."

Sun. 30—Josh. 23.

Mon. 31—Eph. 4:1-16.

SUNDAY SCHOOL LESSONS FOR JULY 1961

PRIMARY

July 2—(Temperance) Hannah, A woman Who Loved God. 1 Sam. 1:9-28.

July 9—In A Big Storm. Matt. 8:23-27.

July 16—Six Friends. Mark 2:1-12.

July 23—Thank You Jesus. I Thess. 5:18; Luke 17:11-19.

July 30—A Box For God's Book. Exodus 25:1-2; 10-16; 37:1-2; 40:16-20.

ADULT.

July 2—Temperance. Prov. 23:1-35.

July 9—All to Speak the Same Thing. I Cor. 1:1-16.

July 16—The Preaching of the Cross. I Cor. 1:17-31.

July 23—The Natural and Spiritual Man. I Cor. 2:1-16.

July 30—Ye Are the Temple of God. I Cor. 3:1-23.

BIBLE MONITOR

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NO. 13

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

GENERAL CONFERENCE

The 1961 General Conference of the Dunkard Brethren Church is past. It's spiritual food, Scripture lessons. Brotherly ties, inspirations, joys and even sorrows have no doubt had their affect upon each one attending. To what extent each of these will reverberate in our individual lives, to the honor and glory of God, will depend upon us individually.

Through the many blessings and protecting care of our heavenly Father we were permitted to attend General Conference. Passing through parts of four States we found crops in general about the same, approximately two weeks late because of cool wet weather. God has blessed us all with moisture and the prospects of a good season. We found the roads generally good, with continual improvements for faster travel.

The Grounds which the locating committee had selected was very suitable for our needs, even larger than we were able to fill. It was located along a main highway but yet apart from city or traffic dis-

turbance. The lodging facilities were the best we have experienced at any conference. The number who volunteered to help with the various duties for our convenience was very commendable.

The attendance was about average for this locality, likely many were kept at home because of the late season. The good attendance of young people was an inspiration and very encouraging. We still have some problems which we hope can be remedied, as we each realize more the importance and the seriousness of church services; namely to keep people in the Services and quietness during services and after the hour of retirement.

The singing was well conducted under the direction of the Music Committee. A very commendable spirit was shown by the offerings given for the various purposes as outlined by the church. Although the ministerial attendance was not large, they are to be commended for their willingness to serve in the work requested of them. A fine spirit of brotherly love was shown towards one another and a willingness to respect the views of

others, even though different from ours.

May we each pray that the Holy Spirit will direct the growth of the Dunkard Brethren church in accordance with the teachings of the New Testament. May we be given the wisdom to detect and correct any impressions or decisions not in full accord with the teachings of Jesus our Saviour. "Neither pray I for these alone, but for them also which shall believe on me through their work; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me". John 17: 20-21. We feel that manuscript will come in containing thoughts presented during the preaching program. Please watch for these in future issues.

CHRIST'S CHURCH PART ONE

Satan is always quick to deceive and by every conceivable means. He does not avoid any doctrine of God's holy Word, through he gives more attention to polluting those doctrines which will result in the destruction of most lives and most souls.

There are many souls in this world, who are being deceived by the thought that one does not have to become a part of the BRIDE. (the Church,) to be saved and go to heaven, that one can be saved and not affiliated with the Church.

Some go so far as to say that this doctrine of the Church, as the "Bride of Christ", does not pertain to salvation directly, but is important to one's finally "saving his life" (by losing it) for the glory of God.

Let us go to the Word of God, that we may learn what it teaches about the Bride as the Lamb's wife. The word "Bride", as pertaining to the Church is a symbolical term, as a "Bride" to Christ or of Christ. The apostle Paul describes the body at Corinth thus, "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ, "2 Cor. 11:2.

ERRORS WHICH MAY BE NOTED. Advocates of a "Universal Church", composed of individualism, (those who claim to be saved outside the "Body", the Church) contend that the Church, as the "Bride" of Christ, originated in the convents of Catholicism, that they are the result of the belief that Christ shall choose or has chosen a bride, from among those who deny themselves in this world. We have shown you by the words of Paul above that it did not originate with the convents of Catholicism, but with the Word of God.

We do not advocate that the "Universal Church", all so-called Christians, those who make up the "World Council of Churches," are saved and make up the true Church of Jesus Christ (the Bride of

Christ) in this dispensation. However we do believe that all truly saved persons, who are "born again" Christians, "born by the Word of God", compose the Bride of Christ. It is true that Christ is no polygamist: His bride must be spotless (unpolluted with error and sin); Christ's blood washes away and cleanses them from their sins, by their faith in and their obedience to Him.

Wide difference is found between those who are truly saved, by being "born of water and of the Spirit" and those who claim to be saved, by faith in Him only. Certain sects of recent origin have claimed the honour of being the "Bride of Christ", seemingly without thought of Biblical teaching of what it takes to be a child of God or a member of His body. There are others perhaps, who feel that mere affiliation with their particular denomination is sufficient to qualify one to be recognized in the "Bride", yet Church-anity can not save, it is only true "born again" believers, born by the Word of God, who are actually saved.

THE MEANING OF BRIDE. The term "Bride", as relating to the Church, is a figure of speech, as Christ shall not literally marry one person. But that Christ will be united to His Chosen ones. His Church, just as a Bridegroom is united to his bride in the flesh. Another symbol for the "Bride" of Christ is, she is likened to a city,

the "heavenly city", the city is for the inhabitants, as can be seen in several passages. New Jerusalem, which shall come down out of heaven, "adorned as a bride", is specifically called "the bride the Lamb's wife", Rev. 21:1; 2:9.

If this use of the term "city" is a metonymy for the inhabitants, then those dwelling in the city composes the bride. Some say this can not be, since it is to be on the new earth. Why not? Is not the new earth symbolical of the heavenly city? These objectors admit that it is, a heavenly dwelling and a permanent abode, of those who deserve to live there. We think the "new earth" shall be the permanent abode of the redeemed, the heavenly Zion, the new Jerusalem, the holy city of God and is often spoken of in the Old Testament. Isa. 60:14, "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet: and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel." Psal. 46:4, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High." "God is in the midst of her: she shall not be moved: God shall help her, and that right early."

Note: The ornaments and privileges of the saints, the Church, the bride. Psal. 48:1-8 "Great is the

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Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great king. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail. Thou breakest the ships of Tarshish with an east wind. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it forever. Selah." "The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things

are spoken of thee, O city of God. Selah", Psa. 87 :2-3.

THE CHURCH THE BRIDE TRIUMPHANT. Heb. 12:22 "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect". Rev. 3:12, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem which cometh down out of heaven from my God: and I will write upon him my new name. Rev. 21:1-2, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." We learn from these verses that the saints come down from heaven, as the heavenly city. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God", Rev. 21:3.

Isa. 54:5, "For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion traveled, she brought forth her children". Isa. 66:8. The figure of Bridehood suggests special nearness to Christ, particular blessedness and honour, including reigning with Him (He the King, the Bride the Queen). The appropriateness of the figure is seen in the Millennium.

THE QUALIFICATIONS FOR BRIDEHOOD: First—One must choose Christ and be chosen of Him. Choose Him in His own way. To be chosen of Him, one is required to meet His conditions, those marks which He desires—fidelity, obedience, and steadfastness. One must meet His terms of Grace, must surrender to Him, accepting Him upon His own authority, upon the testimony given of the Father, by His fore-runner. When One does this he is born again, by hearing His Word, by having faith in Him, by genuine repentance or penitance of sin, by confession of their sins and by baptism according to His Word for the remission of their sins and renewing of the Holy Ghost. After one has done all this, Christ's blood washes away their sins, they

are new creatures in Christ Jesus and become a member of His Bride, the Church.

To Be Continued

Bro. Wm. Root

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Great Bend, Kansas

LOVE

What is love? It is a strong feeling of affection, centered or placed in a special thing and manifests a strong attachment to the thing that is loved. It also embraces the idea of a strong devotion to the one loved.

Love is the basis of union; without love union is entirely out of the question. Love is the basis of agreement. "How can two walk together except that they be agreed?" the Savior asked, and it is a question we may well consider. Love is the state of feeling kindly toward others and of desiring the welfare of all, as in love and charity for all men. Love embraces the thought of fondness, tenderness, friendship, liking and affection. It might be well for us to have a bigger vision of all these virtues

What about the divine love of God? It is said in 1 John 4 that God is love and he that dwelleth in love dwelleth in God and God dwelleth in him. Love is one of God's attributes and we must understand this attribute to be unlimited. Jesus Christ is the expression of God's love to us, "For God so loved

the world that He gave His only begotten son." In this gift is discovered, first, God's kindness. In Eph. 2 we find that in this gift He "might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus."

God's kindness through Christ is good will, a disposition which delights in contributing to the happiness towards us. All this is exercised cheerfully, in supplying our needs. In this gift is found an expression of God's mercy, which is the act of God extending His favors to mankind, that the sinner might be saved by the washing of regeneration and the renewing of the Holy Ghost. In this gift of God in Christ Jesus is found the long suffering of God. In (1 Tim. 1) we find that Christ was manifest "that He might shew forth the long suffering of God as a pattern to them that should believe", thus exercising patience.

We find also in this gift in Christ the compassion of God. Jesus one time was moved with compassion toward the multitude, for they were scattered as sheep having no shepherd. It was sympathy toward those who had been affected by and through sin. In this gift in Christ we find an expression of God's pity, moved by the distress of man through sin. As David one time said, "Like as a father pitieth his children so the Lord pitieth them that fear Him." So we see that the attribute of love as God possesses

is wonderful, unlimited; and God does not only possess this attribute, but God is love and he that has love has God.

Now is man capable of exercising in the love of God? "We love Him because He first loved us." Man is a triune being: the soul, spirit, and body. And man is fourfold in his capacity. In Luke 10:27 we have a text direct to the point. When the young lawyer asked what he should do to be saved, Jesus asked him, "How readest thou, what is written in the law?" and the lawyer said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind; and thy neighbor as thyself." This text teaches that our supreme affection must be fixed on God.

What do the scriptures mean when they speak of the heart in Matthew 6, in the sermon on the mount? Jesus said, "Lay not up treasures upon earth where moth and rust corrupt and where thieves break through and steal." He tells us further that we should lay up treasures in heaven, where "moth nor rust do not corrupt, neither do thieves break through nor steal, for where your treasures is there will your heart be also." Paul would say, "Set your affection on things above, not on things on the earth," so when the scripture speaks of the heart it has reference to our affection.

Let us analyze this love:

1. "All thy soul." the soul is an infinite substantial entity, and is as enduring as God; therefore it is capable of loving God supremely, so all the powers of the soul are brought into operation toward God.

2. "All thy mind." In order to be able to love God with the mind, Paul would say, "Let this mind be in you which was also in Christ." In order to have this mind, we must get rid of the carnal mind, the mind is made up of different units of faculties. There is the social, the selfish, the mechanical, the perception, and reason. There is the religious. So if the social faculty comes to the surface and all the other units are supporting the social, the individual has developed a social character. He meets everyone, shakes hands freely, and he is what folks call now days a good mixer. The same thing is true of selfish phase; in this phase, self is brought to the surface and becomes the center of life, and all other faculties are brought to support and sustain this selfish trait. Suppose the religious phase is brought to the surface and becomes the center of life and all the other attributes become sanctified and support and sustain the religious. It follows that the entire mind is fixed on one thing and that is to love God "with all thy mind."

3. "All thy Strength." What else is this but the activities of life? It is an index of the love of God in the heart. It is an external manifestation

that the love of God is in the heart. For this reason John says, "And this is love, that we walk after His commandments. This is *the* commandment, that, as ye have heard from the beginning, ye should walk in it." Again Jesus says, "If ye love me, keep my commandments. He that loveth not knoweth not God, for God is love." So in all these capacities, we are to love God, and if we thus love God, I am thinking we will not have any time to love the world, and the things of the world.

"And by this shall all men know we are his disciples if we have love for one another." John raised the question of how we can love God whom we have not seen. He says that if a man would say that he loves God and hates his brother, he is a liar. We are told to love our enemies, bless those that curse us, pray for those that persecute us and love those that accuse us falsely. These acts, when we become capable of performing them, are truly love at work.

D. W. Hostetler
BIBLE MONITOR
January 15, 1933

Sel by Sister Sylvia Parker.

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THE END OF THE WORLD

This summer the political battle in this Country caused me much thought. It made me, first, wonder about when the "end of the world"

would come, and second, believe that it wasn't too far away. Now, to help clear my mind, I shall search the scriptures to find the answers to my questions.

The first promise of a Redeemer came in the first book of the Bible when God said, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shalt bruise thy head and thou shalt bruise his heel," Genesis 3:15. From then until the coming of Christ we find many promises of a Redeemer. However, even in the Old Testament we find prophecies of a second coming. Daniel says, "And I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him," Daniel 7:13. "For I know that my redeemer liveth, and he shall stand at the latter day upon the earth," Job 19:25.

The Redeemer came. He spent thirty-three and one-half years on the earth, of which only three and one-half were spent in direct ministry. However, when God took Him from the earth at His ascension, Christ's second coming was more and more published. In the New Testament almost every book gives some account of His second coming. By using all of these scriptures we can get a vague picture of "the end of the world". The day of the Lord is preceded by seven signs: (1) The

sending of Elijah; (2)cosmical disturbances; (3)the insensibility of the professing church; (4)the apostasy of the professing church; (5) the rapture of the true church; (6) the manifestation of the "man of sin", the Beast; (7) the apocalyptic judgments.

When Christ came to earth He set up the Church. There have been six periods of this Church; we are now in the seventh. In the first chapter of Revelation, John is instructed to write to these seven churches, or periods as we shall call them. John was then given the messages to give them. To Ephesus (the Church at the end of the apostolic age) he wrote that she had left her first love. He told Smyrna (the period of the great persecutions) that her tribulations were known but she should not fear. To Pergamos (Church under imperial favor) he wrote that she had held fast but Satan dwelt in some of her congregation. He informed Thyatira that her works were more than her faith but that she did not repent of her sin. To Sardis (the period of the Reformations) he wrote that her works were not perfect. Philadelphia was the true church in the professing church. He accuses Laedicea (the final state of apostasy) of being lukewarm; He says He will spue her out of His mouth. Now we are looking for the close of the Church Age or the Rapture of the Church when the True Church and the Old Testa-

ment saints shall be caught up to meet Christ in the air.

What are the signs of the Rapture? In Matthew Jesus tells His disciples, "And ye shall hear of wars and rumours of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows," Matthew 24:6-8. To get more light on these wars let us go back to Ezekiel when he tells of Gog's (Gog is usually thought of as Russia) invasion of Israel. This war shall be so dreadful that "they that dwell in the cities, of Israel shall go forth, and shall set fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years," Ezekiel 39:9. This alone is bad enough, but he also tells us that "seven months shall the house of Israel be burying of them, that they may cleanse the land," Ezekiel 39:12.

After the Rapture there shall be a great tribulation. When we use the word tribulation we usually refer to the seventieth week of Daniel which is the last seven years before Christ's second coming. However, it will not altogether be a time of tribulation, for in it they shall rejoice and send gifts one to another". However, it

is certain that there will be in it a period of unequaled trial, sorrow and calamity, spiritual darkness, and open wickedness. It will be the night of the world. The tribulation will involve in a measure the whole world, but its vortex will be Jerusalem and the Holy Land.

Daniel tells us that "at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book," Daniel 12:21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be," Matthew 24:21.

In Revelation John saw in his vision when the seals were opened that there were four horses. The white horse went forth conquering and to conquer, the red horse took peace from the earth that people should kill one another, the black horse was famine, and the pale horse was death. Thus, we know that the wars, famine, and death that preceded the Rapture shall continue during the tribulation.

Is this all of the tribulation period? No, the most terrible part has not been said. Daniel tells us that there shall be a King (an earthly king) who "shall do according to His will and he shall exalt himself,

and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done," Daniel 11:36. Through Zechariah God says, "For, lo, I will raise up a shepherd in the land, which shall not visit those that he cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces," Zech. 11:16. This king, the Antichrist, introduces us to one of the most foreboding subjects in the Word of God. This spirit is already in the world, denying the coming of Jesus in the flesh, either in the past or in the future. In II Thessalonians he is called "that man of sin", "the son of perdition", and "the lawless one". The Apostle John calls him a liar and a deceiver because he denies Christ in the flesh. As Christ is the express image of God, so is the Antichrist of Satan. Even God's own people shall make a treaty with him; it is called, "a covenant with death and an agreement with hell in Isaiah 28:15. In Revelation he is seen as the beast whose number is the number of man, six hundred and sixty-six. (Man's number is six so the Beast's number is a magnification of it.)

Some think that the Antichrist has already been manifested in Antichus Epiphanes or Mohammed. No, the

Popes have received their power as pretended vicars, but not opponents as the Antichrist will be. He will not be manifested until the True Church has been taken in the Rapture.

What else shall the tribulation period hold for the earth? The Israelites are now returning to their promised land, however; before Christ comes they must accept him as the Messiah that has been so long promised to them. Sometime during the tribulation period they shall accept Him and Zechariah tells us that God "will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born," Zechariah 12:10. At the beginning of the last three and one-half years the Beast shall break his covenant with the Jews because they shall have accepted Jesus and in that manner gone against Him. Also at this time "there were sealed and hundred and forty and four thousand of all the tribes of the children of Israel," Revelation 7:4. These Jews are sealed for God and shall hide in the mountains. Other Jews and probably Gentiles will preach to all the world that the second coming is at hand. Some nations will receive these teachers; others will not. Christ will judge

the nations at His appearance and they will receive judgment according to their acceptance of the Jews.

All this time the Antichrist is continuing his destruction. Finally the teaching of the Jews that Christ is coming will reach his ears, and he will gather his armies together and will go to Armageddon where he will meet this man and his army who is going to destroy him and his earthly kingdom. Who shall win? Let us go back to Zechariah. "Woe to the idol shepherd that leaveth the flock: the sword shall be upon his arm, and upon his right eye: his his arm shall be clean dried up, and his right eye shall be utterly darkened," Zechariah 11:17. Therefore, we know that the victory will be the Lord's.

What kind of a battle will this be? It shall surely be destructive and terrible because Daniel tells us that "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, and no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth," Daniel 2:35.

The Beast will siege Jerusalem and God says, "Behold I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege against Judah and against Jerusalem," Zech-

ariah 12:2. John tells from his vision that when Heaven opened he saw one on a white horse. He describes His eyes as a flame of fire; He was wearing many crowns and He had a name that no one knew. His vesture had been dipped in blood, and the armies of Heaven in clean white linen followed him. Out of His mouth came a sharp sword with which He would smite the nations. "Then shall the Lord go forth and fight against those nations as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south," Zechariah 14:3,4. "Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us," Luke 23:30. And it shall come to pass in that day that the light shall not be clear nor dark. But it shall be one day which shall be known to the Lord, not day nor night: but it shall come to pass that at evening time it shall be light," Zechariah 14:6, 7. "In that day saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every house of the people with blindness. And the gov-

ernors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of Hosts their God. In that day shall the Lord defend the inhabitants of Jerusalem. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem," Zechariah 12: 4-5, 8-9. John tells us that the Beast and the false prophet will be taken and cast alive into the lake of fire burning with brimstone. The remnant will be slain by the sword of the One who sits on the white horse, and the fowls will be filled with their flesh.

Then shall we see "an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season," Revelation 20:1-3.

Then shall we behold the first resurrection. The man who has part in the first resurrection shall be blessed and holy because the second death will have absolutely no power over him. He will be a priest of God and Christ and will reign with him the thousand years.

What shall take place during the Millennium? The earth shall go

back to its original state of peace as in the Garden of Eden. Isaiah tells us of something that is very hard to believe, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shalt eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den," Isaiah 11:6, 7.

Since the Devil will be bound in the bottomless pit, there will be no death. Men will live a thousand years. Thus, the world will soon be repopulated.

The whole world will worship Christ. The Lord shall have a portion of land; one side shall be for Christ; the other, will be the holy portion. There will be justice in all things. The Prince will offer burnt offerings, meat offerings, and drink offerings in all the solemnities of the house of Israel to make reconciliation for the house of Israel.

Israel will be divided among the twelve tribes and Christ tells his disciples in Matthew that they "shall sit upon twelve thrones, judging the twelve tribes of Israel," Matthew 19:28. Thus, the kingdom over Israel will be administered through the apostles.

At the close of the thousand year

reign, Satan will be loosed for a little while. He will go out deceiving the nations to gather them (Gog and Magog) for battle. John tells us that their numbers will be as the sands of the sea. Then they gather at the Holy City; however, fire will come from Heaven and destroy them. What will Satan's doom be? "And the devil that deceived them was cast into the lake of fire and brimstone, and shall be tormented day and night for ever and ever", Revelation 20:10.

At the close of the thousand years will come the Judgment at the Great White Throne, the final judgment. All the dead shall be raised, and whosoever is not found written in the book of life shall be cast into the lake of fire. Then there shall be seven new things; a new Heaven and a new earth, new peoples, the new Jerusalem, the new temple, the new light, and the new paradise.

These will be the happenings of the "end of the world". I feel some wiser from these studies, and I feel a little easier at heart. I hope that anyone who may read this may benefit as much as I have from writing it.

Sister Ronda Hostetler
R. 3, Montpelier, Ohio

(The above article is a theme, written by one of our young sisters as part of her High School English work. Many of her thoughts developed from Sunday school and Bible

Study lessons in her home congregation.

If this article simply urges many to think, mediate and pray on the New Testament teachings, it will have accomplished much good. It may be that some of us cannot agree with every statement she has made. It is the Bible Monitor policy to stay clear of that which is mere controversy. However if some of our readers feel that she has mis-applied Scripture or has interpreted Scripture in a mis-leading way, we will open the pages of the Bible Monitor to your prayerful replies when backed up with Scripture quotations. Editor)

THE DEAD SPEAKETH

NO. 9

JESUS AGAINST WAR

A. B. Van Dyke

In these days of apostasy, and unbelief of 1961, when the dogs of war are growling furiously, and spirituality is waning, and men are lovers of pleasure more than lovers of God, (II Tim. 4:3), "And after their own lust shall they heap to themselves teachers, having itching ears;" let us turn to the teaching of our Lord Jesus and see what He has told us. Matt. 5:7, "Blessed are the merciful for they shall obtain mercy." Is there any mercy in war? Verse 8, "Blessed are the pure in heart, for they shall see God." Can one that is pure in heart go out

and kill his neighbor? V. 9, "Blessed are the peace-makers for they shall be called the children of God." How do children of God, peace-makers, operate? Do they go out with sword, and spear, with machine guns and cannon, with war planes and torpedo boats?

V. 10, "Blessed are they which are persecuted for righteousness sake for theirs is the kingdom of heaven." Does that give any place for self-defence, shall we persecute in return?

V. 11, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake." All this comes to the pure in heart, the peace maker, the merciful, and the child of God.

V. 12, "Rejoice and be exceedingly glad for great is your reward in heaven, for so persecuted they the prophets which were before you." Nowhere does the Lord Jesus give His children any right to self-defence.

Matt. 5:39, "But I say unto you, that ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also." Self-defence is not in the teachings of Jesus. True, He did tell His disciples, just before He was taken by the angry mob: he that hath no sword let him sell his garment and buy one. But that sword was not for self-defense, but it was to make a wound, that He might

heal a wound on His enemy, in the midst of the angry mob. Yet before He went to the cross; that He might show His love, demonstrate His power, and willingness to bless His enemy, even though they were ready to take His life. He did not intend to have a sword there for self-defense, for by Matt. 26:50-53, we learn that when they came to take Jesus, when Peter smote off the servant's ear, Jesus rebuked him and said, "All they that take the sword shall perish with the sword," and that He could pray to His Father, and He shall presently give me more than twelve legions of angels. If it were for self-defense.

Again in John 18:36, Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." The servants of Christ are subject to the King Eternal, and they must deny themselves of these hateful, carnal, dispositions, that cause people to want to kill each other.

But this nonresistant principle may force us to the same conclusion that Peter and John came to. Acts 4:19, "But Peter and John answered and said unto them, whether it be right in the sight of God to harken unto you more than unto God, judge ye."

There are things in the civil law,

that the man of God cannot do, without violating some of the teaching of Christ Jesus. And if we remember Matt. 7:12, which is, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." We would do well.

Law is for the lawless, and war, I suppose, is for those who are not willing to be governed by the teaching of Jesus. Those who are not willing to keep the golden rule. But who wants to suppress their neighbor and will go out and kill, and crush, and abuse in all sorts of forms to do it. Forgetting his neighbor's rights, disregarding all rules of mercy, love and peace. Here is where the conflict comes between the child of God, and the children of the evil one. In these days of gloom and error we must walk as men of God. It is not the hearer that is blest, "But he that doeth the will of my Father which is in heaven." So says the Lord Jesus.

Again, it was this consciousness of right and wrong, that caused Shadrack, Meshach, and Abednego to be cast into the fiery furnace, and Daniel in the lion's den. But God overruled and they came out unharmed.

Just before Jesus went to the cross on Calvary He said, "If they do these things in a green tree, what shall be done in the dry," and John

12:20, "Remember the word that I have said unto you; the servant is not greater than his lord. If they have persecuted me they will also persecute you." So it was Stephen was stoned, James was killed with a sword. Many saints of the Lord suffered much, even death. And we are admonished by Paul in II Tim. 2:3, "Thou therefore endure hardness as a good soldier of Jesus Christ."

So we must suffer for His sake if we would reign with Him. Phil 1:29, "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." And if we who are called conscientious objectors, pacifists, are criticized, ill treated, suffer imprisonment or death, remember others have gone to their reward over the same road of suffering before us, rejoicing in the God of their salvation, who redeemed them from this present evil world.

And many of us need to kneel before our Maker, even fall on our faces in the solitude of our own chambers and there alone with God, pour out our souls to Him confess our sins and seek His guidance, and beseech Him for wisdom, and boldness, to speak forth His word of truth, for—

We are passing away to the great judgment day,
There to answer for the deeds we have done;
The Savior has given us commands

to obey,
If at last the victory shall be won.
Sel. from June 1, 1941

Bible Monitor

NEWS ITEMS

REVIVALS

Broadwater, Md. — July 28-Aug. 6
Dallas Center, Ia. — Aug. 11 - 20
Eldorado, Ohio — Aug. 20 - 27
Walnut Grove, Md. — Sept. 4 - 17

LA VALE, MD.

The Broadwater congregation is planning a series of meetings, from July 28 to Aug. 6, with Bro. Otto Harris as our evangelist. We wish to extend a hearty invitation to all who can come to these services. Pray with us for these services, that souls will be won for Christ and we all will be renewed with a zeal for service to Almighty God.

Sister Viola Broadwater, Cor.

YORK, PA.

The Shrewsbury Dunkard Brethren observed our spring Lovefeast May 22. Sunday school at 9:30 with 108 in attendance, preaching at 10:30 and afternoon services at 2:00 P. M.

We were pleased to have sixteen visiting Ministers with us during the day, who each brought us short messages from God's Word. We also appreciate so much the presence and help of the visiting members. Ministers were: A. G. Fahnestock, Ammon Keller, Allen Eberly,

Laverne Keeney, Roscoe Q. E. Reed, Homer Mellott, Ord Strayer, Howard J. Surbey, Ray S. Shank, Frank Shaffer, Joshua Rice, James Kegerreis, Paul Weaver and David Ebling. In the evening eighty-eight surrounded the Lord's table with Eld. Roscoe Reed officiating. Sister Shella Stump, Cor.

MARRIAGE

Sister Nancy Mae Swinehart, daughter of Bro. and Sister Ray Swinehart of R. 2, Goshen, Ind., and Bro. Donald Lee Surbey, son of Bro. and Sister Clarence Surbey of R. 1, Amboy, Ind., were united in marriage May 27, 1961 at the Goshen church by Eld. Floyd Swinehart. They will make their home on R. 2, Goshen, Ind.

DALLAS CENTER, IA.

The Dallas Center congregation plans to hold a revival from Aug. 11 to 20, closing with a Lovefeast. Bro. Otto Harris of Antioch, W. Va. will be our evangelist. We invite any who can, to come and enjoy these meetings with us. Pray for us that the name of the Lord might receive honor, through the efforts put forth at this place.

Sister Beulah M. Fitz, cor.

TORREON MISSION

On Wednesday, April 26, we took Bro. Johnny Herold to the hospital where he underwent an appendectomy. Two weeks later he came home. He had lost 20 pounds and

wasn't recovering like he should so they stayed at the mission.

He had complications and returned to the hospital June 20. He was reluctant about returning and quite despondent. We feel it would be good if you would remember him now, especially, at the throne of grace for his recovery and also with cards and letters to cheer him along the road. Send them in care of the mission.

Sister Mildred Skiles
Box 116
Cuba, New Mexico

MEDITATION

It is said that meditation is a word that many cannot spell. They may be able to repeat the letters of the word correctly, but they cannot spell it in the reality of life. The simple statement is, in point of fact, they do not meditate.

Meditation was considered a must among the apostles. "And in those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

But we will give ourselves continually to prayer, and to the ministry of the word," Acts 6:1-4.

We find Paul giving to Timothy similar instructions. "Let no man despise thy youth, but be thou an example of the believers, in conversation, in charity, in spirit, in faith, in purity. Till I come give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which, was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all," 1 Timothy 4: 12-15. We note that Timothy is to meditate on these things and give himself wholly to them.

While the scriptures we have quoted apply more directly to the ministry, yet we believe they will apply to all who are striving to live the christian life. Our forefathers sought, at all costs, to keep some time inviolate for meditation on the Word of God. The Bible was their rule of life. All interests and affairs were planned and executed in reference to it. No serious step was taken without prayer and meditation. They met the many problems of their day, acted upon them, and gave a good account of themselves.

I believe that meditation is a must for the christian. I should almost question the being of a christian, and I should positively question his well-being who lives without med-

itation. I think that meditation must exist where there is prayer, and prayer will be sure to exist where there is meditation. It is said that reading is like gathering flowers, after they have been gathered and tied together, they must be put in water or they will die. What we read must be put in the water of meditation to keep it alive.

The writer would like to quote a few words from a sermon by Elder James Quinter. In speaking on Psalm 39, verse 3, the quotation reads as follows: "The intense religious feeling which seems to have been experienced by David was produced by meditation. Musing means meditation or contemplation. It has been said, and probably with much truth, meditation, which is the mother of devotion, is the daughter of retirement. The humble believer, in retirement from the world, and engaged in pious meditation, will be likely to share in David's devout feelings. Meditation is an excellent promoter of devotion."

If those who attend public worship would spend more time in meditation before coming to God's house, we believe it would be manifest in their devotions at church. We believe that it would take away the fear of singularity which seems to be an embarrassment to many who attend church services. We live in a day when timidity is a poor match for the evils that are

arrayed against us. Let those who are afraid of singularity in a good cause remember the words of Christ: "strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." The writer, however, cannot hope by the humble means of this discourse to effect any extensive correction of the seeming apathy which prevails in church gatherings. When a hymn is announced, it seems to be taken by some as a signal for silence. "O COME. let us sing unto the Lord: let us make a joyful noise unto the rock of our salvation," Psalm 95:1. The writer believes that a good many sincere people have not weighed the impropriety of complete silence in church services.

Otto Harris,

Antioch, West Virginia

THE SAVING FAITH

Jude admonishes us, saying, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the Saints," Jude 3, 4. Notice that Jude says that this was needful. (this was written about A. D. 66.) Are conditions better today?

Notice also that he says, it is needed for our salvation; he also states that this faith was delivered

unto the saints, he does not say that this faith was delivered unto all who profess to be believers.

I am convinced that the faith of which Jude speaks of, is the same one that we read of in Heb.12:2, saying, "Looking unto Jesus the author and finisher of our faith." I am persuaded that this faith changes not. The Gospel changes not. Christ and his teachings changes not, neither does the saving faith change.

When we look at conditions today, we wonder, how can we claim the saving faith and ignore so much of Christ's teaching.

When we look at our faithful forefathers, as to how they labored and lived, we cannot help but to think that they were moved by the faith of which Jesus was the author. He being the author; would He finish it in the fashion as we see it today? The apostle says "Examine yourself whether ye be in the faith," 2 Cor. 13:5.

To the Colossians he said "Fight the good fight of faith," Col. 6:12. John says, "This is the victory that overcomes the world," 1 Jno. 5:4. I contend that all of these refer to the faith unto salvation. Being sound in this faith has a controlling power to bring everlasting joy to the saint and conviction to he who commits sin.

Through the word, this faith is the power of God unto salvation.

No wonder Paul says, "Examine

yourself whether ye be in the faith."

Here is a personal question—when we do wrong, does our faith in the Gospel bring us convictions and give us no rest until we make our wrongs right?

When Christ was with His disciples in the ship, a storm arose, and the disciples become fearful and thought that they would perish. Their fear caused them to call upon Jesus. Jesus said unto them, "Why is it that ye have no faith." Mar. 4:40.

It seems to me, that Christ wanted to remind them, that after seeing the miracles which He performed; they should not have lost faith in Him, and especially when they knew He was with them. It is true, our faith is tested at times. The apostle Paul could not fully understand some things; but his faith made him conclude that "all things work together for good to them that love the Lord."

The father that brought his son to Jesus for a healing, said, "have compassion on us, and help us," Jesus said unto him, "If thou canst believe, all things are possible," "The father cried out and said with tears, Lord, I believe; help thou mine unbelief." Mar. 9:23, 24. This father recognized his weakness and cried out for help.

Are there not many, yea, very many, who should submit themselves unto the Lord and cry out as this man did?

May we not be satisfied and be deceived by a faith; but earnestly strive for the saving faith.

A certain woman told of her experience. She said, "I went to hear an evangelist preach, I went home, and retired for the night, but I could not sleep until I took the false bottom out of my peck-measure."

Her faith in the word of God moved her to correct her error.

If we read God's word, or if it is preached unto us, or if the Holy Spirit speaks to us, telling us what to do and what not to do, and we ignore it, and do not try by the help of God to live it out in our lives; I am persuaded that such do not have the saving faith, or the faith unto Salvation.

Can we imagine what a change would take place if those that profess to be Christians would be guided by the saving faith.

Lest we deceive ourselves may we sincerely ask God to help us to live the saving faith.

A. G. Fahnestock
R. 4, Lititz, Pa.

LIBERTY

"Stand fast in the liberty wherewith Christ hath made us free". Christ gave us freedom from the law. If we accept Christ as our Saviour and adhere to His Word, we become free from the law. For I (Paul) testify again to every man that be circumcised, that he is a debtor to do the whole law. Christ

is become of no effect unto you, whosoever of you feel justified by the law, ye are fallen from grace. Even the things taught and practiced under the age or dispensation of the law. For whosoever keep the whole law and yet offend in one point, he is guilty of all.

Many people think we must do some things of the law, if only they could see that to trust in the law, they make themselves guilty of not obeying the whole law. You cannot be under the law and under grace also. Eph. 2:8, "For by grace are ye saved through faith." It is a sad condition to fall from grace. Grace is the gift of God, Divine favor if you please. Not of works, lest any man should boast. Some think they can obtain salvation by good works, such as the Pharisee. I pay tithe on all I possess, I fast twice a week. Some feel safe by donating large sums of money to the church or charitable societies. Did the Pharisee have the promise of salvation? Lest ye repent ye shall all likewise perish.

Jude 3, I exhort that ye should earnestly contend for the faith which was delivered unto the saints. Titus 2:11-14, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious ap-

pearing of the great God our Saviour Jesus Christ. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works". Paul speaking to the brethren, I command you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

The words of the Lord Jesus tell us, It is more blessed to give than to receive. The Lord Jesus' life was composed of giving and doing good unto all men. He did not demand pay, for He was not preaching for the money but for the salvation of lost souls. Acts 20:21, "For I (Paul) have not shunned to declare unto you all the counsel of God." And so were the churches established by faith. Subjects become under bondage to their master. Stand fast therefore in the liberty wherewith Christ hath made us free. 1 Cor. 7:20-24, Let every man abide in the same calling wherein he was called. for he that is called in the Lord, being a servant, is the Lord's freeman. Likewise also he that is called being free, is Christ's servant. Ye are bought with a price: be not ye the servants of men. I John 1:7. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin." So therefore we become free by the

blood of Jesus. The blood that Jesus shed for you and me, will never lose its power.

Jesus said to those who believed on Him, If ye continue in my word then are ye my disciples, and ye shall know the truth, and the truth shall make you free. If the son therefore shall make you free, ye shall be free indeed. Jesus spake again saying, I am the light of the world. We walk in the light when we follow our guide. No darkness have we who in Jesus abide. The light of the world is Jesus. Come to the light 'tis shining for thee. Sweetly the light will dawn upon thee. Once I was blind, but now I can see.

Wm. N. Kinsley
Hartville, Ohio

SEEDTIME AND HARVEST

Go ye, Zion's children, go
Forth, the seed of truth to sow;
Though you may now sow in tears,
Joy will crown your harvest years.

They who sow the precious seed,
Weeping still as they proceed,
When the Lord their toil relieves
They with joy shall bring their
sheaves.

Angels filled with anxious cares,
Watch it growing 'mid the tares
From the time it takes its root,
Till it bears the ripened fruit.
When time ends her fleeting
years,

And the harvest day appears,
Then will come the heavenly train,
To select the ripened grain.

Bro. George Zollers

LIFES ROSES

I would rather have one little
rose
From the garden of a friend
Than to have the choicest flowers
When my stay on earth must end.
I would rather have one pleasant
word of kindness said to me
Than flattery when my heart is
still
And life has ceased to be.

I would rather have a loving
smile
From friends I know are true
Than tears shed round my casket
When this world I've bid adieu,
Bring me your flowers today, my
friend,
Whether pink or white or red;
I'd rather have one blossom now
Than many when I'M dead.

Sel. Sylvia Parker.

WANTED A WORKER

God never goes to the lazy or idle
When He needs men for his service.
Moses was busy with his flocks at
Horeb.

Gideon was busy threshing wheat.
Saul was busy searching for his
father's beasts.

David was busy caring for his
father's sheep.

Elisha was busy plowing with

twelve yoke of oxen.

Amos was busy following the flock.
Nehemiah was busy bearing the
king's cup.

Peter and Andrew were busy cast-
ing a net into the sea.

Matthew was busy collecting cus-
toms.

Saul was busy persecuting the
friends of Jesus.

Lets all get busy at this great work
and the Lord will use and bless us.

Christian Digest

Heaven—Not Far Away

Oh, heaven is nearer than mortals
think,

When they look with trembling
dread,

At the misty future that stretches
on,

From the silent home of the dead.

'Tis no lonely isle on a boundless
main,

No brilliant, but distant shore,
Where lovely ones who were called
away,

Must go to return no more.

No, heaven is near us; the mighty
vail

Of mortality blinds the eye,
That we cannot see the angel bands
On the shores of eternity.

The eye that shuts in a dying hour,
Will open next in bliss;

The welcome will sound in the heav-
enly world

Ere the farewell is hushed in this.

We pass from the clasp of mourn-
ing friends,

To the arms of the loved and
lost;

And those smiling faces will greet
us there,

Which on earth we have valued
most.

Yet oft in the hours of holy thought,

To the thirsting soul is given,

That power to pierce through the
mist of sense,

To the beauteous scenes of heav-
en.

Then very near seems its pearly
gates,

And sweetly its harpings fall;

Till the soul is restless to soar
away,

And longs for the angel's call.

I know when the silver cord
is loosed,

When the veil is rent away,

Not long and dark shall the pas-
sage be,

To the realm of endless day.

—Sel. from Mother, Home, and
Heaven.

Freedom from bondage of Satan
and sin is found, only in the per-
fect law of liberty. Jas. 1:8.

Calamity and persecution move
people to action. Don't wait for God
to move you with calamity, move for
Him before calamity comes, Acts
1:8.

TRUST IN GOD

Courage brother, do not stumble
Though the path be dark as
night,

There's a star to guide the humble
Trust in God and do the right.

Let the road be rough and dreary
And its end far out of sight,

Foot it bravely, strong or weary
Trust in God and do the right.

Trust no lovely forms of passion,

Friends may look like angels
bright,

Trust no custom, school, or fashion
Trust in God and do the right.

Simple rule and safest guiding

Inward peace and inward night,

Star upon our path abiding

Trust in God and do the right.

Some will hate thee, some will love
thee,

Some will flatter, some will slight,

Cease from man and look above thee

Trust in God and do the right.

Sel. Sister Shella Stump

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BIBLE MONITOR

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July 15, 1961

NO. 14

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

THE POWER OF THE GOSPEL

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth", Rom. 1:16. This word power is translated from the Greek word "dunamis" from which our word dynamite is derived. The power of the Gospel of Christ is much greater than even that of dynamite. It can not only destroy but convert and change to a useful purpose, souls who are in the deepest of sin and degradation. This power of the Gospel of Christ is only such, when believed and put to use by the servants of Christ. We all know of the many good uses of dynamite, if properly handled by man.

Let us notice some effects of the power of the Gospel of Christ. Peter was preaching to the Jews from the Gospel and even these hard-hearted stubborn Jews were impressed, "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every

one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost", Acts 2:37-38. The Gospel is so powerful that it will bring conviction of sin upon all who will believe it. The Gospel also brings a curse unto those who resist it, as we see in many places of those who resisted Paul's teachings and became violent even unto the extent of violence and intended murder.

The power of the Gospel of Christ will bring about a changed life in man, if one will only follow it. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name", John 1:12. Perhaps we do not realize how much power it takes to change vile, sinful man into the sons of God. The Gospel has power to so change our life that we will not only put off ungodliness but we also will put on Godliness. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that

by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust", 2 Pet. 1:3-4.

The christians life is so changed that he does not love the carnal things of the world but rather avoids them. This changed life loves the fruits of the Spirit and enjoys the pleasures of God. "That ye put off concerning the former conversation the old man, which is corrupt accord to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness", Eph. 4:22-24.

A victory over the world and sin would not be possible without the power of the Gospel of Christ. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" 1 John 5:4-5. Through God's Word we have knowledge of what is sin. However it is a glorious fact that God's Word does not leave us there, but tells us how to wash away our sins and take on the works of Christ. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever", 1 Pet. 1:22-23.

We are cleansed and able to avoid the influences of sin, through the power of the Gospel of Christ. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee", Psa. 119:9-11. One of the greatest comforts of man is, when he learns to enjoy God's teachings. May we love to practice the Gospel of Christ in our lives, for in His service only, do we enjoy true happiness in this life and unestimable reward in eternity.

The full power of the Gospel of Christ is open only, to those who read, study and obey Christ's teachings. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand", Rev. 1:3. The Gospel of Christ is so powerful that it enlightens us, protects us and makes us ready for the judgment day. "But let us, who are of the day, be sober, putting on the breastplate of faith and live; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ", 1 Thess. 5:8-9.

Why should anyone be ashamed of the good tidings of salvation through

Christ, when we contemplate all the power that is connected with it? May our prayer be that of the poet: More about Jesus; in His Word, holding communion with my Lord; hearing His voice in every line, making each faithful saying mine.

THE CHURCH PART TWO

It is the duty of the Bride (the church) while here in the world to praise the Lord, that was God's purpose for placing us here in the world, this is life's purpose. We should praise Him for His goodness and mercy, for His Grace us-word, in giving us eternal life. Thus we bring a sacrifice of praise to His house. Heb. 13:15-16, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." Phil. 4:18 "But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of sweet-smelling sacrifice acceptable, wellpleasing to God." These are blessings of liberality.

This fidelity and obedience, surely requires salvation. We think all will agree to this. But lip service and material sacrifice is not enough. It is not enough to try to imitate the morals of Christ, we must have identification with Christ. "Ye must be

born again". There is much preaching today on imitation of Christ (which is a natural result of identification with Him, we should imitate Him) but to seek to imitate Him only, without proper identification, to say that we know Him, and keep not His commandments, is only a poor imitation. 1-Jno. 2:4, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

The true definition for a Christian is truly Christ-likeness, and if we are like Him we will be obedient to His Word in all things. If so, we are then Christians. This identification requires our death to sin, (we die with Him) sin that has been in us is buried in the watery grave, through obedience, we are buried with Him. We are also resurrected with Him, it requires our resurrection with Him to walk in newness of life, we are raised with Him. It requires a public declaration of this identity, a birth into the kingdom of God. This is the proper place of baptism, it is the door into the Church, into Christ and into the kingdom of God. Not that we can claim identity by prayer alone, praying through to God just any where, in the field, at the wash tub. Prayer alone cannot save. O, it is right to pray, in penitance to God, but there is more than one condition of salvation required by God's Word.

Dear reader, if you have never accepted all the conditions of sal-

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vation, under God's grace, O, we plead with you to consider "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven but he that doeth the will of my Father which is in heaven", Matt. 7:21. Can you have assurance of heaven, of eternal salvation, by a doctrine of faith only and rejecting the other conditions in God's grace?

Scriptural baptism witnesses to our death to sin and forgiveness of the same, when we complete the act, which is God's law under grace. Not the law of our works, neither the works of the Law, for "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them", Eph. 2:10. Being buried with Him in baptism is the evidence of burying our sins, by His

blood. Rom. 6:3-4, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one", 1-Jno. 5:8. Thus by our resurrection in baptism, we witness, to walk in newness of life.

Col. 2:12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead". Thus Scriptural baptism is essential to The Bridehood, for those living in this world. The identification of God's chosen in Old Testament days called for a different manifestation of faith. Circumcision then marked the males as sons of the covenant (outwardly) and was a sign to both sexes, declaring their faith in the covenant-promise of a coming Seed "in whom all the families of the earth would be blessed". Gal. 3:16, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ.

Rom. 4:9-12, "Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reck-

oned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believed. Tho they be circumcised that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised."

Now that this portion of the covenant-promise is realized and we have the seal (sign) of it (through circumcision) written in our hearts. We no longer observe the commandment of circumcision, but are identified by baptism which gives us the promise of the same covenant, resurrection of life through faith. Rom. 2:25-29, "For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

Col. 2:11-13, "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses:" Gal. 5:1-3, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is debtor to do the whole law."

We turn now to Gen. 15:12-17, "And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram, Know of surity that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom

they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces."

So baptism points us to another promise, or gives us promise of the same covenant, "resurrection", through faith, of which Abraham and the fathers died. Acts 26:6-8, "And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Of those of old it is said that,—“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.” Heb. 11:13; Note: also verses 9, 19, 39, 40, of this eleventh chapter of the Hebrews. Also that Abraham, and those heirs with him, looked for the city, (the Bride), Heb. 11:10, “For he looked for a

city which hath foundations, whose builder and maker is God.” And the names of the twelve tribes are to be inscribed on the twelve gates of this city, Rev. 21:12. In our next article we want to speak of the consecration of the Bride.

To Be Continued,

Bro. Wm. Root.
1612 Morphy St.
Great Bend, Kansas.

NEWS ITEMS

BRYAN, OHIO

The Pleasant Ridge congregation plans, the Lord willing, to hold their revival meetings from July 30 to Aug. 13. Our Harvest meeting will be at the close, Aug. 13. We send a hearty welcome to all who can, to come and enjoy these meetings with us.

Sister Ruth St. John, cor.

YORK, PA.

The Lord willing, the Revival meetings at Shrewsbury church will begin July 30 and continue for two weeks. Eld. Paul Myers of Greentown, Ohio will be our evangelist. Come and enjoy these services with us.

Sister Shella Stump, cor.

GOSHEN, IND.

The Goshen congregation met in regular council June 16, with our Elder, Roy Swihart presiding. All business was taken care of in a christian manner. Our Harvest

meeting has been set for Sept. 10. A welcome to all who can come and worship with us.

Sister Maxine Swihart, Cor.

APPRECIATION

To whom it may concern:

We take this means in thanking all our dear Brethren and Sisters, neighbors, relatives and friends for their cards, visits, prayers and many kind deeds done for us during our illness. We want each and every one of you to know they were very much appreciated. It did much to know that, even though we could not get to church, we were thought of.

I am out of bed and downstairs for nearly four weeks. With the help of the One above and my cane, I try to get around the house. Thanking you all each and every one. May the dear Lord richly bless each of you, is our prayer.

Your brother and sister in
christian love

Benjamin and Sue Reinhold
R. 1,

Mount Joy, Pa.

NORTH CANTON, OHIO

The Orion congregation will hold a two-weeks Revival beginning Aug. 14. Eld. Paul Reed will be our evangelist. Our Lovefeast will be Saturday, Aug. 26, beginning at 2 p.m.

On Oct. 8 we will have our Harvest meeting. Bro. Ernest L. Miller of Harrisonburg, Va. will be our

speaker. He will preach to us Saturday evening, Oct. 7 and Sunday, Oct. 8.

We, at Orion desire the prayers of the Brotherhood, that we might all live close to our Maker. We extend to all who can, to come to our Lovefeast and Harvest meetings and worship with us. A hearty invitation and welcome is extended to all, at any time, to attend any of our services.

Paul R. Myers

OBITUARY

Esther Elizabeth Booker

Daughter of William and Margaret (Wintroe) Hill was born near Laura, Ohio, on Dec. 20, 1873 and departed this life at her home June 13, 1961, at the age of 87 years, 5 months and 24 days.

On Nov. 25, 1900 she was united in marriage to Samuel T. Booker. Bro. Booker passed away Dec. 14, 1941. Sister Booker was a member of the Englewood Dunkard Brethren church and always enjoyed her church relationship, attending as long as she was able. Sister Booker spent the last several years in declining health at her home near Painter Creek, Ohio.

She leaves to mourn her passing: one daughter, Mrs. Rosa Rue of near Painter Creek, O.; one grandson; four great-grandchildren; one brother, Ted Hill of Dayton, O. and a number of relatives, neighbors and friends. Funeral services were held

at the Miller Funeral Home, Greenville, O., by Elders, Herbert Parker and Ben Klepinger. Burial in the Mote Cemetery.

REVIVAL MEETINGS

Broadwater, Md.—July 28-Aug. 6
Pleasant Ridge, O.—July 30-

Aug. 13

Shrewsbury, Pa.—July 30-Aug. 13

Dallas Center, Ia.—Aug. 11-20.

North Canton, O.—Aug. 14-27

Eldorado, O.—Aug. 20-27.

Ridge, W. Va.—Sept. 1-10.

Walnut Grove, Md.—Sept 4-17.

LOVEFEAST DATES

Aug. 5—Broadwater, Md.

Aug. 26—Swallow Falls, Md.

Sept. 16—Midway, Ind.

Sept. 24—Mt. Dale, Md.

OAKLAND, MD.

The Swallow Falls Congregation met in regular council meeting, Saturday evening April 1. Our Elder George Dorsey, took charge of the meeting and opened the services. All business that came before the meeting was taken care of in a christian manner. Hymn no. 81 was sung and Bro. Homer Mellott gave the closing prayer.

The Lord willing, The Swallow Falls Congregation will hold their revival meeting Aug. 18-27. Our Evangelist will be Eld. Joshua Rice from the Mountindale congregation. Lovefeast services will be held Saturday evening Aug. 26. Sunday there will be an all day-meeting,

dinner will be served at the church. Remember these meetings in your prayers. Come and Worship with us.

Sister Patsy Sines, Cor.

HOME AGAIN

Home again, what holy and tender emotions are awakened by these two simple words? Especially when realized by one of this worlds weary wanderers, who, having battled against the rude storms of life, returns home after an absence of many years. No matter how much our nature has been swayed by times relentless hand, or led captive by the caresses of others whose hearts never felt what their lips were want to speak, there yet is truly an imperishable charm about our dear home of our happy childhood, which ever shines forth with all its hallowed influence and ever clings to our heart whenever we may wander.

Home again, how many thousand objects that perhaps never before elected so much as a passing glance, are now invested with new beauty and bring to mind the glorious memories of the past, brought with many endearing recollections of friends. Whose confiding glances were wont to mingle with and meet our expression in those carefree days of youth, when the sky was so pure and cloudless, when we knew not care nor sorrow and life's pathway seemed so bright and sunny. Many changes may have passed over the dear old home; the voices we now

hear may not fall upon our ear as softly and sweet as then. A loving heart that once beat in sweet unison with ours, may never greet the yearning spirit again. Yet it was our home, our happy childhood home and with all its changes, is fondly welcomed to us again. It's light still shining brightly, like a star of hope on the weary path of life till its lustre is dimmed by the high stars of Eternity, which shine brighter and brighter through the gathering gloom of death, to light our freed spirit to an Eternal home.

Yet of what little avail, at best, is this earthly home to us? We know that at times brightest hopes are doomed to fade, in a few short years at most our little copy must close, leaving us to stem alone a mightier and broader ocean, than any we have seen. We know that this earthly home, though so dear, is no abiding home for us. Then where is it that we can feel, in truth at home once more? If we look to the stars that nightly hold their joyous festival around the midnight throne, they point to a brighter home beyond their glittering path.

If we listen to the angels voices that beckon to us from the shores of immortality, they tell of a home where the freed spirit is wrapped in Eternal rest, where every tear is wiped from sorrow's eye by the loving hands of Jesus. If our earthly home is welcomed with such feelings of joy, what rapture must fill the

soul when freed from sin and death, it gains a Home beyond the shores of time? To feel at home with Jesus, never again to wander from His love, never to feel grief and woe but instead, "Joy unspeakable and full of glory". At home with Jesus, blessed thought. May we all be so expressibly happy, when we have "put off this mortal, and have put on immortality", to exclaim in words of rapture, At home with Jesus.

Sel. by Emanuel Koonen.

FOR OUR EDIFICATION

My pleasant memories of Conference are many. Early morning worship was the most wonderful. There is nothing to compare with the glory and beauty of a new day. To thank God and sing praise to Him in the refreshing coolness of a breaking day is a Heavenly privilege. I am thankful to have enjoyed that privilege and the wonderful sermons during the day.

I am thankful for many things. Especially for the Light God gave me to see the Rightness of His ways and how He demonstrates His care for us. I was deeply impressed with the orderly way in which all work was done to care for so many people. And the general atmosphere of friendliness, where we forgot our troubles for awhile to be refreshed with God's Love and fellowship with one another.

I have long been interested in audiences and sermons. I have often

wondered what disturbs a minister most in his home congregation, while he gives his sermon. During this conference I asked ministers and elders that question. Here are their answers, with my comments.

"Sleeping" was most often mentioned as being discouraging to a speaker. "If more than two at a time are sleeping it gives the impression the sermon is not interesting." "A disheartening situation is one where there are four ministers. One will sleep through three sermons and be wide awake for the fourth."

"Lack of attention" was recalled as being frustrating to a speaker. We can easily understand why when we remember our own experiences of irritation when others don't listen to what we say. "Wandering mind" "Vacant Mind" "Laughing" "talking" "disinterest" were all listed as "unbecoming in God's house." "Leafing through a book, and watching the clock seems to impart to me that what I have to say is of little interest."

"Criticizing". This means criticism of the scripture text, the comments on the text, gesture, tone of voice and fast or slow speaking of the minister. "Whispering is an insult to the speaker", "Mothers who take eight to ten year old children out two or three times during the sermon." "Playing with children." "Fussy, crying, fidgety children." Bear in mind this does not mean an occasional disturbance. It means con-

stant, continual bad behavior. "Children not under control disturbs an entire audience."

Could this little story be the answer to the problem in the above paragraph? A little child was heard to say, at Conference, "Daddy is always telling me not to do things, but I go ahead and do them anyway and nothing ever happens." "Chewing gum". A bit of observance will show why a seemingly harmless habit is unsightly in sacred worship.

Why should a song leader feel like weeping when they are conducting song service?

Yet this has happened. Too many say they would rather listen to others sing. Half-hearted singing sometimes can be worse than not singing at all. Hymns were written in praise to God. The words will come alive for us when we understand clearly, that we are communing with our maker. Good song service is valuable to a good sermon.

"Whispering and talking during prayer is the most disrespectful, unchristian thing a person can do. Many seem to think the call to prayer is the signal to start laughing and visiting." What a shameful condition! This is a solemn rebuke. Disrespect means to treat with contempt or rudeness, which implies that we consider prayer worthless and that we do not wish to have spiritual communion with God. Unchristian not of the Christian faith, teaching, spirit or character. We

cannot be Christians without prayer. It is our most vital aid to spiritual growth.

The picture I have just painted is not a pretty one. But until we know what the problem is, we have no way of knowing how to solve it. We cannot break all these bad habits at once, because they did not come on us all at once. They can be changed for better ones by honest and persistent effort. Many of these bad habits will vanish when we comprehend the meaning of worship and its meaning to us as an individual.

Consider the things we do in our personal life, when we go fishing or engage in other hobbies or pastimes, we give it our whole attention. Nothing, voices music or noise does not disturb us. If we are in love, we are not even conscious of the fact that anything or anybody else exists. If we can pay close attention to these things, surely we can give our attention to sermon and song service for one and a half hour. Think of it this way. We all want a home in Heaven. In Heaven there is nothing but singing and praise to God. If we are bored with two hours of worship on earth, how are we going to stand an eternity of Glorifying God?

On the brighter side of the picture I heard these comments: "Good mental response." "Spiritual response." "Inspired singing." "Prayerful attention." "Sanction from audience is inspiring to minister."

"When the eyes of the audience are on speaker it seems to impart from them spiritual grace. Such reaction serves to increase the speakers ability and in return the hearers are more richly and bountifully fed."

Every minister and elder I talked with said the most helpful, inspiring thing to him was prayerful attention. When a minister begins his discourse by asking for prayers and attention he is not idly speaking. No one realizes so keenly as he the need for God's help in his tremendous responsibility. The hymn, "Holy Manna" asks, "Will you pray with all your power while we try to preach the word?" All is vain unless the spirit of the Holy One comes down."

According to the dictionary the word edification means: pertaining to or concerned with right conduct. For our edification let us take serious consideration to restore ourselves to good Christian conduct.

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THE APOSTLE PAUL

The life of the Apostle Paul is great and would be a great challenge to us today should we decide to follow his footsteps exactly. Not all of his life was spent in the joy of Christian service. His early life was spent in persecution of Christ's followers, but after his conversion he could not spend enough time in

missionary work. He made three missionary journeys, was in prison, and wrote many letters to the churches which he established. These guiding messages are found in the New Testament. Paul was a messenger to the Gentiles: that is, to all people who were not of God's chosen people, the Jews. Indeed Paul's works are worth study and should teach us to live a happy life in Christian service.

Paul's early life was spent in the city of Tarsus. His actual birthday is not known but it is believed that he was born about the same time as Christ. In 33 A. D. he was called "a young man" by an observer who wrote of Stephen's martyrdom. This means that he was between twenty and early thirties. It is believed that he was a member of the Sanhedrin to which no member under thirty was admitted. He might then have been a little older than Jesus.

Tarsus, Paul's birthplace, was a large and wealthy city and is no doubt the reason for his love of cities and is why he preached in cities rather than on the hillside as Jesus did. Paul's father was a merchant and evidently had some influence in the government for he managed to make his son a free-born Roman citizen. Since it was a law of the Jews to teach every boy a trade, Paul became a tent-maker. At about the same time that the boy Jesus first visited the temple Paul

came to the city of Jerusalem too and began his education. He may have had the training of a Rabbi for he needed it in latter life for which God was preparing him. We do know that his teacher was Gamaliel whom the people called "The Great Rabbi." Paul left school with a great conviction to please God in every way possible. This desire enabled him to remain pure in a city where worldly and impure acts were prevalent.

When his training was completed, he may have gone back to minister in his native country although it is not a known fact. We do not hear of his being involved with Christ or John's lives, so he was not around Jerusalem. Immediately following Christ's ascension it was thought that Christianity would die out but since it is impossible for it to exist without growth it lived. The Jewish leaders decided that if the Mosaic Law was to be saved, they must act against it.

Now, as a member of the Sanhedrin, he became a leader in the persecution of the Christians. Since his personnel goal in life was to please God and since he did not understand that Christ was from God, he believed that he was working for God and that it was his duty. We can find in his later life that his acts made him very humble in God's sight.

Although Paul's nature was tenderhearted, he could not be tender

with those who were working against his God. He visited many strange cities and followed the Christians to all their missions in his project to exterminate Christianity. Little did he realize that persecution sometimes did more good than harm to the new religion. When he heard that many of the fugitives had taken refuge in Damascus, he received permission from the high priest to bind them and bring them back to Jerusalem. As the means of locomotion was so slow, Paul's journey was at least six days long. This enabled him to take time to ponder the deeds of his hand. He had seen Stephen's face at his trial, heard his prayer on the field of execution, and seen the binding love which all of the Christians had for one another. He thus had begun to doubt the Mosaic Laws of his fathers.

In Damascus, the Christians had heard of their danger and had immediately taken their problem to the throne of grace. God heard their prayers and also knew the doubting mind of Saul, who was trying to take strength from the shortening distance between him and the Jewish leaders of the city. God then saved both troubled areas. He sent a radiant light, which was no doubt Christ's brightness, to shine upon the travellers in the wilderness, prostrating all upon the earth before His brightness. Then, He said to Saul, "Saul, Saul, Saul,

why persecutest thou me?"

And he said, "Who art thou Lord?"

And the Lord said, "I am Jesus whom thou persecutest: it is hard for these to kick against the pricks."

And he trembling and astonished said, "Lord what wilt thou have me to do?"

And the Lord said, "Arise and go into the city and it shall be told thee what thou must do," Acts 9:4-6.

When Saul arose he was blind and his fellow travelers had to lead him into the city. This blindness enabled Paul to think on these occurrences without disturbance from his surroundings. He did not eat or drink for these three days. At the end of three days, Ananias, who had seen a vision of Paul's experience, went to Paul and folded him in the arms of Christian love. He then received the Holy Spirit and Christian baptism. Paul then began his preaching. When he preached Christ in the synagogues, many wondered and were amazed that he had changed from a worldly life of persecution to the teaching of Christ's divinity. The Jews then watched for him at the gates of the city to kill him, knowing that he would probably leave the city shortly. Paul knew of the planned attack, and some of the disciples were able to lower him to the outside in a basket.

When a person is converted so

suddenly as Paul was he wants to tell everyone of it; but he also wants to be alone and to think of the marvelous experience. We do not know what Paul did first but we assume that he first told the world and then went to Arabia where he received his commission as God's missionary.

Shortly after his meditations in Arabia, Paul and Barnabus started on their first missionary journey. At first Barnabus was the leader but after they had traveled the whole length of the island of Cyprus and had come to Paphas; Paul proved to be a natural leader. In that city was centered the worship of the Greek goddess, Venus, the goddess of love. Paul covered the sorcerers in the temples with disgrace and converted the Roman governor.

They then sailed across to Perga, a town near the middle of the southern coast of Asia Minor. Here John Mark, nephew of Barnabus, deserted his companions and returned home. A definite reason for his action is not known but it is thought that he might have taken offense at Paul's position as leader. It is more likely that he saw danger in crossing the Taurus Mountains which lay in their itinerary. Paul, however, was not discouraged and visited the cities of Antioch, Iconium, Lystra, and Derbe.

The procedure which these mis-

sionaries took was different than that practiced today. They entered the town as any stranger might, procuring work as a tent-maker or any trade they knew. On the Sabbath, they rested from their toils and went to the synagogue. When the elder would ask if anyone had any words of exhortation to deliver, Paul would immediately proceed to tell the marvelous story of the Messiah, very often the elders would stir the mob against them or would consult authorities. At Lystra they found a population of rude heathens who wanted to worship these strangers. When the missionaries rejected these intentions they were cast out of the city, apparently dead from stoning. They were always able to leave a little band of converts of which the largest number were Gentiles. These people were prepared to help Paul in any way possible. At Lystra a little group ministered to him as he lay outside the city very near death. Paul revisited each of these little churches and ordained elders to preside in his absence. When these weary men returned to headquarters at Antioch, they appeared happy with the joy of success on their faces. They told of the miracles of grace in the land of the heathen.

Paul is said to have been only planning his work on his first journey. This second was much more distant and perilous. It did not work out as planned though.

After a short rest Paul wanted to return and visit these people who were his spiritual children. John Mark had realized his mistake in leaving the first expedition and wanted to go this time. Paul did not allow it but Barnabus thought it best so the two friends separated, each visiting part of the new churches. Paul took Silas with him this time. His travels are described in an Epistle, II Corinthians 11: 23-27: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

Paul might have considered his journey complete after visiting each church, but the Lord opened the way to the continent of Europe. This was the great achievement of his second trip, the conversions of parts of Europe. We can see that he might have gone to Asia or Africa but instead he went to Europe and thus the United States is the greatest Christian nation in

the world. Had Paul gone to Asia or Africa, we would, perhaps be receiving missionaries from there rather than sending them.

On the journey, we find that Paul mentions the great number of women who received Christ. His teachings brought her up to the same level as man and she was no longer his slave and plaything. On the trip he discovered the generosity of the Macedonian Church. It provided much for his physical comfort. He also experienced his first failure. In Athens he could gain neither interest or opposition. The people had so many strange beliefs from the "Golden Age" that he could not interest them. Then we find just the opposite in Corinth; the president of the synagogue became a Christian and Paul stayed a year and a half helping to found the church.

We might have thought that that Paul would visit Rome on his next journey but he landed in the West of Asia Minor. The only detailed report we have is of the city of Ephesus which was the commercial center of the Mediterranean. Other churches which he established were at Smyrna, Pergamas, Thyatira, Sardis, Philadelphia, and Laodica. But Ephesus is famous as a sacred city. It is the seat of worship of the goddess, Diana. In a certain season, pilgrims flocked into the city. The goldsmiths had images to sell, the

city swarmed with wizards, fortune tellers, and interpreters of dreams who traded on the merchants and pilgrims. Paul's work then assumed a polemic against superstition. He performed astonishing things in the name of Christ and though others tried they could not duplicate it. These vendors of superstition saw their trade slipping away and organized a riot against Paul, forcing him to quit the city. They had given time, though, to establish Christianity firmly in Ephesus. His letter to the Ephesians sounds the lowest depth of Christian doctrine and scales the loftiest of Christian experiences, and is a testimony of the proficiency which the converts had attained.

It is possible that Paul made a quick trip back to the church he had just established but he spent half of the next year in writing letters; to the Romans, Galatians, and his second to the Corinthians. We must remember that not only was Paul one of our greatest Christians thinkers but that he gave man a new world of thought. Letters took the place of actual conversation just as they do today. We find that he was in too great a hurry to write eloquently. He omits to finish sentences, he fails to pick up a line of thought he might have dropped; and he fails to write his ideas. His style parallels Oliver Cromwells more than anyone else. We owe to Paul, hundreds of truths

never before spoken.

Paul returned to Jerusalem at the age of sixty knowing that imprisonment was waiting for his worn body. His friends entreated him to remain with them in safety but he went forward to his fate. He arrived in Jerusalem on the Feast of Pentecost and mingled with the crowd but certain Jews from Ephesus recognized him in the temple and he was arrested. They would have torn him to bits had not the Roman guard procured his safety as a Roman citizen. He was escorted to the Roman city of Caesarea away from Jewish violence. Many times during the two years he was imprisoned there, the Jews attempted to convict him. But God wanted him to rest and allowed him to remain in this quiet seclusion. When he began to write again, he sent forth a more profound view of the doctrine.

Soon, however, the Jews began to assail a new governor with importunities, but Paul asked to be tried before the bar of the emperor as a Roman citizen. He was shipped off with many other prisoners and soldiers but when they arrived in Rome, Paul was the Captain of the ship and the general of the soldiers since everyone aboard owed his life to Paul. When he reached the outskirts of the city, his heart sank within him at the realization of his weakness as an old man. He took heart though when a little

band of Christians met him to encourage him in his purpose. He could not, however, go out to conquer until after his trial which did not come for two years. in these two years Paul was permitted to hire a house and had only one guard. He was unable to go about the city but the city came to him, for many friends came for counsel from the great thinker. He was set free after his trial and travelled to Spain among other places. He was soon arrested and imprisoned again. This time he was among the lowest of prisoners. The charge did not break down this time and Nero's bar condemned him to death. Paul no longer preached the Gospel in person, but never has God allowed any of the Bible to be destroyed, so Paul's words live yet.

Sister Sandra Hostetler
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(This is the second High School Theme written by one of our Sisters. With the study and research necessary for such a composition, how can you do more good for yourself and others than by selecting a Gospel subject? The Bible Monitor would be more interesting for our young people if more of them wrote for it. Your article need not be near as long as these two, which we have printed, but it will do you good and others also, if you just write what you can on any Gospel Subject you may choose. Editor)

THE FATHER'S HANDS

I saw a child with frightened eyes
Try so hard to stand,
The mother gently stood him up
Then the father took his hand;
It seemed like magic at his touch,
Fear left his little face
And confidence born out of trust
Appeared to take its place.
He set his little feet just right
He didn't even balk, for
His mother had gently stood him up
But his father had helped him walk.
'Tis true, I've seen it many times
Perhaps in God's sure way
A mother's love prepares the child.
While in the infant days
She hears his first word with joy.
These things are as God planned.
The mother stands the baby up
But the father holds his hands.
The first step that the baby takes
With confidence and trust
Is a lesson from life's pages
To be learned by all of us.
We may try to stand alone at times
Against the shifting sand.
But we'll falter and stumble along
the way
'till our Father holds our hand.
Then we find our courage has returned
With every step we take,
Life's problems seem as nothing
And our hurt has lost its ache.
Yes, we are as little children

As afraid—if alone we stand,
 'Till our mother gently holds us up
 'Till our Father holds our hand.

Sel. by Sister Blanche Eberly

MY GOAL

I do not ask of life what some
 would ask—
 The wealth of gold, and jewels
 held in store;
 or even recognition for a task—
 For soul-content, to me, is worth
 much more,
 I do not seek for honor or for
 fame—
 Their hard-won laurels wither
 soon and die;
 I do not want the prestige of a
 name—
 For cheers may turn to mockery
 by and by.
 I want to be found rich in many
 friends—
 For friends are jewels if they're
 chosen well;
 I want God's sanction - not the
 praise of men,
 Eternity - instead of time - will tell.
 If I have touched the heart - strings
 of a soul,
 And made them vibrate to a finer
 cord;
 Or lifted from the mire of common-
 place,
 And cheered a fainting brother
 with a word.
 If I have done my duty every day,
 And finished all the good I had be-
 gun;
 Then I will content when One will

say, "So enter in; thy task has
 been well done."

Sel. Sister Brumbaugh

WHY WORRY?

There's an "Arm" never known to
 get weary,
 There is an "Eye" that never doth
 sleep,
 There's a "Sun" for the day that
 is dreary,
 And a "Guide" when the pathway
 is steep,
 There's a "Friend" who sticks
 closer than a brother,
 And a "Bearer" to carry your load,
 There's a "Love" beyond that of
 a mother,
 In our unfailing, unchanging, GOD.
 Bessie F. Hatcher

THE DEAD SPEAKETH

No. 10

ARE WE GATHERING OR SCATTERING — WHICH?

Harry L. Jenkins

In Matt. 12:30 we find Jesus
 says "He that is not with Me is
 against Me, and he that gathereth
 not with Me scattereth abroad."

Also in Matt. 6:24 He says, "No
 man can serve two masters." Now
 from the above scriptures we are
 told that we are gathering for one
 or the other masters spoken of, and
 as Christ himself gave us the above
 information we take from them we

are either gathering for Christ, the Master of the church which He was then, being the founder, or the opposite center, the Devil, which is master of the world and consequently the enemy of the church. As the Devil seems to be the master of the world it is evident that if we (as so-called Church members) are not obeying every command of our Master Jesus, whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven. But whosoever shall do and teach them, the same shall be called the greatest in the kingdom of heaven. (Matt. 5:19.)

We also should plainly understand that everything that Christ our Saviour and Master tells us to do is a gospel command and a failure to properly respect it will make us a disobedient follower of our blessed Master. In obeying them in every way we are gathering with and for Him. While disobeying and lightly considering them we are scattering to the world, of which the Devil is the master and the final outcome is a denial to the heavenly home, and eternal torment is our doom. God is a jealous God, and heaven a place where no one but the pure in heart can ever enter. Yes, God is a loving and a just God, but how can any one be so unthankful as to think that we, His followers can in any way fig-

ure that He will let us follow the master of the world the greatest part of our lives and think that he will keep us in good credit in the Lamb's Book of Life until we are done with this world and then simply wipe our evil side of the book out and remember it against us no more. He is not that kind of a bookkeeper. Christ gave the keys of the kingdom to Peter and told him what they were for, and as long as the keys are in the hands of faithful, obedient men they have a right to bind for the church both in earth and heaven things that will be gathering with Christ, its head, and whosoever fails to gather for Christ will be guilty of scattering to the world and the Devil.

How do we personally stand in the light of these scriptural instructions, are we gathering or scattering?

Those that say or indicate by their manner of living that this or that does not matter are laboring in the scattering class and are very likely to reap the scatterer's reward in the judgment day. It is high time that our church members take inventory of our stock in these matters before the scattering becomes the only work that we know how to do.

Now, in conclusion dear brothers and sisters, let us work for the Master more earnestly together and more pleasing to our dear Savior than we ever did before and I feel

sure there will be no scattering to the world.

Sel. from Feb. 1, 1938 issue

GOING ON TO PERFECTION

Our aim as Christians is to go on to perfection. Perfection is the standard of Christianity. There is no such thing as standing still in Christianity. We go either heavenward or worldward, by observing the Bible ordinances, God's means of grace, the stepping stones to greater spirituality.

A christian must work. We learn in Christ's gospel that He is the "Author of eternal salvation unto all them that obey him." Jesus is our highest Ideal. Picture him standing at the top of a mountain. Because of His exalted position He offers us just the thing we need. It is eternal salvation.

We are either at the foot of the mountain or somewhere on the mountain road, ascending or descending. We reach the top only by following Christ, who has climbed that way and knows the road. He is acquainted with its dangers, struggles, as well as its blessings.

Paul made an appeal for us to go on and reach the top. We should go on to perfection. We should not always be laying a foundation but building on the foundation. For other foundation can no man lay than that is laid, which is Jesus Christ," 1 Cor. 3:11.

Jesus Christ is our ideal and since He is perfect, If we are His true followers, we must strive for perfection. We cannot get to the top of the mountain unless we get on the right and proper way. We find in Christ's gospel, recorded by John, the words of Jesus, "I am the way, the truth, and the life". We also find in the same gospel these words, "I am the door". Then His principles are fundamental, they are the foundation of all Christian building.

This foundation consist sof: faith, repentance, baptism, laying on of hands, the gift of the Holy Spirit, resurrection and eternal judgment. We must observe these to complete the foundation.

This foundation consists of: faith, Christianity. When we have the foundation laid or completed, we must go on to reach our goal or the top of the mountain. The only way to advance is to keep on going in the way our Blessed Saviour has taught. Jesus wants to help us heavenward. If we obey self we cannot serve God, because we cannot serve two masters. We must separate ourselves from the worldly master and cleave to Christ alone. Must follow Christ completely if we wish to succeed on this journey toward perfection. We must at all times be in ciose communication with Jesus. We need to pray daily for His guidance. He has left us the guide, the precious word of God, to follow daily. Let us

study it daily so we can stay on that close and narrow way.

All the Bible ordinances are simply stepping stones on this narrow way. Here in lies the beauty of the life of a true believer. He lays not only the foundation but he uses these steps unto perfection. We must have them to continue in Life.

Let us be very careful that we don't confuse the ordinances Christ has instituted with those made by man. We must daily follow Christ, as this journey is a daily task. We must not slumber on the way but have our lamps burning bright for the bridegroom may come at any time. Jesus tells us, "But of that day and hour knoweth no man, no, not the angels of heaven, but my father only", Matt. 24:36. We as his true followers should always be busy in the vineyard of the Lord, speaking to lost souls and doing all we can to help others on the way of Life. "Blessed is that servant, whom his Lord cometh shall find so doing".

Elizabeth Hoover Alltus
Waterford, Calif.

THE DEAD SPEAKETH

NO. 11

BEAUTY IN SIMPLICITY

JENNIE HELM

One time as Jesus was teaching His disciples, perhaps walking through the fields or on some hillside, He called their attention to a lily blooming by the wayside and

said, just look at this lily, how beautiful it is. Even King Solomon with all his costly and gorgeous apparel was not so beautifully clothed. The beauty of the lily was in its simplicity. It was just as it came from the hands of God. Beautiful because it was just as God made it. It had neither toiled nor spun, it had done nothing to mar that beauty.

We all admire beauty, but what is it? We read and hear much today in our magazines and at public meetings on how to make things beautiful. We are told how to beautify our homes, our fields, our bodies, etc.

Millions of dollars are being spent to make everything look beautiful. Is there any danger of marring that beauty by too gorgeous display? Here we learn the lesson Jesus taught that beauty is in simplicity?

Much is being spent, especially among women, to make themselves beautiful. Beauty parlors are dotted all over are land. Vast sums of money are being spent for permanents, rouge, lip stick, all for the purpose to make one beautiful, but does it? Does it improve or mar the beauty that came from God?

If as much money, time and energy was used in beautifying the lives, how much more beautiful this world would be.

Then too, how much time and money is spent on clothing? Women over dress, under dress, ornament their bodies with jewelry and what

not, ape to the fashions of men. We see them on our streets, in public parks, most anywhere in knickers, shorts, pants, anything to make them look mannish. But does it make them beautiful? How can any woman who bears the name of a Christian dress like a man when our Heavenly Father has said, "A woman should not wear that which pertaineth unto a man, neither shall a man put on a woman's garment, for who-so ever doeth these things are an abomination unto Jehovah", Deut. 22:5. Would it be possible dressed in that way, to praise God or lead a soul to Christ?

One of our missionaries one time said, how much good do you think a missionary dressed as a modern society girl can accomplish on the mission field? Picture a bobbed haired girl with knee skirts, low neck and bare arms, standing before a Indian audience, trying to teach the gospel of our Lord! Ridiculous, yes, almost blasphemous.

How much good do you think a modern dressed woman today could accomplish standing before her Sunday school class, with bobbed hair, permanent, rouge, lip stick, finger nail stain, bare arms and neck, trying to teach the commands of Jesus?

Some try to tell us when a style becomes custom it is no more sinful, but dear reader, remember customs do not change God's law.

Our church for 200 years has had

an adopted style of dress that we might maintain modest dressing as taught in God's word. (I Tim. 2:9-10; I Pet. 2:3-4.)

Is our style of dress in harmony with its teaching? Does it help to maintain the simplicity taught by Jesus? Is there anything about it to mar our personality, our Christian life in any way? If not then let us maintain it.

It is the only method known to carry out the gospel principle of simplicity in dress.

History repeats itself. Down through the ages as long as a church maintained a Christian style of dress they were a separate people from the world but when they let go the methods the separation no longer existed. Throw off all restrictions in regard to dress and in a few years we will be swallowed up by the world.

Is it not more consistent for a Christian to adopt a Christian style of dress than the ever changing sinful fashion of the world? Our plain clothing is a challenge to live a life consistent with our dress. The world recognizes our style of dress as Christians. If what we say, where we go, what we do is not in harmony with our dress it will avail nothing. If our style of dress maintain the simple life it can be nothing else but beautiful.

Let us show to this sin-cursed world, that is bowing to all the immodest, indecent, costly dictates of

the goddess of fashion, that we are not ashamed to bow to our Lord and obey His teaching on the simple life in dress. But thank God we have the opportunity to help maintain his blessed teachings.

Let us learn the lesson that Jesus taught that beauty is in simplicity. That we are beautiful only as we allow God to work in our lives. That "the ornament of a meek and quiet spirit is in the sight of God of great price."

Sel. from June 15, 1938 Issue.

Spending eternity with the Lord one will never grow old. 2 Cor. 9:8; Job 33:25.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin", Heb. 4:15. "Blessed are the merciful: for they shall obtain mercy", Matt. 5:7. They who have not feelings and love for all people have no respect for the Saviour.

"Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits", Rom 12:16. Stoop even to the low and destitute, for God only knows all their conditions.

Every sainted person has chosen some of that good part, as Mary did, Luke 10:42.

The true and faithful christian will be paid much more than what they earn with blessings and honor, in this life a hundredfold and in the world to come eternal life, Mark 10:30.

Let our voices sing praises to our Saviour. The motto of a true christian is to live a pure, clean and upright life in heart, for Christ and the church.

SUNDAY SCHOOL LESSONS FOR AUGUST 1961

PRIMARY LESSONS

Aug. 6—Timothy's Bible Verses.
II Tim. 2:15, 3:15-17.

Aug. 13—The Book The King
Read. Psalms 119:9-16, II Chron.
34:29-33.

Aug. 20—The Story Philip Shared.
Acts 8:1-8, 26-40.

Aug. 27—In The Beginning. Job
37:1-4, Gen. 1.

ADULT LESSONS

Aug. 6—Hardships of the Apostles.
I Cor. 4:1-21.

1—What are the mysteries of
God?

2—What kind of judgment is
Paul speaking of?

3—Is there power in the king-
dom of God today?

Aug. 13—The Old Leaven to be
Purged Out. I Cor. 5:1-13.

1—Is there danger that we might
be puffed up, rather than to
mourn, when sin is discovered

in the church?

2—What is the meaning of the words, "for the destruction of the flesh, that the spirit may be saved."?

3—Why are sincerity and truth called unleavened bread?

Aug. 20—Against Going to Law. I Cor. 6:1-20.

1—Are we ever justified in going to law?

2—What could be the reward of being defrauded?

3—Did Paul mean the things listed in verses 9 and 10 were lawful unto him?

Aug. 27—Marriage I Cor. 7:1-17.

1—What can be some blessings of marriage? What may be some difficulties of marriage?

2—Is it easier for an unmarried person to live a Christian life?

3—How can a believing person save an unbelieving mate?

DAILY DEVOTIONS FOR AUGUST 1961

LOST POWER WITH GOD

Memory verse, Jas. 4:10, "Humble yourselves in the sight of the Lord, and he shall lift you up."

Tues. 1—Matt. 19:16-26.

Wed. 2—Mark 7: 1-13.

Thurs. 3—Hosea 10.

Fri. 4—Jas. 4.

Sat. 5—Hosea 4:1-10.

Memory verse, Rom. 5:12, "Wherefore, as by one man sin entered into the world, and death

by sin; and so death passed upon all men, for that all have sinned."

Sun. 6—Jas. 2:1-18.

Mon. 7—Psa. 123.

Tues. 8—Luke 12:41-48.

Wed. 9—Matt. 7:15-27.

Thurs. 10—Job. 24:12-25.

Fri. 11—Heb. 4.

Sat. 12—Amos 6:1-14.

Memory verse, Psa. 66:18, "If I regard iniquity in my heart, the Lord will not hear me."

Sun. 13—Matt. 22:1-14.

Mon. 14—Ex. 32:7-29.

Tues. 15—Matt. 24:4-22.

Wed. 16—2 Chron. 24:15-27.

Thurs. 17—Luke 14:25-35.

Fri. 18—Jer. 32:26-35.

Sat. 19—Zech. 7:4-14.

Memory verse, Matt. 24:12, "And because iniquity shall abound, the love of many shall wax cold."

Sun. 20—Deut. 1:19-46.

Mon. 21—Ex. 15:22-27.

Tues. 22—Matt. 25:1-13.

Wed. 23—Num. 13:17-33.

Thurs. 24—2 Pet. 2:1-9.

Fri. 25—Isa. 30:8-18.

Sat. 26—Mark 9:14-29.

Memory verse, 1 Cor. 3:11, "For other foundation can no man lay than is laid, which is Jesus Christ."

Sun. 27—Jno. 15:1-17.

Mon. 28—2 Kings 17:9-23.

Tues. 29—Psa. 19.

Wed. 30—Eph. 5:1-14.

Thurs. 31—Ezek. 8:7-18.

BIBLE MONITOR

VOL. XXXIX

Aug. 1, 1961

NO. 15

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

HOW SERVE THE RISEN CHRIST

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee: or when we saw thee sick, or in prison, and came unto thee?" Matt. 25: 37-39. "When" is the question asked by both the blessed and the cursed in Matt. 25:31-46. When did we do certain things for You? When did we fail to do certain things for you? In the first we see faithfulness to duty and opportunity. In the second we find neglect of duty and opportunities of life.

Through His faithfulness and His great sacrifice for humanity, the Lord has come down to the earth and has delivered God's commandments unto us, as recorded by His followers in the New Testament. Those human beings, who are faithful unto Christ, believe His teachings and through a heart of love use their talents and abilities to carry out His teachings; regardless of what effort it takes or upon whom,

their service is rendered. The service of love toward our fellow men, when in accordance with Christ's teachings, is applied as our service of love unto Christ.

Such a service for Christ does not question "When the reward shall come?" but rather upon receiving a reward wonders "When such a service was done?". Is it possible that such a small service is credited as unto Christ, for me? Is it possible that such a small thing is held against me, as not being done in obedience to Christ's teachings?

Lack of obedience unto Christ's teachings through the various opportunities we have had is due to: lack of faith in and submission unto Christ, lack of a thoroughly regenerated heart, allowing ourselves to be led away through sin and just plain unconcern. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him", Col. 3:17.

In Matt. 25: 14-30 we have a detailed picture of the reward in the kingdom of heaven. This reward was given according to our talents

used and the increase compared to our capacity. We should serve the risen Christ because of His love for us, in bringing to earth God's plan of salvation and because of His great sacrifice for us, that this plan might prepare us to meet God. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ", 1 Cor. 15:57.

We should serve the risen Christ because of His command, Jno. 15:14, "Ye are my friends, if ye do whatsoever I command you". We should serve Him because of His concern for us, Heb. 7:25, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them". We should serve Him because God made Him Lord and Master of His kingdom, Rom. 14:9, "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living".

Are we serving or are we not concerned about serving? How can we serve the risen Christ, by carefully following the details in His Word. Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth". Yes but we all cannot witness? Are you witnessing as Christ would, where and when you can? How much do you help others to witness? Do you

show hospitality and concern for mankind? Do you help those who need help? How often in a year do we think of our service to Christ? Only on Sunday? Daily?

Faithful, earnest, loving service to the Lord will lead us in the path of doing all our work as unto Him, who loved us and gave Himself for us. We will be rewarded, but in our service the pay is not as prominent in our thoughts, as the constraint of love is in moving us to serve.

SOWING AND REAPING

Paul says to the Galatians "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap", Gal. 6:7. Any boy or girl that is familiar with sowing and reaping knows, that if we sow wheat we cannot expect to harvest corn. Why did Paul have need to say to the Galatians, to adults, to such who profess to know God, "Be not deceived"? Have they overestimated the mercy of God, thinking that they can do practically as they please and the Lord will forgive them? It seems in our day and age there are many who think so.

The apostle Paul also says, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth", Gal. 3:1. To Titus, Paul wrote, "For there are many unruly and vain talkers and deceivers, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for

filthy lucre's sake" (the object of gain) Tit. 1: 10-11. To the Galatians he writes, "If ye bite and devour one another, take heed that ye be not consumed one of another", Gal. 5: 15.

In the second clause of the text, Paul writes, "God is not mocked". This seems to tell me that they were conscious of what they were doing. I fear this is the case too often today. It is important that we give serious heed to Paul's warning, "Be not deceived: God is not mocked". Jesus when here, made known to us that many shall be called but few shall be chosen. There is a cause for this and the blame cannot be put upon God, nor upon Christ, neither upon someone else, it is up to the individual.

About twenty-five years ago I spoke to a man (who worked in a hardware store), he knew our doctrine and knew the Bible fairly well, but was not willing to observe some of the ordinances and commandments. This man wanted to argue with me, saying that it was not necessary to be baptized by immersion, neither was it necessary to wash feet and if a war was declared it is our duty to go and fight for our Country, etc. Said he, "God would not be a merciful God, if He would demand of us that we keep all the commandments and ordinances precisely as He says". He followed this by saying, "I'd rather go to hell than be with such an unmerciful God."

This man's health was good, as far as I know and by what others told me; but within two days after making the above statements, he dropped over and was found dead. He belonged to a church and claimed to be a christian.

The apostle Paul, through his experience, was in a position to know that, whatsoever we sow that shall we also reap. Let us notice: Paul helped in the stoning of Stephen, Acts 7:58-59. Paul was stoned and they drew him out of the city and supposed that he was dead, Acts 14: 9. Paul beat the followers of Christ, Acts 22:19. He was beaten, Acts 16:22-23. Paul persecuted the church, Acts 22:4 and Gal. 1:13. Paul was persecuted, 2 Tim. 3:10-12. Paul put men and women in prison, Acts 8:3. He was imprisoned, Acts 16:23 and 2 Cor. 11:23-31. No wonder he wrote to the Galatian brethren, "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap". Paul in ignorance and with a pure conscience (because of his former teaching) did these things and had to suffer for it. Do you suppose that people in our day, who know better will escape?

God said to Ananias, "I shall shew him (Paul) how great things he must suffer for my name's sake", Acts 9:16. Paul saw his error and gladly suffered these things for Christ's sake, looking forward to the crown awaiting him and the op-

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portunity of spending eternity with his Saviour. How glad and thankful we should be for this warning and for the day of grace, so we can get right with God and our fellowmen. If we will take heed to this warning, it will bring us joy everlasting.

Have you ever visited the inmates in prisons or penitentiaries? Did they tell you what brought them there? I feel sure that nearly all of them would admit that, they have not taken heed to warnings from: parents, the law of the land, or have gotten in wrong company, went to ungodly places, read filthy literature, or left envy, jealousy, unrestrained temper, etc. control them. I have seen bitter tears shed in prisons; their behavior there was good, hoping to shorten their sen-

tence. Let us never forget that if, we do not give heed unto God's Word and fully accept the plan of Salvation as given through Christ Jesus, our sentence will be to spend eternity in hell. The wailing and gnashing of teeth will avail nothing. Therefore—"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap."

A. G. Fahnestock
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THE TWO WAYS

There are two ways in the world, the hard way and the easy way. We know the Bible says that "the way of the transgressor is hard", Prov. 13:15. It also says, "Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls: for my yolk is easy, and my burden is light", Matt. 11:29-30.

These words are the words of Jesus himself, and we must certainly conclude that the way of the righteous is the easy way. Although we have trials, battles and temptations, many burdens and sorrows along this way, we need to have a burden bearer, the Master's help and His divine guidance, an ever present help in time of need. It is easy because we are assured of a victory or life eternal at the end of the way.

The hard way grows harder all along the way. The transgressor is one who has been a partaker of the

good things of God, and now is transgressing His commandments and choosing rather to follow the foolish fashions of the world, the things that he once had hated and forsaken.

The end of the hard way is exceeding bitter, probably no person will be able to comprehend the awful bitterness of this hard way until the end is reached and they reap the results. The cost of Following Jesus is not to be compared to what the wicked have lost. Jesus is the sinner's friend. He came not to call the righteous but sinners to repentance. He came to seek and save that which was lost, Luke. 19:10.

It is strange to me that so many that are on the hard way or the transgressors way, think it is the easier way. We must be on our guard as satan is always seeking to find a way to trap us and get us on that wide and broad way. We must put our trust in God and by His help we will be able to choose between the two ways.

I am sorry to find in the beloved Church today some whom are *not* willing to follow Christ all the way, they let things of this world draw them away, willing to stay away from the House of the Lord because they feel some are not what they should be who are in the Church. They fail to read and search the word of God, for it tells us to pray for those that are weak and if any have aught toward another they are

to go to them and settle there difference. Dear Brothers and Sisters are we truly following the way the dear Master laid for His followers to follow. If we are we will have peace and harmony in the beloved Church. Let me ask you dear ones, Is this the way to live, let us stop and check up on our own lives and see if they are in harmony with the pattern Christ has laid down. Do you ever stop dear one and search your life and see if it wasn't you that was at fault? If each of us would work for the upbuilding of the beloved Church, I am sure the Church house would be full and there would be love and harmony and Christ would be honored and glorified. The wages of sin is death: but the gift of God is eternal life through Jesus Christ, our Lord, Romans 6:23.

The Lord knoweth the way of the righteous: but the way of the ungodly shall perish. Here we plainly see two ways. The Righteous and the ungodly. David said: Teach me thy way, O Lord; I will walk in thy truth; this should be the desire of every one of us. A man's heart deviseth his way: but the Lord directeth his steps. We are to train up our Children in the way that is right and when they are old they will not depart from the way that is right. Dear ones when we stay away from the Lord's house are we setting up the right example? O dear one I plead with you to stop and see if our lives

are in harmony with the Life Jesus has set up for us. where we can be with our Blessed Saviour throughout eternity.

Again from Isaiah we read. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are your thoughts, Neither are your ways my ways saith the Lord. In Jeremiah we find where the Lord said, Stand ye in the ways, and see and ask for the old paths, the right way & walk therein. Here again we see if we get on the right path, and that straight way we will find rest. There are so many today that have not found the way of peace, the way Jesus trod. We are living too fast today, we don't have the time for family worship, a closer walk with God. I wonder how many dear ones can say, as they left there homes in the Mornings for the daily work, that they took time to read from that Blessed Book and knelt before the Lord and ask His blessings for the day. In the early years of our lives we never went to school without having that season of prayer. Oh, beloved what is wrong? Are we so wrapped up in the things of this world, that we have no time for our Blessed Christ? If so, we better stop. As Jesus tells us, He is the way, the truth and the life and this way will last when life here is ended. There is a reward given for such a life, a home in Heaven. A place Is Jesus satisfied with my life
Do I walk along Life's pathway
Just as closely as I should
Doing deeds of kindness
Ministering to those in need
Do my prayers for others
Reach up to the Pearly Gates
Or do I walk a-far like Peter
Losing God's Holy Touch
I know I am satisfied with Jesus
Could it be He's satisfied with me.
Elizabeth Hoover Alltus
Waterford, Calif.

THE CHURCH PART 3

CONSECRATION OF THE BRIDE: This means Church Purity. The first Scripture we call to the readers attention in this article is found in Paul's Ephesian letter, chapter five, verses 25-27, "Husbands love your wives, even as Christ also loved the Church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Consecration: means" to set apart and bless, as the elements in the eucharist." Christ has set apart His Bride and blessed her, He gave Himself for her, died on the cross and shed His blood for her, that she

might be sanctified, or consecrated. Mr. Webster uses the words consecrate and sanctify synonymously, or interchangeably, they are closely related, meaning the same thing. By certain ceremonies and rites: the Church has been set apart, dedicated and devoted to the service of God, the worship of God.

Because of Christ's love for His Bride, (the Church) because of the purchased price, His suffering, it became precious to Him. It also should be precious to you and I, dear reader, just as it is precious to Him, because of what it means to us. It means our eternal life, our eternal reward and happiness. Are these reasons not enough, why the Church should be kept pure, as He is pure? To keep the Church pure means that her members must be consecrated, sanctified, just as Christ consecrated, sanctified her, when He espoused her.

Christ and His great plan of our redemption, through the Church, means our reconciliation to God. Christ, by His Word and by the words of the sacred writers of the Scriptures, have given us rules and methods, by which we are to carry out the "faith, once delivered unto the saints", who are the Bride of Christ. Col.1:21-24, "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath reconciled, In the body of his flesh through death, to present you holy and unblameable and

unreproveable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake which is the church."

Beloved let us consider what our redemption has cost. When we were alienated, enemies of Christ, even in our mind, by our sinful lives, yet He died that we might be reconciled and become a part of His Bride. By our faith in Him and in His death, we are sanctified and our sins are washed away by His blood, we are made pure, but then we must keep ourselves pure. We do this by continuing in a grounded, settled faith, steadfast, unmoveable in our hope of the gospel, and as Paul did, We too must suffer with Christ, as he suffered for His body's sake the Church, His Bride.

Such love, such love, that God should love a sinner such as I, how wonderful is love like this? This is love, beyond human knowledge. Jno. 15:9, "As the Father hath loved me, so have I loved you: continue ye in my love." Christ was self sacrificing, O what a sacrifice. How much have you and I sacrificed for Him? He prayed for the purity of His Bride. Jno. 17:15, "I pray not that

thou shouldest take them out of the world, but that thou shouldst keep them from the evil." There are many evils confronting His Bride in these days, will we be kept from them? The Church for which Christ died is made up of human individuals, human instrumentalities.

In order for the Church to be kept pure, consecrated, holy in His sight, her members must be pure in mind, purpose, pure in heart. The Church must be kept without spot or wrinkle, or any such thing. For this we pray. "Blessed are the pure in heart, for they shall see God." No dishonesty, cheating, grafting, lying, partiality nor un-equality should be found there. Members of the Bride must live sacrificial lives. Gal. 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Christ's love for His Bride was manifest by His death. 1 Jno. 3:16, "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." Would we do that? Are we long-suffering, tenderhearted, forgiving one another in love? Jesus also prayed for His Bride, thus, "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so

have I also sent them into the world, And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." We find here that Christ was not only willing to be crucified for His Church, sanctifying Himself, but He also prayed for it (for us) that we also might be sanctified in Himself (He is Truth), and be kept pure, through obedience to Him.

Many in the religious world profess, that we do not need to follow all the precepts of the Word of God, to be saved. That our salvation is not conditioned upon keeping His commandments, neither for present salvation, nor eternal salvation, this they say is salvation by works and not by God's grace. Hence they believe in faith only for salvation, in fact many would say confession only. A recent boast is that, "The machinery of protestantism is securely in the hands, in the grip of the liberal element". How sad, but this is true. We know it is true, because of the many practices which deny and ignore the true doctrine of Christ.

We find three destructive elements, even in the true Church, in these days. Liberal, indifferent, com-

promising. The last is what we call fence riders. There is only one safe ground and that is Conservatism. The Conservative is one who preserves the whole Gospel, building on fundamental, or basic principles of God's word. Orthodoxy in the many Churches is becoming extinct. They are side-stepping it, do not want to, as they say, waste time in engaging in it.

We warn you dear reader, Christ is no compromiser. Neither should we compromise. Let us be like Moses of old, Exod. 10:26, "Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come hither." Jesus prayed, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Let us keep our Church pure.

Why do the people of this age seek to follow their own personal ideas, rather than the Word of God, as interpreted by the Bride? We fear it is because they love the world more than they love God and the Church. John says, 1 Jno. 2:15-17, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world

passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." What are some of the "lusts", mentioned above? What are the things of this world, which humanity are seeking most? Aside from the lust for money (wealth), perhaps the things which consume the energy and mind's of people to-day are summarized in amusement and worldly pleasure. First among these we would class the Television. Next comes modern sports, of various indulgencies, almost too numerous to mention. All the lusts, or works of the flesh are manifest in "the lusts of the flesh, the lust of the eyes, and the pride of life". James says, "then when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death." Are we going to keep these things out of the Church? Will the Bride be pure? Yes all who are faithful, and none but the faithful will be a part of the Bride.

THE MARRIAGE OF THE BRIDE: Will you and I be there at the great "Marriage Supper of the Lamb"? Rev. 19:6-9, "And I heard as it were the voice of a great multitude, and the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is to come, and his wife hath made herself ready. And to her was granted that she should be arrayed

in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

Beloved let us continue to give out the invitation, for the time will come when the last great invitation will be given, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely", Rev. 22:17.

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WHO IS THY NEIGHBOR

"Thou shalt love thy neighbor as thyself", Rom. 13:9. This is a commandment that was brought forth from the law, the Old Testament, and put into the New Testament, the dispensation of grace or church age. Love worketh no ill to his neighbor, therefore love is the fulfilling of the law. For he that loveth another hath fulfilled the law. Put ye on the Lord Jesus Christ. Ex. 20:16-17, Thou shalt not bear false witness against thy neighbor and thou shalt not covet anything that is thy neighbor's. Prov. 14:21, "He that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy is he".

Under the law or by carnal nature it was, Love your neighbor and hate your enemies, but now Jesus says, Love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you. Recompence to no man evil for evil. Matt. 7:12, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them". Is this the practice of the christians of this day and age? We know this is not the way of the old man or the carnal nature of humanity. The stronger taking the advantage of or over-powering the weaker and the rich oppressing the poor. In other words to have our way and force every one into our way.

A young man, a certain lawyer willing to justify himself, said unto Jesus, Who is my neighbor? Luke 10:30-37, Jesus said, A certain man went down from Jerusalem to Jericho and fell among thieves, which wounded him and left him lay. By chance came a certain priest that way, when he saw him he passed by on the other side. Likewise a Levite, when he came to the place, looked on him and passed by on the other side. A certain Samaritan came where he was and when he saw him he had compassion on him. He bound up his wounds, poured on oil, set him on his beast, brought him to an inn and took care of him. And on the morrow when he departed, he gave two pence to

the host and said unto him, Take care of him and if thou spendest more I will repay thee. Jesus said, Which now of these three thinkest thou was neighbor unto him, that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go and do thou likewise. This was plain and direct likeness or parable, to teach us what we owe to our fellowman. This certain Samaritan was no doubt a stranger to the man who fell among the thieves and we do not know how many miles they lived apart. Some people think only the next door people are neighbors. Here in this parable distance was not considered, but he that shewed mercy or compassion.

Some christians even think we dare not be lenient, sympathetic or have compassion and mercy, but rather be stern, strict and harsh especially unto those who we think are in fault. The word neighbor means: one near to another, one who is friendly and concerned about the welfare of others. He that despiseth his neighbor sinneth. Some people address their fellowman as brother, friend and some neighbor. If we love our neighbor as ourselves, it means a great sacrifice to this old selfish nature and especially to a person having an elevated mind or self-righteous nature. Eph. 4:25, "Wherefore putting away lying, speak every man truth with his neighbor, for we are members one

of another". There are some who are guilty of defrauding their neighbor.

As much as lieth in you, live peaceably with all men. Heb. 12:14, "Follow peace with all men and holiness, without which no man shall see the Lord". For the kingdom of God is not just meat and drink, but righteousness and peace and joy in the Holy Ghost. Provide things honest in the sight of all men. Recompence to no man evil for evil. Did not Jesus shew mercy to all humanity? 2 Cor. 8:9, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. Was this not a neighbor? Rom. 5:8, "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us". How are we treating our neighbors?

Rom. 3:23, "For all have sinned, and come short of the glory of God". So death passed upon all men, for that all have sinned. Now being justified by his blood, we shall be saved from wrath through Him. 2 Cor. 9:15, "Thanks be unto God for his unspeakable gift. For the gift of God is eternal life. Eph. 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God". Matt. 25:34-41, Then shall the King say into them (the good neighbor), I was an hungered and ye gave me meat. I was thirsty and ye gave me drink. I was

a stranger and ye took me in. Naked and ye clothed me. I was sick and ye visited me. Then shall the righteous say, Lord when saw we thee hungry and fed thee? Or thirsty and gave thee drink? When saw we thee a stranger and took thee in? Naked and clothed thee etc. The King shall answer them saying, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. This is what the good Samaritan did to a stranger, being a good neighbor. There is a time coming, that will prove who was a real neighbor, or brother, or friend indeed when in need. Then it will be too late to change our ways.

Jes. 5:11, The Lord is very pitiful, and of tender mercy. Jas. 5:1-5, Ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted. Ye have heaped treasurers together for the last days. Behold the hire of the laborer, who have reaped your fields, which is of you kept back by fraud. The cries of them which have reaped are entered into the ears of the Lord. Ye have lived in pleasure on the earth. Ye have nourished your hearts. Grudge not one against another, lest ye be condemned. For the coming of the Lord draweth nigh.

God is no respecter of persons. Jas. 2:9, "But if ye have respect to persons, ye commit sin and are convinced of the law as transgressors." Do not rich men oppress you and despise the poor. If thou shalt

love thy neighbor as thyself, ye do well.

So we in all that we sell or buy
That we would have our neighbors
do.

From others never with-hold their
dues,

Is the rule of equity our practice and
delight?

Do we renounce unrighteous gain?

Do we always integrity maintain?

Come let us search our ways and see,

Have we really really been just and
right?

William N. Kinsley
Hartville, Ohio

NEWS ITEMS

BETHEL. PA.

The Lord willing, the Bethel congregation plans to have their Revival meetings this year at the Milbach church-house, from Aug. 13 to Aug 27, with Eld. Edward Johnson of Wauseon, Ohio as our evangelist.

All are invited to attend these meetings with us. Pray for these meetings, pray for the one who will bring the messages from night to night. Remember those who have not yet decided to accept the Lord as their Personal Saviour. Pray for us His followers, that we may always remain true and faithful.

Sister June Beck, Cor.

OBITUARY

Ronald Dean St. John
Infant son of Edwin and Clara

St. John of Rd. 4, Bryan, Ohio, died at birth Saturday, July 15. Surviving besides the parents are two brothers: Thomas and David and a sister, Beverly. Graveside rites were conducted by Bro. Edward Johnson in Fountain Grove cemetery at Bryan.

Ruth St. John, Cor.

PUBLIC WORSHIP

The desire to worship is one of the deepest-seated, most universal of human traits. No nation, land or tongue is known where there is not some form of religion and some idea of a supreme being to be worshipped. God created man with this desire, because he wants to be worshipped. Jesus told the Samaritan woman that those who worship the Father must worship in spirit and in truth, "for the Father seeketh such to worship Him", John 4:23. Yet there are many objects of worship besides God, and it will be profitable to examine our worship to see if it is according to His will.

We may note that worship may be private. We find in Genesis 24 that when Abraham's servant was successfully guided to the accomplishment of his mission, that he bowed his head and worshipped, evidently in the presence of a number of people. That was private worship. Jesus said that we are to enter into our closet, and when we have shut the door, pray to the Father which seeth in secret. This worship is an outpouring of the believer's

heart. There is no one to impress. There is nothing to gain by pretense. But we wish to treat here particularly of public worship, where the situation is entirely different. Private worship concerns only the individual, but public worship is also valuable for its effect on other believers or spectators (1 Corinthians 14:3-5, Hebrews 10:25). Yet this very fact brings in dangers of pretense and formality which may destroy the spirit of true worship.

Under the law of Moses, worship was carried on with splendor and display. Let us visit in imagination a little Jewish boy whom we shall call Ahijah, who lived in the time of Solomon. The Jewish day began at sunset. Since that time the night before, he has been resting at home according to the commandment. But as the Sabbath evening approaches, the whole city of Jerusalem begin to wend their ways toward the temple. Ahijah clings tightly to his father's hand as he gazes on the beautiful building, its marble walls and golden doors dazzlingly bright in the rays of the setting sun. They enter one of the columned porches, fragrant with accacia and cedar. In pulpits at the side the Levites are reading and explaining the law. Everyone is listening quietly. But as the sun sinks lower, the Levites roll up their scrolls and enter the temple court. The whole multitude waits expectantly. Within, the priests are mak-

ing ready to slay the evening sacrifice. Soon a cloud of fragrant incense floats out from the temple, announcing that the sacrifice has been finished. At the same time a fanfare of trumpets is heard, then a mighty crash of cymbals. Down from its upper chamber marches the temple choir of two hundred eighty-eight men, each a master of song. Halting on the massive marble stairs, they raise their voices above the strains of the orchestra: "Oh give thanks unto the Lord, for He is good", and the entire assemblage joins in the chorus till the vaulted aisles re-echo, "for His mercy endureth forever." And as the noble strains resound again and again, our little friend Ahijah exultingly repeats, "What God is like our God, for glory and majesty."

But let us contrast this scene with one from the New Testament. Let us look at the last night that Jesus spent with His disciples. Here was no splendor, no display. In the quiet of the evening the little group gathered unnoticed in the upper room. A simple supper was spread upon the table. The Master washed their feet. They ate together, and Jesus gave them the bread and the cup as a remembrance. Then they talked confidently and lovingly. Then Jesus prayed, not a long prayer, or an elegant one but a heartfelt one. Then they sang a hymn and went out. Reverent quietness was the keynote. Peter "beckoned" to John to

ask who the traitor was, and John's question and the answer of Jesus were apparently whispered. What a contrast with the temple scene! Yet both were worshipping the same God. Why the difference in method?

It should be sufficient to know that God ordered it so in each case. But God's orders are never arbitrary, there is always order in His plans. If we study His word, we should be able to discover the reason. There are two methods by which men can be controlled. One is by force applied from without. The other is by his own free will. In the thirty-second Psalm, God speaks of these two methods: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which has no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee."

This scripture makes it plain that God prefers the voluntary method. He placed Adam in the Garden of Eden with no provision for compelling his obedience, he was only told what would be the penalty of transgression. God could just as well have placed the angel with the flaming sword at the forbidden tree, and Adam would never have fallen. But He wanted a people who would worship and obey Him without compulsion. Therefore He allowed Adam to choose, and he fell.

But as soon as men began to multiply on the earth, some forcible control was necessary. The first man born killed the second, because he was angry that his brother was more righteous than he. We read in Genesis 6:11 that the earth was filled with violence. If men were to have the opportunity to choose to obey God, they must be protected from their ungodly neighbors. Therefore God instituted civil government at the time of the flood, making man responsible for the protection of humanlife. "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man", Gen. 9:6.

The nation of Israel was a civil government. But it was more than this. It was an experiment to show the impossibility of compelling men to obey God. Prophets of legislated social justice, have a look here! Israel had a perfect law designed to secure liberty and equality for all. Provision was made to punish the disobedient immediately, and God Himself would point out the guilty person when necessary. Yet Israel failed to obey God and was carried into captivity.

The splendid temple service was a well-considered part of God's plan. The pomp and pageantry would capture the attention of the worshippers and take it away from the heathen idols. The emotions aroused by the stirring scenes would tend to influence their conduct in the days fol-

lowing. All was part of the plan for control from without.

But when Jesus came, He promised the Holy Spirit to those who would receive Him. The world cannot, because it will not. Unfortunately, the world has in a large measure taken possession of the professing church, and all too often the Old Testament worship is taken as a model. It is proper for civil government to arrange parades with stirring speeches and brass bands, in order to influence people to act the way they want them to. It is also proper for men in the world to display their talents and compete with each other for the honor of men. But both are entirely out of place in a church directed by the Holy Spirit.

The writer once had the privilege of attending two worship services on the same day. The first was in a splendid city church. Every device of art was employed in its beautification. The organ was splendid, the choir, robed in white and gold, sang faultlessly, the minister preached powerfully on the providence of God. But as I looked covertly about me, I saw on the faces of the congregation only polite interest, there seemed to be no answering spark. And it occurred to me that these people all looked as though they had never really needed to test God's providence. They were well able to take care of themselves. They felt no need of God.

In the afternoon another service was held in a tiny log church out on the mountainside. Everything was plain and bare. The benches had not even backs. The minister said, "We have no choir, no instrument, not even song books. But we should have singing. We shall let the Spirit direct." Someone in the audience started a grand old tune. They sang it through, and then another. It was the writer's privilege to deliver the sermon. It was in no way exceptional. Yet as I tried to preach the Word, I noticed that many eyes in the audience were filled with tears. And I left feeling that in that little room there had been truer worship than in the grand city church auditorium.

True worship makes us forget ourselves and think of God. Anything which calls attention to the worshippers detracts from true worship.

Sel. from Gospel Helps

THE DEAD SPEAKETH

NO. 12

DENYING GOD

J. D. Brown

"This people draweth nigh unto me with their mouth, and honoreth me with their lips. But their heart is far from me. But in vain they do worship me, teaching for doctrine the commandments of men", Matt. 15:8-9. "They profess that they know God; but in works they deny him, being abominable, and

disobedient and unto every good work reprobate", Titus 1:16.

Denying God. Webster defines the word "deny" thus: 1. Not to be true. 2. Reject, refuse admission to. 3. To disown. 4. Not to comply, refuse. We see by Webster the word "deny" covers a large field. We find to contradict God's word is not the only way we can deny God. According to Webster we deny God by refusing to comply with His word.

Christ in Matt. 15:8-9 taught the Pharisees they were defiled, because they drew nigh unto Him with their mouth, and honored him with their lips, while their hearts were far from Him.

Paul says in Titus 1:16, they profess that they know God, their pretensions are to know God, as true Christians do. "But in works they deny Him." By their works they deny him, they do that which God forbids them to do, and leave undone what God commanded.

Reprobate." They were unfit to do any good work. They were spiritually worthless—so it is with the worldly church today, they are denying God by doing things contrary to his word, and leaving things undone He has commanded. Can the most conservative member in the worldly church walk with them, fellowship with them, commune with them without denying God?

Paul in I Cor. 11 found the Corinthian brethren much out of order.

He found divisions among them, "also Heresies," men teaching a doctrine contrary to the established doctrine. Paul gave them to understand they could not commune that way.

There can be no communion without sufficient union, harmony and oneness, to enable the participants to work together in the house of the Lord. This is possible only for the Christian body that recognize: one Lord, one faith, one baptism, one spirit and one order of service. People who are not of a sufficient oneness to worship, work and keep the ordinances together, cannot with any degree of consistency, commune together.

Without the spiritual qualifications, the church, in the interest of harmony and consistency, would have a right to object. **II John 11**, "For he that biddeth him God speed is partaker of his evil deeds." He who assists an evil doer in any way is responsible to God for the additional evil, as much so as of he had committed the evil directly himself.

(I John 4:1) Tell those conservative members to try those spirits (teachers) whether they be of God: because many false prophets are gone out into the world. Verse 6 gives a rule by which to measure the church. John says, we "the apostles" are of God, he that heareth God, heareth us. He that is not of God heareth not us. Hereby know we the spirit (teacher) of truth, and the

spirit (teacher) of error.

When the most conservative member of the worldly church measures the worldly church by this simple rule to learn whether they hear the apostles, and after measuring them and learn they do not hear, or obey the apostles, then in the light of that fact still commune with them. In my judgment they deny God before men.

Christ through the apostles have commanded them to come out from among them. (II Cor. 6: 14-17.) Here again Paul teaches the believer cannot commune, or fellowship with the unbeliever any more than light can commune with darkness. Paul in Rom. 16:17 commands those conservative members to avoid them, which means to separate from them. (I Tim. 6:3-5.)

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." I Tim. 6:4-5.

In this scripture Paul describes the enemies of the truth, having a form of godliness, but denying the power thereof: from such turn away. II Pet. 2:18, Peter says those that

were clean escape from them who live in error. II Thess. 3:6-14, Hear Paul, withdraw from every brother that walketh disorderly.. (Verse 14) Have no company with him. II John 10:11, Here we are forbidden to receive him into our house, or bid him God speed, if we do we partake of his evil deeds. Jesus Christ through His apostles is commanding this separation. Yet he is denied.

Christ says in Matt. 10:33, "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." "Sin is the transgression of the law," I John 3:4. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.

Jesus says in John 14:23, If a man love me he will keep my words. (Verse 24 He that loveth me not keepeth not my sayings. Can those conservative members claim that they love God when they fail to carry out the Will of God?

Sel from May 1, 1938 Issue.

A LIFE OF CHRISTIAN SERVICE

Why should we discuss childhood training in connection with a life of christian service? If it is to be a lifetime service, it seems that in the earliest days of that life would be the logical time to begin preparation for it. But people may say that since children do not think in the abstract, we should not burden their minds with spiritual things. God told the children of Israel, "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children." Would we think the Old Testament law would be easy for a child to grasp? Would God ask His people to do the impossible? Through the providence of God, Moses received his basic training for the service of God at his mother's knee. The foundation for Samuel's busy life for God was laid in his early years. Human nature is still the same as it was in those ages long past. If children then could be trained for service it is still possible today. It has been proved and is an accepted fact that childhood is the proper time for any basic training.

When is the best time to lay the foundation of a building? When it is half built? It is possible to put a foundation under a building that has stood for years, but how difficult is the task. We all, no doubt, know people who were deprived of spiritual training in their childhood who lived more dynamic christian lives than many who spent those early years in a very spiritual atmosphere. Some may say then, "If that is true why not postpone the foundation for christian service until mental maturity is reached?" De we wait for mental maturity to train a child in the material things?

Just why is childhood the proper time to lay the foundation for a life of service for God? The first reason

goes back to the proper time to lay Christ.

the foundation for a building. It can be done with so much greater ease, with many less handicaps.

There are some tendencies in the original nature of a child that make this early period of life a very appropriate time for this basic training. General physical activity gives the child much satisfaction. This tendency can be directed so that some of his activities will teach spiritual truths while others will give him experience in doing the kind, helpful deeds which go with christian service.

Even the instinct of pugnacity can be of value to the one who would serve the Lord. However, it must be restrained from becoming the usual anger, which does harm rather than good. Therein lies the responsibility to train the child to use this tendency to overcome obstacles in his christian life and to fight against the powers of evil.

We all know that an individual cannot be engaged in christian service and be a hermit. He must be with people. He must share, he must co-operate, he must know how to get along with others and how to work with them without and compromise in principles. This training can be given the child by directing his social instinct into channels that will build his christian character. In his tendency to seek the company of others, above all, he should be trained to seek the companionship of

Very early the child tends toward self-assertion. There is no place in christian service for the conceit and arrogance which results from the wrong development of this trait. However, the proper guidance of assertiveness will cause it to be the basis for traits, such as persistence and determination, which can be well used in the Lord's work. The submissiveness and its accompanying humility of the child, are very important characteristics for the one who would serve the Lord. Closely related to these is the impulse to trust. Before the child misplaces his trust, he can be trained to confide and depend on God.

The curiosity of a child furnishes an instinctive basis of learning. How much easier it is to guide the child toward seeking his knowledge through proper channels, than to change the firmly established intellectual desires of an older person. A foundation for christian service must have a desire for learning spiritual truths.

Beginning in very early childhood and continuing throughout life, individuals seek the approval of others. Wilfred Powell says that "If wrongly directed, the impulse to seek approval may produce the stalwart defender of traditionalism, the slave of fashion and the pander to the crowds". On the other hand, with proper direction from its earliest beginnings, Powell says that "With

the acquiring of knowledge, the broadening of experience, and the deepening insight a higher approval will be sought and the growth of the christian may continue until even the cry of the multitude for his blood cannot deter him from his purpose, because of the inner approval of the voice of God".

Paul had confidence in Timothy as a christian worker because, from childhood he knew the holy Scriptures and he saw in Timothy the genuine faith that Paul had seen in his mother and grandmother. Childhood is the best time to lay the solid foundation for christian service, for in this formative period of life character is built, personality is developed, impressions are received, attitudes and ideals are formed, habits are taken on and desires are developed. In all these, christian guidance and emphasis are essential to the individual, who would be a workman approved by God and that needeth not to be ashamed.

Mary K. King in Christian Monitor

TRUST IN GOD

Courage brother, do not stumble
Though the path be dark as night,
There's a star to guide the humble
Trust in God and do the right.

Let the road be rough and dreary
And it's end far out of sight,
Foot it bravely, strong or weary
Trust in God and do the right.

Trust no lovely forms of passion

Friends may look like angels bright,
Trust no custom, school or fashion
Trust in God and do the right.

Simple rule and safest guiding
Inward peace and inward might,
Star upon our path abiding
Trust in God and do the right.

Some will hate thee, some will
love thee

Some will flatter, some will slight,
Cease from man and look above thee
Trust in God and do the right.

Sel. Sister Sheila Stump.

SEVEN MINDS

1. Mind your tongue: Do not let it speak hasty, cruel, unkind or wicked words.
2. Mind your eyes: Do not permit them to look on wicked books, pictures or objects.
3. Mind your ears: Do not suffer them to listen to wicked speeches, songs or words.
4. Mind your lips: Do not let strong drink pass them.
5. Mind your hands: Do not let them steal, fight or write any vile words.
6. Mind your feet: Do not let them walk in the steps of the wicked.
7. Mind your heart: Do not let the love of sin dwell in it. Do not give it to Satan, but ask Jesus to make it His throne.

Sel. by Sister Blanche Eberly.

"A REVELATION OF LIFE"

Suppose in our imagination we could compress the total population of the world, more than two & one-half billion people, into one town of 1,000 people. Dr. Henry Smith Leiper, a leader in Congregational Christian Churches & in the American Bible Society, has done just that. This image of the world is graphic.

In this imaginary town — the world reduced in exact proportion to a community of 1,000 — there would be 60 Americans. The remainder of the world would be represented by 940 persons. The 60 Americans would receive half the income of the entire town, with the other 940 dividing the other half. About 330 in the town would be classified as Christians, and some 230 would be Roman Catholics. At least 80 townspeople would be practicing Communists, & 370 others would be under Communist domination.

White people would total 303, with 697 non-white. The 60 Americans would have 15 times as many possessions per person as all the rest of the people. The Americans would produce 16 per cent of the town's total food supply. Although they eat 72 per cent above the maximum food requirements, they would either eat most of what they grew, or store it for their own

future use, at enormous cost. Inasmuch as most of the 940 non-Americans in the town would be hungry & have little prospect of ever having enough food, the disparity in the food supply might understandably lead to some ill feeling among the townspeople. The Americans also would enjoy a disproportionate share of electric power, coal, fuel, steel, and general equipment. The lowest income group among the 60 Americans would be much better off than the average of the rest of the town.

Half of the 1,000 people would never have heard of Jesus Christ, or what He taught. On the other hand, more than half would be hearing about Karl Marx, Lenin, Stalin, and Khrushchev. The 60 Americans, about 200 others representing Western Europe and a few favored classes in other areas in South America, South Africa, Australia, and a few wealthy Japanese would be relatively well off. But the majority of the 1,000 people would be ignorant, poor, hungry and sick.

The American families would each be spending at least \$850 a year for military defense, but less than \$4 a year to share their Christian faith with the other people in the community. Many of the 60 Americans wouldn't even have brains enough to be thankful for the privilege of being Americans, with an opportunity to worship God. Sel. by Virgil Leatherman

HOW TO STUDY THE BIBLE

Today's message will continue our study on the importance of Bible study in living a holy life. May I say again and may I say it in the light of years of experience, the daily study of the Word of God is a "must" for holy living. It is a cardinal, basic, and fundamental factor for one to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." We need, as Peter suggests, to "desire the sincere milk of the word, that ye may grow thereby." The Word of God is nourishment; yea, it is bread for the spiritual man. Without it your soul will shrivel and die.

In the front of my Bible I have penned these words, "This Book will keep you from sin, and sin will keep you from this book." This is very true. The word of God has in it a hidden power to protect and keep one from the subtle temptations of our enemy. When we hide God's Word in our heart we are kept from sinning; this has been proved over and over again. On the other hand, those who have sin in their lives don't find the Bible precious; they don't read it because it condemns them in their sin. Remember always, friend, a faithful study of the Bible will keep you from sin, but sin will keep you away from the Bible.

George Muller, a mighty man of God of one hundred years ago, in

his autobiography tells us his secret for getting spiritual power and dynamic. He says, "Before this time my practice had been, at least for ten years previously, as an habitual thing, to give myself to prayer after having dressed myself in the morning. Now I saw that the most important thing I had to do was to give myself to the reading of the Word of God, and to meditation on it, that thus my heart might be comforted, encouraged, warned, reproved, instructed; and that thus, by means of the Word of God, whilst meditating on it, my heart might be brought into experimental communion with God.

"I began therefore to meditate on the New Testament from the beginning early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon His precious Word, was to begin to meditate on the Word of God, searching as it were into every verse to get blessing out of it; not for the sake of public ministry to the world, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul."

George Muller goes on and says, "Since God has taught me this point, it is plain to me as anything, that the first thing the child of God has to do morning by morning, is to obtain food for his inner man. As the outward man is not fit for work for any length of time except we

take food, and as this is one of the first things we do in the morning, so it should be with the inner man. We should take food for the inner man also. Now, what is the food for that man? Not prayer, but the Word of God; and here again, not the simple reading of the Word of God, so that it only passes through our mind, just as water runs through a pipe, but considering what we read, pondering over it, and applying it to our hearts."

He says further, "By the blessing of God, I ascribe to this mode the help and strength which I have had from God to pass in peace through deeper trials in various ways, than I had ever had before and after having now above fourteen years tried this way. I can most fully, in the fear of God, commend it."

We do well to follow the example of this spiritual giant. His effective and useful life certainly challenges us to a careful study of the Word of God to gain for us similar results.

Now may I outline for you some simple steps which are essential to make one's Bible study effective and interesting. I am convinced that if you follow these directions for study, the Word of God will become a living and precious Book.

1. Have a regular time set aside for Bible study and keep it diligently:

You will discover and likely have already that many things come up in daily living to choke out our time for Bible study. We dare not let

it happen; we must keep its importance constantly before us and be as diligent in keeping our time for Bible study as we do to eat our food. Only the rarest exception should crowd out our daily study of the Word of God.

2. Have this regular time for Bible study when your mind is fresh and clear.

Many people wait until the end of a hard, long day to have their devotional period, and then they wonder why the Bible is uninteresting and why they fall asleep reading and praying. Give of your best to the Master. Set aside a time in the morning, if possible, so that you can be your best to get God's best.

Don't expect that your schedule will open up naturally to study the Bible; you must make it fit into your schedule. The devil will arrange things so that we will be too busy and thus we let the good become the enemy of the best.

3. Seek a quiet place where you will not likely be disturbed during your Bible study.

This is very important. Many times when we are drawing very close to God, then the telephone rings, the children seek our attention, someone is knocking at the door, or many other similar interruptions come. Let us study our schedule carefully and fit in our Bible study at a time and place when we will escape all or most of our interruptions.

(to be continued)

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BIBLE MONITOR

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

TESTS OF PURE RELIGION

"But be ye doers of the word, and not hearers only, deceiving your own selves", Jas. 1:22. As we meditate upon this subject let us keep in mind several things. Religion is not only an outward profession, but it is an inward reality which bears outward fruits. In this chapter James sets this forth in some practical ways. Our christian life is determined by the way we approach and use the opportunities which come in our experiences of life.

James opens the subject by telling us that it is a great joy to fall into divers (many and varied) temptations. Without the various little trials and temptations which we encounter even before we learn to walk, temporally and spiritually, we could never endure or overcome, the many which we will meet during our life. If our faith is genuine, temporally in our parents and spiritually in our God, no temptations will rob us of our faith. Patience is a jewel which enables us to size up a temptation and overcome it. Jas. 1:6-9 urges us to be steadfast and dependable upon our faith, a faith

which is built upon facts, and then we will be dependent upon it and not lose or be uncertain of it.

Our faith is not built upon pride or wealth, but upon facts and a willingness to learn. We humbly submit unto those over us, who are more experienced and successful. Those who are not experienced or successful, we do not allow to be over us. The supreme test is to be certain that our faith and practice is genuine and built upon a certain foundation. God does not tempt us, but does make a way by which we may escape when we are tempted. We must yield unto God's teachings and not to our carnal lusts. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom is no variableness, neither shadow of turning". Jas. 1:17.

Teachableness is an important test of pure religion. "Receive with meekness the engrafted word, which is able to save your souls", V. 21. No doubt more souls will be lost for eternity because of the lack of teachableness and humbly submitting unto the Word of God, than for

any other reason. Let us look into and listen unto, the perfect law of liberty "the New Testament" and live thereby. God's Word will not profit us if we only hear it. Why not believe it? Why not practice it? Why not make Christ and His teachings the very purpose of our living and being?

Pure religion will: bridle our passions, control our tongue, cultivate our love for all mankind, develop our concern for the needy and underprivileged and at the same keep us from the evils of the world and the foolishness of sin. Why is not our life a light and a comfort unto others with whom we come in contact with? We dare not deceive ourselves about the facts of God's Word, but rather open the gates of light that God can teach us and make us what He would. Christian practice is that proof which confirms every other indication of true godliness. The way is open for us to each meet the conditions of faith and practice which He taught. Lord help us in every hour of need and give us wisdom to direct our paths according to Thy Word.

THE SIGNS OF THE TIMES

The following article is most humbly and prayerfully submitted by the writer.

In thinking of the end of this world, our mind is directed to the words of the Master, as recorded by Matthew, as He answered His

Disciples question. Matt. 24:3, "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

Jesus gave them seven signs of His Second Coming and the end of the world, as Matthew has outlined them in the following verses of this chapter. Sign 1, in verse 5; He gave - "false-Christ", the arising of "antichrist". This sign He repeated again in verse 11. Sign 2, in verse 6; He gave "wars and rumors of wars, to take place in the end time. Sign 3, in verse seven - "famines". Sign 4, also in verse 7; - "pestilences". Sign 5, in verse 21; a great "tribulation". Sign 6, "heavenly signs" in verse 29; and Sign 7, in verses 30 and 31; He gave the "wrath of God", which will culminate at His Second coming. These seven signs, or great events will all take place, according to His "Revelation to John and to his church and are revealed to take place at the opening of the "seven seals". of the "seven sealed" book, Rev. 6:1-11.

The Old Testament, as well as the New Testament repeatedly reveal the truth of His second coming. Dan. 7:13, speaks of his night visions, (or things to take place in the latter days.) "And I saw in the night visions, and, behold, one like the Son of man came with the

clouds of heaven, and came to the Ancient of days, and they brought him near before him," This verse, as well as Rev. 1:7, reveals Christ's Second coming in clouds. Job proclaimed, Job 19:25, "For I know that my redeemer liveth, and he shall stand at the latter day upon the earth," Will He stand upon the earth in that day in His fleshly body? or in His glorified body? This question can only be answered by the Word of God. We will note: that question further along in these articles.

The Redeemer came once (first) in the flesh born of woman in the likeness of human flesh, "And the word was made flesh and dwelt among us, and we beheld his glory, the glory, as of the only begotten of the Father full of grace and truth", Jno. 1:14. He walked upon earth three and one-half years, then He ascended up into heaven. God took Him from the earth and He will descend again. See Jno. 14:3; Acts 1:11; 1 Thess. 4:16. His second coming is repeatedly published through the New Testament, as well as being mentioned in the Old Testament. The many accounts of this fact give us a clear picture of the "end of the world".

The second coming of Christ, which we believe to be at the beginning of "The day of the Lord" is preceded by seven signs: (1) The sending of Elijah; which will evidently be one of Christs "two wit-

nesses" Rev. 11:3. (2) Earth disturbances; both literal and spiritual. (3) The iniquity of the world-church. (4) The utter depravity of the professing church (Babylon). (5) The apostasy of the true Church (her falling away). (6) The manifestation of the "man of sin", the Beast. and (7) The pouring out of God's judgments upon human flesh, which is His wrath poured out with seven vials.

We believe we are living today in the Laodicean period of the church-age, the seventh period, since her establishment. Also that this period will continue on to the end of the Gentile dispensation. The Gentile age will continue as long as there are Gentile nations on the earth, living in the flesh, which takes it to Christ's coming and the destruction of those nations. We think that it is also until the "fulness of the Gentiles be come in. Rom. 11:25, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." How could the fulness of the Gentiles be come in before the end of the Gentile age.

While we believe that the Rapture of the Church will not take place until at the close of that age, nevertheless that is no reason why we should not be looking for the Rapture at all times, diligently; because

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the events at the same close of the age may come upon us so rapidly and in a manner of which we would not be aware, of its sudden approach. Therefore lest we be caught sleeping and that day come upon us unawares, Jesus has warned us to watch diligently for His coming, lest He find us unprepared. "What I say unto you, I say unto all, watch". No man knoweth the day nor the hour of His coming. Not that we should just be looking for the latter days or the anti-christ, but in that we are looking for Christ's appearance and magnification. Yet not knowing the day nor the hour, we should be diligently looking for the Rapture at His coming.

What are the signs of the Rapture? In Matthew, Jesus tells His disciples, "And ye shall hear of wars

and rumors of wars: (those will take place first, before the Rapture) see that ye be not troubled; for all these things must come to pass, (the seven great events, at the opening of the "seals") but the end is not yet." "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilence, and earthquakes, in divers places. All these are the beginning of sorrows," Matt. 24:6-8. Do not be troubled that these things are to be, your Rapture draweth nigh, but not yet, these events must first take place. The seals are to be opened.

What is the sign of the near approach of the latter days, the coming of Christ and the end of the world? Daniel, Ezekiel, as well as the apostle Paul give us light, concerning the war's of the end time. First Ezekiel speaks of Gog's invasion of Israel. Gog we believe is the "wilful king", spoken of by Daniel, (commentators call him "Russia") who preceeds the rising up of the "Little Horn", who is the "man of sin". Ezekiel sees this king manifesting the power of the "antichrist", which will evidently be at least 14 years before the end of the age, and some 7 years before the beginning of the seventieth week of Daniel, when the "Little Horn" makes his covenant with Israel. Dan. 9:27, "And he shall confirm the covenant with many for one week: (a week of years, 7 years, a prophetic week.) and in the midst of the

week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consumation, (until Christ comes) and that determined shall be poured upon the desolate”.

That Gog is a wilful king and not the “little horn”, himself is made clear in Dan. 11:15-19 “So the king of the north shall come, (we believe this to be “Gog”, might be Russia.) and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, (might be the western Allies) neither his chosen people, (possibly Israel) neither shall there be any strength to withstand. But he that cometh against him (meaning king of the south) shall do according to his own will (that is the king of the north, Gog) and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.” This is parallel with Ezekiel’s account of Gog. Verse 17 “He shall also set his face to enter with the strength of his whole kingdom, (possibly Russia) and up-right ones with him; (possibly Israel) thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him. After this shall he turn his face unto the isles, (possibly Japan, as well as all south east Asia) and shall take many: but a prince for his own behalf shall cause the reproach offered

by him to cease: (that is the reproach of Gog, this prince no doubt will be the “Little Horn”, the “man of sin”) Without his own reproach he shall cause it to turn upon him (that is upon Gog). Then he shall turn his face toward the fort of his own land: (possibly Russia) but he shall stumble and fall, and not be found.” That is Gog shall not be found, not the “man of sin”.

Now turn back to Ezek. 39 and see what happens to him and his army, that is the king of the north (perhaps Russia). His war will be so dreadful that “they that dwell in the cities, of Israel shall go forth, and shall set fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years.” Ezek. 39:9. We think Gog’s army will perish approximately seven years before the Beast, “man of sin” makes his covenant with Israel and comes riding upon a “white horse”, under the first seal. Ezekiel says Gog and his army will be buried, it will take seven months to bury his army. Ezek. 39:12-13, “And seven months shall the house of Israel be burying of them, that they may cleanse the land. Yea, all the people of the land shall bury them: and it shall be to them a renown the day that I shall be glorified, saith the Lord God.”

We think the great “Supper of God” at the battle of “Armageddon”

will take place after the overthrow of Gog's army and at the coming of Christ to destroy the Beast. Gog shall fall upon the "open field", verse 5. Gog will be buried among the graves of Israel, in the valley of "Hammon-gog", verse 11.

Now let us return to Daniel, 11:20, "Then shall stand up in his estate (that is in Gog's estate) a raiser of taxes in the glory of the kingdom: but within a few days he shall be destroyed, neither in anger, nor in battle. And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: ((this kingdom will possibly the united forces of communism but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overflowed from before him, and shall be broken: yea, also the prince of the covenant. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people."

It seems that after the fall of Gog, that there will be much turmoil among the evil forces, but finally the "Little Horn" the "man of sin", will be manifested at the revision of the old Roman Empire and will manifest himself, among the league of ten horns. And according to Daniel he will subdue three kings. Let us note: the arising of this Beast, "man of sin", the "little horn". Dan. 7:7-8, "After this I saw in the night visions (latter days, and behold a fourth

beast (Roman Empire), dreadful and terrible, and strong, exceeding-ly; and it had great iron teeth: (the strength of the iron and the clay in the legs and feet of Nebuchadnezzar's image, to be crushed in the toes.) it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts (the other three Empires) that were before it; and it had ten horns. Kings rising up in the latter days). I considered the horns and behold, there came up among them another little horn in the later days," before whom there were three of the first horns plucked up by the roots (three kings of the Grecian Empire fell to the Roman Empire, Daniel's fourth beast, see Dan. 8:) and, behold, in this horn were eyes like the eyes of man (in the latter days), and a mouth speaking great things".

Let us now read Dan. 7:19-26, "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet: And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed a-

gainst them; Until the Ancient of days came (Christ came). And judgment was given to the saints of the most High (see Rev. 20:4); and the time came that the saints possessed the kingdom" (kingdom of Christ, not the kingdom of the world.)

"Thus he said, The fourth beast shall be the fourth kingdom upon earth (the Roman Empire), which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces (history tells us that this has been so, already fulfilled). And the ten horns out of this kingdom (the revised Roman Empire) are ten kings that shall arise (in the latter days): and another shall rise after them (in the last days) the Beast: and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and a dividing of time. (that is 42 months, or 3 yrs. and 6 months) Taking it to the middle of the 70th week. But the judgment shall sit (Christ will come and take away his dominion), and they shall take away his dominion, to consume and to destroy it unto the end". Read in connection

Dan. 8:9-11; Dan. 11:36; and all of Rev. 13 and compare.

To be continued.

Bro. Wm. Root
1612 Morphy St.
Great Bend, Kansas

FOLLOW ME

This was the words our Saviour used when He chose the twelve disciples, "Follow me". If we are going to follow Christ, we must take up the cross as He directed us. Jesus faced the cross, enduring the suffering, whereby we all can be redeemed. If Jesus had not accepted the way of the cross, I wonder where we would be, for human beings would not have been redeemed from sin. All followers of Jesus must walk and live in the light of the cross as Jesus did. When Jesus came in contact with those who were ready to follow Him, they asked Him of the way of Salvation and Light. He told them to sell what they had and take up the cross and follow Him. We find that every one did not follow Him. Today when the message of Salvation is given there are many who turn a deaf ear. Let us spread the message today, there is no greater power in the world today, than the cross of Christ. His followers today could become wonderful soul-winners, if we were willing always to go by the way of the cross. Through the power of the Holy Spirit we can overcome evil.

We must love those who do not

love us, do good to those that despitefully use us. We must love those of other races and color and truly love our neighbors as ourselves. We must be willing to deny self, and dedicate our life in the service for the Lord. In this world of sin and destruction, I wonder if we realize how much help it is to live for Christ? When people all around us have their minds full of worldly pleasures, things that do not last or satisfy, such as running here and there seeking rest for our soul and not able to find it. If we are truly following Jesus our minds are at rest, we have peace and we are contented. When we follow Christ we must be willing to forgive those who ask us to, for Christ taught an unlimited forgiveness.

We find those claiming to be followers of Jesus, that are not willing to follow all His teachings. Dear readers let us be careful, let us let our light shine and follow all the teachings which have been given to His followers. If we don't go all the way we will not receive a reward. If we truly love the Lord we will love to sing, I love Thy Kingdom Lord. We must be always on our guard, keeping our lamps burning bright. We must make use of our talents, whether great or small. God judges each life, so let us be faithful that we can win a crown. A christian road is not always easy, but it is a joy and a privilege to

serve the Christ, who was willing to suffer on that cruel cross for you and me. We find many opportunities and responsibilities as we find so many, who do not want to take on any responsibility. If we are willing to do the things Christ has called us to do, than our lives will be in harmony with His Will. Jesus did all kinds of service to man-kind, what kind of service am I willing to do?

We find in the Gospel, John 13: 35, "By this shall all men know that ye are my disciples, if ye have love one to another". This is the way the world knows we are followers of Jesus. Thus we have a heart of love for each one, having our lips seasoned with love. This love is different than that of those who follow Satan and his ways, because they love only those who love them. We want to be identified by the world as followers of Jesus. Let us be careful, Jesus has laid that perfect pattern of identification because He kept His Father's commands. He loved us so much that He was willing to give His precious life on Calvary's rugged Cross. We must start to count the cost of serving Jesus. It means a life here, which strives for peace, contentment and in the end everlasting life. Dear ones, these things cannot be measured, but stop and consider the life of one who is not willing to follow the Lord. Such a life means death, hell-fire & a terrible doom of suffering. Now if you are not serving this

Man of Galilee, I plead with you to start today and find Christ who satisfies, and live a new life of service.

Then when the calm of evening's early twilight,
Drapes it's glories o'er the earth, Let us

Find ourselves gathered with the children of God,
In the House of thine abode.

Elizabeth Hoover Alltus
Modesto, Cal.

VICTORY BY OVERCOMING

There will be two destinations for all mankind, either to overcome evil for victory or yield to evil for defeat. Satan will be subdued and defeated by the Lord, the Lamb of God. And all those who follow him, unless they repent, will be conquered or subdued by Divine power. Matt. 28:18, Jesus spake unto them saying, "All power is given unto me in heaven and in earth". Where could we go to flee from His presence? For when the great day of His wrath is come, who shall be able to stand? Rev. 6:15-16, Kings of the earth, great men, rich men, mighty men, shall all hide themselves in dens and in the rocks of the mountains and say, Rocks and mountains fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb of God. No one will be able to escape His all-appearing eyes.

For thou wast slain (thou Lamb of God) and hast redeemed us to God, by thy blood, out of every kindred, tongue, people, and nation. John 1:29, John the baptist saith, "Behold the Lamb of God, which taketh away the sin of the world". Jesus of Nazareth. I John saw and bare record, that this is the Son of God. He has brought a remedy for sin, on condition, If we be obedient to His Divine will. For the Word of God is powerful, even a discernor of the thoughts, and intents of the heart of man. Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of him with whom we have to do, Jesus the Son of God. Who was in all points tempted like we are, yet without sin.

There are many ways by which we may be overcome by evil, become defeated or lost. One way is to do nothing, one way by following the old carnal nature with all its lusts, follow the things of the world, do as we please and do the desires of this old selfish nature, the old man. Thus we go through life on the broad way, the road that leadeth to destruction and defeat. Eph. 2:12-13, "At that time ye were without Christ, being aliens... strangers from the covenants of promise, having no hope (no victory) and without God in the world. But now in Christ Jesus ye who sometimes were for off are made nigh by the blood

of Christ." Ye must be born again and walk in newness of life. For He is our peace, having abolished in His flesh the enmity, even the law of commandments contained in ordinances, of twain one new man, so making peace.

For this cause I Paul, the prisoner of Jesus Christ for you Gentiles. That the Gentiles should be fellowheirs and be made partakers of His promise in Christ by the Gospel. For the grace given me, that I Paul should preach among the Gentiles the unsearchable riches of Christ. Jesus came into Galilee preaching the Gospel of the kingdom of God, saying, The kingdom of God is at hand: repent ye, and believe the Gospel. Nothing short of his message will promise anyone salvation. To know the love of Christ, which passeth all knowledge. Be ye renewed in the Spirit of your mind and that ye put on the new man, a regenerated creature. A born again creature or being.

If you expect salvation your name must be written in the Lambs book of Life. And that (ye who are saved) henceforth walk not as other Gentiles walk in the vanity of their minds, having the understanding darkened, being alienated from the life of God through their ignorance that is in them, because of the blindness of their hearts, having given themselves over to Satan, to work lasciviousness, and all uncleanness, with greediness. That ye who have

accepted the Lord Jesus Christ and obey from the heart that form of doctrine which was delivered you, that ye put off the former conversation, the old man, and that ye put on the new man. So there must needs be a change from the old man to a renewed new creature. From a carnal mind to a new Divine mind and nature. Ye must be born again. There is only one way to victory through our Lord Jesus, he sought me and bought me with His redeeming blood. Have you heard the old story, how a Saviour came from glory?

Amazing grace makes heaven below to feel the blood applied, which flowed from His wounded side. O praise the Lord for it cleanseth me, with hearts made pure and garments white. By faith we can see the victory ahead, through Jesus' commandments and His precious atoning blood. Life holds victory or defeat for you. It is required to do something through love and obedience to gain victory. We can be defeated by doing nothing, as it has been said, Sit on a stool and do nothing. You can also be defeated by following man or by being deceived. Gal. 6:7, "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap." It will mean victory or defeat. For he that soweth to the flesh shall of the flesh reap corruption (failure and destruction). He that soweth to the Spirit shall of the Spirit reap life

everlasting.

A victory, for they that are Christ's have crucified the flesh with the affections and lusts. Walk in the light, as He is in the light, then we have fellowship one with another and the blood of Jesus Christ cleanseth us from all sin. There is power in the blood of Jesus. Would you over evil a victory win? Without the blood of Christ there is no remission of sins. Satan and his group do not adhere to the power of His blood. Would you do service for Jesus the King? Come for a cleansing at Calvary's side. Be free from your burden of sin? Wonderful working power in the blood, in the precious blood of the Lamb. You can only be blest and have peace and sweet rest, if you yield to Him your body and soul. Is your all on the altar of sacrifice laid? Beloved be diligent that ye may be found of Him in peace, without spot and blameless.

Jas. 1:27 tells us to keep ourselves unspotted from the world. How far can we follow after the customs and fashions, without receiving some spots? Seeing then ye have purified your souls in obeying the truth. Being born again, not of corruptible seed but of incorruptible, by the Word of God. 2 Pet. 1:2-4, "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and god-

liness, through the knowledge of him that hath called us, to glory and virtue whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust". For so an entrance shall be ministered unto you into the everlasting kingdom of our Lord and Saviour Jesus Christ. This is our victory.

1 Cor. 15:57, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 John 5:4-5, "For whatsoever is born of God overcometh the world and this is the victory that overcometh the world even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" It is the Spirit that beareth witness, because the Spirit is truth. Jesus said, I am the bread of life: verily I say unto you, he that believeth on me hath everlasting life. The word believe also embraces, to accept and do. Jas. 2:19, The devils also believe and tremble, at the power of God. But they rebel against God, and are of a rebellious spirit. A rebellious spirit will come to naught, destruction, defeat, annihilation and a lost condition. Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned (rejected, defeated)".

William N. Kinsley
Hartville, Ohio

NEWS ITEMS

ANTIOCH, W. VA.

The Ridge congregation plans to hold a Revival from Sept. 1-10, with a Lovefeast on Sept. 9. Bro. Melvin Roesch will be our evangelist. We invite any who can to come and be with us in these meetings.

Sister Irene Harris, Cor.

ASTORIA, ILL.

The Lord willing, the South Fulton congregation plans to have our Communion services Sept. 2-3. Services at 2 p.m. Saturday, Communion at 8 p.m. daylight saving time. All-day services on Sunday. We invite you all to come and enjoy these services with us.

Sister Martha I. Harman, Cor.

WAUSEON, OHIO

The Lord willing, the Revival meetings at the West Fulton church will begin Sept. 24 and continue for two weeks. Bro. Laverne Keeney Lititz, Pa. will be our evangelist. Come and enjoy these meetings with us.

Sister Leola Beck, Cor.

NOTICE

I was told by a number of people, that they wished the Sentence Sermons, which appeared in the Bible Monitor, were printed in a book. I have decided to do this. I have added 350 more, to those which appeared in the Bible Monitor making

a total of 1300. The size of the book is 5 x 7 and has 55 pages.

I did not figure to make money on these books, (my only purpose is to do good) therefore I offer them to you at 50 cents each Postpaid, no stamps please. If you will tell others and if they desire a book or more, I will appreciate having the order at their earliest convenience.

A. G. Fahnestock

Route 4

Lititz, Pa.

THE DEAD SPEAKETH

NO. 13

OUR CHURCH

Theodore Myers

Do we appreciate our church as we should? When you go home from worship have you ever stopped to think what a privilege you have enjoyed?

When I think back to the years preceeding our organization, when there was so much permitted in the church, if not in our home congregation, in the brotherhood, not only permitted but fostered, that I could not have any faith in (and whatsoever is not of faith is sin), I felt like praising God for what is ours to enjoy.

How, when as a member of the Home Mission Board, trying to start churches where there was not a visible sign of a Dunkard (at least I could not see it) only meant a constant lashing of conscience.

When we think how the old bre-

thren who had labored so faithfully were placed on the shelf, the only charge being that they could not be worked over and made to fit in as some said, "the transition". How, with orchestras, cantatas, theatrical exhibitions, bazaars, banquets, separation of young from old, helping to encourage disobedience, a general trend toward worldliness. It was impossible to feel as we did 15 or 20 years ago.

And to think that we are living under a government that would grant us a charter so we can worship God according to our conscience as directed by the word of God!

The thing that goes beyond my comprehension is why so many, that have consciences condemning just what we condemn and yet they will condemn us who are trying to avoid these things.

It is worth the sacrifice, and a great sacrifice it was to leave those whom we loved and with whom we labored and a church for which we would have given our lives, if necessary, and for which much indeed was sacrificed. I say that after all it is worth the sacrifice that we may have that peace and rest which the world cannot give, feeling that we are not partakers of other men's sins.

I truly wonder if Jesus would not indeed have occasion to cleanse the temple again if here in person. When we think of chicken suppers, card parties, bazaars and every con-

ceivable way of raising money to pay salaried pastors, besides the effort to satisfy the carnal desires. All in the name of religion! It seems the confusion going on today in God's house would out do the bleating of sheep, cooing of doves and bellowing of oxen in the temple of Jesus' day.

Now brethren and sisters, what kind of church do you want? I think each one should have an ideal in mind and each should labor to have that ideal realized in the church.

Brethren, I joined the Church in 1903, and I still think that I was in the best Church in the world the first 10 or 15 years of my Christian life, and that is the ideal I am thinking about and which I would to God we can maintain.

As I see her in those years, she was just a happy medium between the progressive element and the Old Order Brethren, and since the mother church has gone progressive (as I see it) it is our duty to maintain that conservative position that the mother church maintained so long and at last let slip.

To me, this means holding tenaciously to the faith once delivered to the saints and yet not becoming ascetic, formalistic or radical. A good brother asked me why we did not go to the Old Order Brethren instead of forming a new organization? I asked him if he was in the church 15 or 20 years ago; he said, yes. I asked him if he was Old

Order then, and he said, no. Neither do I care to be now.

Brethren, there is a great danger here. Having just seen what the results of being too liberal will do we are liable to swing to the opposite swing of the pendulum and become too much the other way. We should have higher and purer motives than to just go back or to be different than anybody else. We should have the glory of God in view and try to please Him regardless of man.

Let us ask what God's word will clearly sanction, but be careful not to exact more of our members nor make it harder than the Lord has made it. Neither add to nor take from.

I believe our church polity as unanimously passed is a splendid criterion toward to labor, and each laboring day by day to comply therewith is better than too large a list of queries and answers and specific laws and rules.

Our government, state and nation, realize there are too many laws on the statute books. There is not a lawyer in the country that knows them all. Let us not get walled in with too many laws, many of which will possibly be only some whim of man, and will be impossible to enforce. A law not enforced had been better not passed. And to enforce more than God's word sanctions may bring us under condemnation.

Now I hope I have said nothing to

mar anybody. I mean only the good of the Church. The Church is uppermost in my mind, many hours spent in meditation of her. If we lose in our Church life, life is a failure.

May God bless us and unite us in the bond of peace and brotherly love.

Sel. from April 1, 1929 Issue

AN OPEN LETTER ON THE TEACHINGS OF THE SEVENTH DAY OF ADVENTISTS

By W. S. Bell

(Editor's Note: The author of the following letter has written many times to persons troubled, concerning the matter discussed therein. To obviate the necessity of continued repetitions of the letter and for the advantage it may be to fellow ministers, publication is made of a general letter on the subject.)

Your communication of May 15th has been received and read. You have been correctly informed as to my relationship with the Seventh Day Adventist people, whom I united with at an early age. I have had every opportunity to know their teachings and work. I attended the Battle Creek college and was in Battle Creek for some time; worked in the sanitarium and the Review and Herald offices; was state agent for Illinois and had charge of their book work; preached and am personally acquainted with their leading men and workers. The state-

ments of your letter in defense of the Jewish Sabbath are not new to me; I could add much more from their side of the argument. I know their teaching from A to Z, and it was only after careful and prayerful investigation that I was fully convinced that they were in error concerning the Gospel and being led by a deluded woman (Mrs. Ellen G. White), the supposed prophetess of that body.

I discovered that many of their assertions of history were rank and untrue; and their interpretation of the prophecies were twisted and ridiculous; that the leadership and ministry were largely uneducated and the membership made up of those who were induced to leave churches they were already in; that real evangelical Christianity was a minus quality—and that the question of the dead seemed to be a more vital topic with them, than the condition of the living, only to the extent of their judaizing influence to lead them to observe the Saturday Sabbath and escape the so-called “Mark of the Beast;” to abstain from the Jewish so-called unclean meats, and receive the testimonies of Ellen G. White as God’s word and message to His people. I recognize that there are many good people among them, and that they are conscientious. They pose as great Bible students, but in fact have made a path through the Word and twisted Scriptures

to fit their system and ignore those that condemn them and try to dodge around. I know the system of their work and how people are ensnared and led away by their teaching. The average person is not prepared to meet the arguments and presentations and little by little are led to believe that they are right. Usually in introducing their books they will not come out and tell who they are. Often their Bible readers and workers will conceal their identity exactly the same as the Mormons.

All the good things that may be said of them can be said of other deluded religionists—Christian Science—Mormonism—Tongue Movement—Faith Healers, etc. All try to defend their faith from the Bible—but all have outside authority. Roman Catholicism has the Bible, traditions, and the Pope. Mormonism has the Bible, Book of Mormon, and Joseph Smith and his successors. Christian Science has the Bible, Science and Health, and Mary Baker Eddy. Seventh Day Adventists have the Bible, Testimonies to the Church, and Ellen G. White.

Mrs. White is a deluded woman. Her Prophecies, many of them, have never materialized and many proved untrue. She and her husband were in the Millerite movement of 1844 and now try to justify themselves in claiming that this was fulfillment of prophecy and in their characteristic way twist the Word

to teach this as their defense, when the Scriptures they use refer as much to the walls of Jericho or a flying machine as to what they try to make out. The Whites came in contact with a Sabbatarian by the name of Bates, and she suddenly had a revelation in which she claimed to see the ark in heaven containing the ten commandments and saw that the fourth was not being observed—at the same time it was revealed to her that the hand of God was in the disappointment of 1844. The Millerites with whom Mrs. White and her husband were identified, set a definite date for the return of Christ in 1843, and when the time passed and the Lord did not come they fixed up another date in 1844, which also proved erroneous. They did not take the plain words of Jesus, who said, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt 24:36. This is a sample of their so-called divine leading. But Miller himself rejected the Sabbath propagation and claimed that he was mistaken. Even after they taught the observance of the Sabbath by a divine revelation, they later found out they had been observing it wrongly—for eleven years they observed the Sabbath from 6 p. m. to 6 p. m. instead of from sunset to sunset, another example of divine leading.

I could write you pages along this line. I have investigated and am

not guessing. There is a steady stream of people leaving the ranks of the Adventists who get their eyes opened to the delusion. The question of meats and habit of diet—teaching to abandon even the use of all flesh for food—that pork and oysters and all meats under the Levitical law Christians are not to eat—even the risk of milk and butter, etc., is all the working out of the imagination of an old woman's mind who is led to think that her ideas are flashed into her head by the power of God. (1 Tim. 4:1-7)—old wives' fables. It is out of order to have a woman at the head.

The very assertion they make in regard to the law shows ignorance or else deceit. There is no such thing as a scriptural distinction between moral law and ceremonial law. I have a Hebrew Bible before me, and it is divided into three divisions of groups called THE LAW, which includes the writings of Moses and of the priesthood; THE PROPHETS, which includes all the major and minor prophets; and THE WRITINGS, that embraces Psalms, Proverbs, etc., or all the books not included in the Law or the Prophets. It is a twisting of the Scripture to say that when the law is spoken of by Christ or the disciples it does not embrace what is called the law. The same is true of the prophets.

When Jesus speaks of fulfilling the law and the prophets—it was

in that He became "The end of the law" or its fulfillment; Rom. 10:4. The Ten commandments are nowhere called by themselves the Law of the Lord or the Law of God. They were the OLD COVENANT WITH THE JEWS, Deut. 4:12, 13; Deut. 8:18; Exodus 34:27, 28. THIS LAW WAS GIVEN TO THE JEWS ONLY, and there is no record of the Seventh Day observance before THE LAW WAS GIVEN BY MOSES, John 1:17; John 7:19; Heb. 7:11; Gal. 3:17; Exodus 12:41. What the Bible calls the law was not given until Moses — which is 2,500 years after Adam or nearly half the history of the world. THIS LAW WAS ONLY FOR ISRAEL. Exodus 22:2, which is a part of the table addressed only to the Israelites, Deut. 4:8, 10-13, 44; also Deut. 5:1; Mal. 4:4; Rom. 9:4. THE GENTILES DID NOT HAVE THIS LAW, Rom. 2:14. THE REWARDS AND PENALTIES WERE ALL TEMPORAL. Deut. 28:1, 10. Stoning was the penalty, HENCE IT WAS THE MINISTRATION OF DEATH, 2 Cor. 3:7, AND IS DONE AWAY, verse 11. THE OLD COVENANT AND THE LAW ENDED at the cross, as given in Col. 2:13-17; Heb. 8:6-13; 2 Cor. 3:3-14.

I have given you the Word of God that the ten commandments were the COVENANT. Now notice: "For if that first covenant

had been FAULTLESS, then should no place have been sought for the SECOND", Heb. 8:7. "For the priesthood being changed, there is made of necessity A CHANGE ALSO OF THE LAW", Heb. 7:12. "Who hath made us able ministers of the NEW TESTAMENT OR COVENANT, not of the letter but of the spirit But if the MINISTRATION OF DEATH (the law) written and engraved IN STONES (TEN Commandments)" Through these twist-ers try to put the word MORAL when they are up against argument that destroys their position, on CEREMONIAL where it will excuse or let them out, they cannot get away from this in Corinthians being the tables of the law or old covenant. Read 2 Cor. 3:6-16. In this exposition Paul plainly states in verse eleven THAT THIS IS DONE AWAY and said that Israel to whom this law was given could not look to the end of THAT WHICH IS ABOLISHED, verse 13.

But their minds, like the Seventh Day Adventists, as Paul says, were blinded, for until this day remaineth the same veil untaken away in reading the Old Covenant or Testament—WHICH VAIL IS DONE AWAY IN CHRIST. Verse 14. Time forbids me to bring a hundred positive Scriptures on this line. The books of Romans — Galatians — Hebrews and Col-

ossians go over this matter in detail — for the Apostles were meeting the same arguments from Jewish Christians that the Seventh Day Adventists are now presenting. We are no more under the teaching of the Old Testament than if it had never been written, as far as obedience to the law is concerned. We have no obligation to the Jewish code on tables of stone or otherwise given. **THIS BELONGS TO THE JEW. CHRIST IS THE AUTHOR OF THE NEW COVENANT GOD THE FATHER SPOKE IN THE MOUNT OF TRANSFIGURATION IN THE PRESENCE OF MOSES THE LAW GIVER AND OF ELISHA THE HEAD OF THE PROPHETS: "THIS IS MY BELOVED SON, HEAR YE HIM"** — not Moses, nor Elisha, but Christ. When the Seventh Day Adventists can show me a command by Christ to observe the Saturday Sabbath I will do so, but not until they do. **THEY CAN'T DO IT AND THEY KNOW IT.** And so they are **ANTICHRIST IN COMMANDING PEOPLE IN HIS NAME TO DO THAT WHICH HE DID NOT TEACH.**

Jesus summed up all the teaching of the law and the prophets in one word, "**LOVE,**" which the Jews did not sense or know with the Law. The Teachings of Christ are so far beyond the law that it is scarcely a shadow or even a shell.

Paul speaks of it as being a schoolmaster, Read Gal. 3:10-25. It plainly states that we are **NOT UNDER THE SCHOOLMASTER — THAT THE LAW WAS ADDED UNTIL THE SEED SHOULD COME. (Christ).**

I do not ignore the inspiration and place of the Old Testament writings, but to us they are only of value as history in revealing God's dealings, and an example of the failure of the law and our need of **GRACE** and **CHRIST.** They also have value prophetically and in way of example. **"WE ARE NOT UNDER THE LAW BUT UNDER GRACE,"** Rom. 6:14. We are also "become dead to the law by the body of Christ;" "that (we) should bring forth fruit unto God", Rom. 7:4

As to the Sabbath of the decalogue, it was given to the Jews as a memorial of their coming out of Egypt. Read the Deuteronomic code, which is conceded by scholarship to be older than the Exodus, Deut. 5:1-22. It is stated that it was written on two tables of stone and **ADDED NO MORE.** In this Deuteronomy code, in giving the fourth commandment, it is plainly stated in verse fifteen: **"AND REMEMBER** that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: **THEREFORE (for this reason)**

THE LORD THY GOD COMMANDETH THEE TO KEEP THE SABBATH DAY."

Language could be no plainer used to express that the Sabbath was something the Jews had not before and was given them to observe as a memorial of their Egyptian deliverance. In fact, that is the tenor of the commandments. Notice the first command, verse 6, "I am the Lord thy God WHICH BROUGHT THEE OUT OF THE LAND OF EGYPT," etc. I challenge the Seventh Day observers to point to one instance where the Seventh Day was observed by anyone before commanded by Moses THEY CAN'T DO IT.

In your statement of men, you quote in favor of the ten commandment law that it is a gross misrepresentation of these men. Not one of them ever observed the seventh day sabbath. Wesley, Luther, Drummond, Calvin, Milton, Baxter, Bunyan, and others repudiated this teaching of the Seventh Day. Luther said, "The ten commandments do not apply to us as Gentiles and Christians, but only to the Jews." Milton wrote: "With regard to the doctrines of those who consider the decalogue as a code of universal morality, I am at a loss to understand these commandments being evidently nothing more than a summary of the whole Mosaic law.)" The Encyclopedia Britannica says,

"The ten commandments do not apply to us as Gentiles and Christians, but only to the Jews."

The word of God teaches that the seventh day Sabbath was given to the Jews and for them only: THERE IS NOT A SINGLE STATEMENT MADE BY JESUS OR THE APOSTLES THAT CHRISTIANS SHOULD OBSERVE IT.

Strange, is it not, that, if not keeping it means, "The MARK OF THE BEAST;" that it is, "THE SEAL OF GOD;" that the LAST PLAGUES WILL BE POURED OUT ON THEM WHO DO NOT OBSERVE IT;" that it is the "GREAT TEST OF DETERMINING THOSE WHO ARE TRUE DISCIPLES;" that Jesus and the Disciples would have been so silent? The facts are, the Jewish Sabbath was nailed to the cross with the rest of the law. "Blotting out the handwriting of ordinances that was against us which was contrary to us, and took it out of the way, nailing it to His cross". "Let no man therefore judge you in MEAT or in drink, or in respect of an holyday, or of the new moon, or of THE SABBATH (DAYS)." Col. 2:13-17. The word Sabbath here in the Greek is Sabbaton, genitive plural; the same as the word Sabbath in Exodus 20:9-10.

SUNDAY OR THE LORD'S DAY WAS OBSERVED BY

THE DISCIPLES AND THE CHURCH AS A MEMORIAL OF THE RESURRECTION OF CHRIST FROM THE DEAD THE AUTHOR OF THE NEW COVENANT. As the seventh day Sabbath was a memorial of the deliverance of Israel from Egyptian slavery and death, so the first day of the week, or Sunday, is the memorial of the Christian from the deliverance of death and from the slavery of sin.

The teaching of the seventh Day Adventists that the Roman Catholic church changed the day is untrue, which they are either ignorant of, or else teach to deceive. Another statement often used in the presence of the ignorant is that the Constantine edict enacted the observance. This is another misrepresentation. They teach that the Romans observed Sunday as a pagan festival. But no more so than Saturday, which was dedicated to Saturn, or Monday to Luna, or the moon. The facts are that the Romans observed no day as a Sabbath. And their teaching that the Romans fell into the custom of their nation is another fabrication.

The first day of the week, as I have stated, is observed as a memorial of our Lord's resurrection from the dead. On Sunday Jesus arose from the dead, (Mark 16:9) On this day He first appeared to His disciples. On this day He met them at different places and repeat-

edly, (Mark 16:9-11; Matt. 28:8-10; Luke 24:34; Mark 16:12, 13; John 20:19-23) On this day He blessed them, (John 20:19.) On this day He imparted to them the Holy Ghost, (John 20:22.) Here He first commissioned them to preach the Gospel, (John 20:21; Mark 16:9-15.) On this day Jesus ascended to the Father, (John 20:17.) On this day the Gospel of the risen Christ was first proclaimed, (Luke 24:34.) Finally, on this day the purchase of our redemption was complete. Pentecost, which was the type of the advent of the Holy Ghost and the first fruits of Christ, fell on the first day of the week. On this day was the great manifestation of God's power, (Acts 2.) SO TWO EVENTS, THE RESURRECTION OF OUR LORD AND THE ADVENT OF THE HOLY GHOST, FELL ON SUNDAY. This day the disciples met together to worship and observe the breaking of bread. "Upon the first day of the week, when the disciples came together to break bread," Acts 20:6, 7. "It was the custom in the primitive days of the early church to receive the Lord's supper every Lord's day", Matthew Henry. Again Paul instructs the Brethren, "Now concerning the collection for the Saints, as I have given orders to the churches of Galatia, even so do ye. Upon the FIRST DAY of the week let every one of you lay by him in store, as

God has prospered him, that there be no gatherings when I come," 1 Cor. 16:1, 2.

From these references we note on the first day of the week they observed the communion—an act of worship. They contributed to the cause—an act of worship. Thus, resurrection day, or the first day of the week was commonly called by the Apostles "The Lord's Day" and is so called by John in Rev. 1:10. And Sunday has no right to the name Sabbath but should be called the Lord's Day.

Here are a few statements from the early fathers who lived in a time when the disciples of the Apostles were still living. A. D. 120—Barnabas: "We keep the eighth day with joyfulness (John 20:26), the day also on which Jesus rose again from the dead." Chapter seventeen. A. D. 140—Justin Martyr: "But Sunday is the day on which we all hold our common assembly, because Jesus Christ, our Savior, on the same day arose from the dead." Apology Chapter Sixty-seven. A. D. 180—Bardesanes, Edessa, Asia: "On one day, the first day of the week, we assemble our selves together." A. D. 200—Tertullian: "We solemnize the day after Saturday."

I could fill pages with statements from the early fathers which exposes the teaching of Adventists that the Roman church changed the day, for this was before there was

a Universal Roman church or such an office as the pope. The example, teachings of the Disciples, the early church, and the fathers prove conclusively that Sunday, the Lord's Day, was observed in memory of the Lord's resurrection, and established by the outpouring of the Holy Ghost, and was the day of public assembly and worship of Christians. There is no question but what Jewish Christians did observe the seventh day and were continually causing trouble in the work of the church by their judaizing influence, as is expressed in the books of Galatians and Colossians.

I have taken pains to go over this matter carefully and have stated the truth as I understand the truth. If you will only accept the plain teachings of Christ and follow the Gospel and not the Law, there need be no confusion. I pray that God may open your understanding to discern the difference between the two covenants and the difference between law and grace, and come under the law of Christ with those "who walk not after the flesh, but after the Spirit."

Sel. from the Vindicator.

WHEN JESUS WALKED

When Jesus walked upon the earth,

He didn't talk with kings;

He talked with simple people,

Of doing friendly things.

He didn't praise the conquerors,

And all their hero host;

He said the very greatest
 Where those that loved the most!
 He didn't speak of mighty deeds
 And victories; He spoke
 Of feeding hungry people,
 And cheering lonely folk!
 I'm glad His words were simple
 words,

Just meant for me and you;
 The things He asked were simple
 things,

That even I can do!

Sel. Sister Montez Sigler

HOW PRECIOUS IS THE BOOK

"How precious is the Book divine,
 By inspiration giv'n;
 Bright as a lamp its doctrines shine,
 To guide our souls to heav'n.

"Its light, descending from above,
 Our gloomy world to cheer,
 Displays a Saviour's boundless love,
 And brings His glories near.

"It shows to man his wand'ring
 ways,

And where his feet have trod;
 And brings to view the matchless
 grace

Of a forgiving God."

A righteous person cannot become great in this world's affairs. He can only be found in the class of the humble. "Woe unto you, when all men shall speak well of you, for so did their fathers to the false prophets", Luke 6:26.

HARVEST HYMN

Another harvest time has come,
 And we, beneath a summer's sun,
 Are gathering in the grain;
 How copiously the earth does yield
 Her increase in each farmer's
 field.

Our bodies to sustain.
 Supplied still with this precious
 food,

By God the Giver of all good,
 Who well deserves our praise.

In sunshine and 'mid gentle
 showers,

It grew through all the summer
 hours,

Until the harvest days.

But not these natural gifts alone,
 Does God design that we should
 own,

Upon this earthly clod;
 But living bread to feed the soul,
 And all the vital powers control,
 Of every child of God.

Bro. George Zollers

Sel. Sister Brumbaugh

In poverty and misfortune a true friend is a reliable refuge. The good Samaritan proved it by the good deed he did for the one in distress, Luke 10: 30-37. An unselfish person hopes to see everyone enjoy all the blessings the Lord can bestow upon them.

Speak the truth which is profitable and edifieth and thus you will not be condemned.

THINGS THAT MAKE HAPPINESS

Not what we have, but what we use;
Not what we see, but what we choose.

These are the things, that mar or bless

The sum of human happiness.

The things near by, not things afar;
Not what we seem, but what we are.

These are the things that make or break,

That gives the heart its joy or ache.
Not what seems fair, but what is true;

Not as we dream, but the good we do.

These are the things that shine like gems,

Like stars in fortune's diadems.

Not what we take, but what we give;

Not as we pray, but as we live.

These are the things that build for peace,

Both now and after time shall cease.

Sel. Sister Montez Sigler

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit". The growth of a tree by nature is from the heart outward. What the heart is will appear on the outside. It's fruit will be as the heart is. "Wherefore by their fruits ye shall know them," Matt. 7:16-20.

These worldly pleasures can only be enjoyed as the moments pass them by. When they are past, there is nothing gained. Seek pleasure in righteousness such as can be enjoyed forever. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy," I Tim. 6:17.

SUNDAY SCHOOL LESSONS FOR SEPTEMBER 1961

PRIMARY LESSONS

Sept. 3—Big Sister Miriam. James 1:22-25, Exodus 2:1-10.

Sept. 10—When Jesus Was Twelve. Psal. 122, Luke 2:40-52.

Sept. 17—The Good Samaritan. Eph. 4:31-5:2, Luke 10:25-37.

Sept. 24—As Timothy Grew. II Tim. 1:1-5, Acts 16:1-5, I Cor. 4:17.

ADULT LESSONS

Sept. 3—Ye Are Bought With A Price. I Cor. 7:18-40.

1—What obligation does one have since "he is bought with a price?"

2—What did Paul mean when he said, "be not ye the servants of men?"

3—How may we be without carefulness?

Sept. 10—Our Liberty. I Cor. 8:1-13.

1—What does knowledge produce without love?

- 2—What other things could we include along with meat that commend us not to God?
- Sept. 17—Paul's Proof of His Apostleship. I Cor. 9:1-13.
- 1—Under what circumstances did Paul see Jesus?
- 2—How might the using of the power of apostleship hinder the cause of Christ?
- 3—What reward did Paul desire for preaching the gospel?
- Sept. 24—Paul's Willingness to Preach the Gospel. I Cor 9: 14-27.
- 1—Was Paul right to glory in his free ministry?
- 2—Why did Paul become a servant unto all?
- 3—Do any of us, in the fullest degree, "So run, that ye may obtain?"

—Bible Study Board

DAILY DEVOTIONS FOR SEPTEMBER 1961

MAN'S OBLIGATIONS

Memory verse, Rom. 12:9, "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good."

Fri. 1—Ezek. 33:1-16.

Sat. 2—I Pet. 2:11-25.

Memory verse, James 4:17, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

Sun 3—Col. 3:12-25.

Mon 4—Luke 9:18-27.

Tues 5—I Thess. 5:8-28.

Wed. 6—Heb. 3:12-19.

Thur. 7—Eph. 6.

Fri. 8—Rom. 15:1-16.

Sat. 9—I Cor. 4:8-21.

Memory verse, Psal. 92:1, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."

Sun. 10—Matt. 25:31-46.

Mon. 11—Rom. 14:1-12.

Tues. 12—Exod. 23:1-13.

Wed. 13—Prov. 24:10-32.

Thur. 14—I Cor. 9:13-27.

Fri. 15—Acts 20:28-38.

Sat 16—James 4.

Memory verse, Eccl. 12:13, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

Sun. 17—James 2:1-17.

Mon 18—Luke 12:41-53.

Tues. 19—Matt. 25:14-30.

Wed 20—Neh. 9:33-38.

Thur. 21—Titus 3.

Fri. 22—II Thess. 3:6-18.

Sat. 23—Matt. 7:22-29.

Memory verse, Psal. 61:8, "So will I sing praise unto thy name for ever, that I may daily perform my vows."

Sun. 24—Neh. 8:9-18.

Mon. 25—Prov. 8:22-36.

Tues. 26—Matt. 5:33-48.

Wed. 27—Rom. 12:9-21.

Thur. 28—Isa. 58:1-12.

Fri. 29—Prov. 25: 18-28.

Sat. 30—Psal. 88.

BIBLE MONITOR

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NO. 17

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

WHAT OF OUR FUTURE?

"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good?" 1 Pet. 3:12-13. The world is greatly stirred up over the perils of the future. Even religious faiths are concerned about their future, how bad they will be persecuted and can we remain true to our faith. People hardly know what to do or how to plan because of the uncertainties of life.

If one has enough sincere faith in the New Testament and enough determination to follow the New Testament teachings, regardless of the outcome, there is no question of the future. We have sufficient details of the dealings of God with humanity, throughout the Old and New Testaments to definitely know of the wisdom and power of God. Our text tells us plainly that "the eyes of the Lord are over the righteous and his ears are open unto their prayers" then why should we have any fear? If we believe and practice

precisely enough to be called "righteous", there is no question but that God will care for us and protect us. Can you find any place in the Holy Bible where God failed His people, when they actually were true to Him? God has taken great effort to deliver unto us all the details of what is good, just and right in the sight of the triune God-head. He has sent the Holy Spirit unto us that we might know and believe what God's Will requires of us. He has sent prophet after prophet to continually remind us of His Holy Will.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths", Prov. 3:5-6. The great trouble with people today is definitely, that they are leaning unto their own understanding. Man's understanding is uncertain, changeable and often lacks even the wisdom of experience. "It is not in man that walketh to direct his steps", Jer. 10:23. Is it any wonder that man is losing faith in himself and is failing to cope with the problems of life? In how many of our ways do

we truly acknowledge God? How faithfully do we allow God to direct our paths?

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord", Jer. 9:23-24. How much are men and women of 1961 glorying in their wisdom and their riches? I have heard some claim that money will get me anything, do you really think this is true of "the security of the future"? The present day man is very proud of his wisdom and his accomplishments, than why should he be uncertain of his future. As long as the Lord exercises: loving kindness, judgment and righteousness in the earth, what have we to fear? Could it be that our real fear is brought about because we realize that: We are not serving our Lord as faithfully as we should, we are not as separate from the evils of the sinful world as we should be and we are not striving to be as true to our vows unto God as we should be?

"For in him we live, and move, and have our being", Acts 17:28. We have many times the necessary proof to convince us of the greatness of our God. If we are as much a

part of Him, as much dependant upon Him and as much guided by Him as this phrase tells us, we have nothing to fear of the future. The future is entirely up to God and we are convinced that God will finally control it. Let us therefore commit ourselves wholly unto His Will, His honor and His glory and we will be saved much worry besides being able to live happier lives while yet upon this earth.

GENERAL CONFERENCE IS PAST, BUT NOT FORGOTTEN

SATURDAY AFTERNOON:

First speaker Brother Charles Leatherman. Subject, The man of sin, II Thess. 2:1-12. We can see the working of Satan in the world today. Satan is working to tear down the building of God. Apostasy is to that of falling away. Men do not believe in the faith of Christ today. There are many things the world does not believe. Abraham made a great nation. The same condition in the time of Noah will prevail in this day. Certainly we can see this day filled with violence. This falling away is the lack of the faith in our Father. Men are rejecting and have rejected God's Word. God shall consume them in the spirit of hell, I John 2:22-23. It grieves us to think of the group of professing Christians, even ministers who reject Jesus Christ. II Peter 2:1-3. Beware of lions in sheeps wool. This is a day in which

you and I should be awakened. Will we be deceived? A man's sin is to be revealed when it is time. How much of the Word of God do we need today? Who doesn't believe in the Word of God? We might have gathered here that Gods Word might be glorified and praised. I would that it be our desire at this time and all our life, that we might seek His sight.

SECOND SPEAKER:

Brother William Carpenter. Subject, Prayer of the Saints, Rev. 5, Rev. 8:3. There is a multitude in Heaven that praises God and a multitude on earth that praises God, Gen 4:26. What do we think of when we think of prayer? Our individual minds may have a different opinion of prayer. It is a spiritual communion with God. I have heard some say they can't pray. I believe you all can pray and must pray, to become a saint. All may not be able to pray in public, but all can pray. Prayer is a communion with God. Asking for something is part of prayer. Pray and continue in prayer for that which is good. Ask and it shall be given unto you. Do you believe in that? We should be careful what we pray for. Let us be careful that our petition is pleasing to God. The publican knew his ways were wrong and repented.

We think of thanksgiving. We thank Him for many things, but do we really thank Him or is it just a form? Do we give thanks as a habit

and form? Oh, that it might be from the heart. Thanksgiving should be from the heart. I may thank Him for our meal and thank Him many times a day, but thanks from the heart is the sweet savour. Each of us may have certain prayers of Loved ones in our hearts. We sometimes pray prayers from the heart when we have gone our limits. Jeremiah 29:13. So it is with our prayers. If we come with all our heart, He will hear and answer us.

SATURDAY EVENING:

Elder Floyd Swihart, John 19:14-36. I want you to see the purpose of the death of Christ. We yield that possibility to all that might come closer to God. I feel the generation before us is nearly gone. The coming generation is going to bring more demands and take stronger faith. The greatest love of God, as He bestowed His Son on the human race. God did His best. Man often does his worst. Jesus died that we might have salvation. I believe there are many things that took place that are not recorded, Mark 15:33, Luke 23:43, Matt. 27:46, Luke 19:20 & 30, Luke 23:46 I wonder what your reaction is to these things. Sometimes we want to take a blanket and cover it all. We want to cover all the sins. There is a time that is coming that it would be better if you had no children. Acts 3:17. It means something when we know what we're doing. We keep on crucifying Jesus. I believe there must

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be justice. The purpose of Jesus going to the cross was to get rid of sin. Luke 23:39-43. In bearing our crosses, we don't want any crosses at all. I wonder if we are walking close to Christ. I question if we are walking close enough? As we view the two malefactors and Christ, to one Christ seemed to open the door, and closed it to the other one. There must have been a difference, both were thieves. One reason may be, one was sorry for his sins. These appeals went back further than Christ. Appeals came down from the cross. Christ has done nothing amiss. I believe there must be a heart of sorrow within us. I cannot help but think there were thousands of angels attending and Christ could have come down from the cross. My purpose is trying to prepare us for

the coming times.

Woman, behold thy son. He didn't call her mother. It was the breaking of all home and family ties. I believe most of us first set up Christ, and then our mother. The radiance of the cross must hold down these barriers, segregation in our nation. I believe that mother could have lifted that crown of thorns from her Son's head. If the thorns pricked, she wouldn't say a word. She loved Him. If we love Him, we can endure much. Who can know what it means to be suffering in hell? To be forsaken of God? What is it going to mean to you and me? We have the Word of God. We are on this side of the gulf. He suffered for us that we might not be forsaken of God. I believe we are on the victory side. With Abraham and Isaac, can you ever picture a father that would not accept the substitute of a lamb caught in the thicket? If we do not get there, will it be that we have accepted a substitute for Christ?"

SUNDAY FORENOON:

First speaker Elder Millard Halde- man. Subject, Christian Way of Life. I am impressed by the great group of young people assembled here. As I visited with some I was impressed with their desire to stand unspotted from the world. I feel the church has a future. She may not be great in number, but I feel she will stand. May we paint a pleasant picture before them, and not one of gloom and despair.

Matt. 7:13-29 In visiting Carlsbad Caverns we found it a very narrow passage, and could not walk side by side but had to go single file. I was made to think of the strait and narrow way. We cannot walk side by side, must go single file. There have been those gone on that stood alone in the physical life, but had God as their guide. If we dwell on things, we become disturbed. There are very few in our midst who are interested in outer space, in terms of reaching the moon. Our minds are more interested in the inner man. We are living in a disturbed world. I have often said if we would let the Word of God guide us, we would be better off. I am afraid if we will be weighed in the balances, we will be found wanting. The ground was made to bring forth fruit. I have brought truth and light, and let it bring forth fruit. When God came expecting fruit with all these advantages, He found wild grapes. Today Israel remains a cast out in the sight of God. Something gets in our hearts and grows and finally we find ourselves a dead Christian. There is certainly a great responsibility placed upon us to live a Christian life. As I stand before you, do I look like a Christian? Perhaps I do, but I am living the Christian way of life? Perhaps we are living in outer space and not dwelling enough on the essentials, the inner man. I believe we need to consider ourselves as a sinner.

Looking out our window not long

ago, we saw a robin singing. Perhaps the reason the robin was singing so, was because he was fulfilling the purpose God gave him. Not long ago they came from the south and went about making a nest and hatching young. Perhaps strong winds and storms come, but they still must set. Care for the young, or may never accomplish the task of raising. They cannot always stay in the nest, but must go out of the nest. So young people, your parents have raised you. Now a new adventure is ahead of you, you must make a decision. Perhaps hunting a companion, this is something that is looked upon too lightly. It is one of the greatest decisions to make. How must you make those decisions? Parents have gone as far as they can, for many of you. You must leave the nest and be on your own. When we make decisions, the rock they are built on will stand. The rock is mentioned in our text. Perhaps we make too many decisions to just get by. Are we going to be satisfied? We cannot settle upon middle ground. It is testing time in I Cor. 3. Those that build with sticks and straw will not stand. Every man's work will be tried. Man may feel he is getting by, but the soul of man never dies. There are many not only in our denomination that have made the great sacrifice. You and I are standing on responsible ground, it doesn't matter

what denomination we are in.

In visiting the Rockies after several points of interest; we came to a divided road and stopped to talk with the ranger. One way was narrow, and the scenery beautiful, a reward. The other road was downward and easy. We went down the easy way and found no scenery, we sacrificed the beautiful scenery for the easier way. Visiting Pikes Peak, the man at the gate asked what gear were we traveling in. It was high, and he told us that was our trouble. Put it in low gear and don't be afraid to work your motor a little bit. We went on and made the trip fine to the top. In our Christian life maybe we try to go too fast, need to slow down."

SECOND SPEAKER:

Elder Edward Johnson. Subject, Judgment begins at the House of God. I Peter 4.

This text is one I do not understand fully, but is one that each of us must take. We can expect the church to have much trouble. Christ has suffered, made and prepared the way. Jude 1, I believe we are very much blinded in what state we are in. Very much so. No one is going to escape the final judgment, I am afraid we are going to face similar conditions like the apostles did, if we are an apostle. Warn them where they are unruly. Loved ones, we don't put an end to it, we can't stop it. We will have to agree. I believe we can have a better feeling toward one another than we

have. A faint heart, comfort them by lifting them up. I believe the time has come that judgment begins at the house of God. I believe God must reach down and give judgment upon the church to wake us up. I am not looking forward to seeing it. How many will fall away because they can't stand it? There is going to be a falling away. Judgment must begin with individuals, ourselves. My desire is that the Dunkard Brethren church may not fall, but stand. I am not old in the church, maybe 25 years but I see changes. Maybe not new ones, I don't know your history.

Let us think a little bit about our consistency. I hear a little here and there about disturbances in the night. We are here before these people as an open book. What is going to be our report? I never saw a dorm or church where there was perfect peace. While some laugh and are causing disturbance, don't be a partaker of it. Offer a prayer of endurance. Are you tearing down what the parents built up? Are we standing the test of time? There is a difference. We ought to get closer to God. Some have called attention to the polity book. I'll admit it is getting too thick? Why? Because we are not obeying the Word of God. Not enough family altars and worship. If the righteous scarcely be saved. That doesn't mean we'll go right in. It can't be done from the pulpit. It must begin at the house

of God. It begins in the home. As we see families drifting, it is a heart breaking thing. Some of our teaching is too late. If only I could repent. There are going to be sermons preached. If I had to go to the home of my daughter and tell her that her house would be burned. "I'm not going". Would be hard to take, wouldn't it? I don't know if we're all going to enjoy home or not. Don't make light of the sermons and laugh. Won't look so good when the book is opened. The church is talked, it is the light of the world. Lets make it the light of the world. Lets hold up someone. Lets drop off some of the play and get down to work. I'm sad to say sometimes style has helped our church. We are tampering with something that will be sad. The style is hurting our church. Mothers, what are you doing? Some grandmothers, sad to say. Mothers, won't you see that the scissors stay on the shelf? Especially among the young sisters.

SUNDAY AFTERNOON:

First speaker: Elder Paul Blocker. Subject, The Pilgrim's Guide, Heb. 11:9-10.

We realize they were living by faith and acting by faith. God promised He would see us through many trying times. We are looking for a city not built with hands. Must have our minds beyond the earth or we are not called pilgrims. A guide must be one acquainted with the

way. They not only guide into remote areas, but also have to look out for those who have paid him. The Word of God is a guide. We must obey the guide. The word of God is settled in heaven. His word does not change, as things on the earth. If we wanted to please a guide, we would not be trying to change his word and mind. We must turn from our evil ways to please the living God. It is a wonderful thought that we might be led by the living God. We must give very close attention to words of our guide, I John 1:1-4. We recognize the need for a guide. We are not able in ourselves to accomplish anything. We realize to have the living God in our lives, we must forsake all. John 16:7. Another great knowledge would be to have the great comforter with us at all times. John 17:8. We realize Jesus did come to do the will of God. That He will lead. We do have a wonderful guide. He gave us the message that God gave Him. How important it is to follow the words of the guide. It is plainly seen we are disobeying, we are disobeying words of our guide."

SECOND SPEAKER:

Elder Roy Swihart. Subject, The Christian Walk, Eph. 4. Walk suggests action, walk and things we do. The people of God have various duties to perform. If we are going to walk in the vocation where we have been called, we must follow the words of our guide. What was on

the mind of our God. He was willing to sacrifice for us. We are not passed temptation. Then a man thinketh he stand, take heed lest he fall. Here in Eph. 4 the writer is giving us admonition. I believe all of us have some degree of temper. If we walk after the flesh we shall die. If we walk after the Lord, we shall live, Heb. 12:1. We must realize how much time we should spend with our guide. There is no question in the power. What effect will we have on one another? We will have to give honor and glory to our Father. So when we walk, walk so others may see our good works. May God help us realize we are the light of the world. There is redemption from the power of sin.

SUNDAY EVENING:

First speaker: Elder Dale Jamison. Subject, Perils of Goodness. I feel a very weak vessel for the Lord, thinking what people of this conference might need. Luke 18:9-14. The gospel is for so-called good people. Perhaps you are good people. I know you are. You have good intentions. Untouched by the gospel because they sealed themselves from the Lord. Because of the good sinful people, God suffered most for. Pharisees represented good people. Publicans represented bad people. Both offered prayers in the temple. The Pharisee compared his life with others. He was self righteousness. Do we have such people? Where do we find God? Not the same level

with any of us, but above all of us. I haven't heard a bad word while on the grounds. Families compare themselves with other families. To ease his conscience he compared himself with others. We can always see others worse than ourselves. How many of us feel like a sinner, the publican. The peril of the pharisee was formalism. He even did more than he was supposed. What is their motive?

Young people, do you do things because your parents told you to. They become as empty forms. Where is the church going? The religious practices of the Pharisees were good, but badly used. We get confused too many times. This creeps into the church too. I've done my part, Lord you do your part. Count your obligations, name them one by one, and it will surprise you what the Lord wants done.

The family has all it wants and needs, but can't find that love. Love cannot be bought from God. Forgiveness is a gift of love from God. The publican entered the kingdom of God, but the Pharisee simply did not. I have seen parents brag on every move that their children made. Do you know what people said of those children? They are sure little smarties, aren't they. We have some big smarties too. Entirely too much bragging in the church and other places too. Men are praying to themselves and back again. As long as we think ourselves good.

God will not hear us, self-righteousness. Every church looks back to its protestant background. I wonder if it wouldn't be good for that time to be back again. Are we drifting into Catholicism again? Will the church stand? Christ's church will. It is up to you and I to be concerned about our church. Just what does sin mean to you? Are you conscious of it in your life? What does death on the cross mean to you? I thank God for you brethren and sisters, and my parents. What are you doing about it, the peril of goodness?"

SECOND SPEAKER:

Elder Hayes Reed, to the young people. Subject, We Christians belong to the Great company, Heb. 11:32-40. The young people of tonight will be the church of tomorrow. We, as Christians belong to a great company. We must take God at His word. I would like for you to know what the great company means. Death comes into the home. Some day there will be a reunion on the other side. Faith is something we cannot see visibly, but we can see it in your heart. Faith has many definitions. There is someone greater than man and He controls space. Khrushchev is depending on the young ones, he knows the older ones know better. Faith is something that brings us together as oneness. One faith, one baptism, one Lord. Do we have enough faith in them? We should not only know what the church believes, but to defend her.

As far as America is concerned, she knows she has an enemy to fight. I want you to know the Word of God is more powerful than any sword.

"Herbert W. Armstrong, many of even our older brethren and sisters are listening to him, and sending some money. I'm sad to say he is teaching false doctrine. I am opposed to this doctrine going over the air. Young people, don't listen. It doesn't build the New Testament faith. John 13:1, What does it mean to you to sit around the table and break that bread and drink from the cup? I'm glad for this grace. The religion of Jesus Christ is very simple, I would say. I Cor. 11, The covering is not the hair. If it were, man would have to remove it each time he prayed. Matt. 28: 19 & 20, I want you to take notice of our young sister taking her place with the Indians at the Torreón Mission. Take notice of their dedication. Consecrate your lives to the Lord. The God of Moses will give you strength. The young folks need our prayers and help. Let us go on in faith. Sometimes we think our lives are a little hard. Jealousy is an awful thing. Joseph believed what he believed. This boy stood alone. Misfortune befell the young man. He was a man of character. He forgave the sins of his brothers. He had faith in His God and held onto the faith of his God. It is the spirit of evil that tries to lead you to worldly pleasures. Dedication is greatest thing we can give our fel-

low man. There is a call tonight. When we want a victory, it is not here. We have a battle tomorrow. We are just afraid of the devil. If you want to find your Father, you can. We are members of a great company, the greatest in the world.

MONDAY FORENOON:

Bible Study with Brother David Skiles teacher. Subject, Prophecies pertaining to Christ. Read most of the references, and few remarks. How could the prophecy be made any clearer? He came into Jerusalem riding upon an ass. He couldn't come in any lower manner. These prophecies can be an assurance too that He was the Christ. We can't see Him, but He can be real in our hearts.

Bro. Harley Rush. Subject, The Mind of Christ, Philippians 2:1-21. It is a deep subject and one should give it deep consideration. We are to have the mind of Christ. His ambition was to do the will of God. We are to put on the Lord Jesus Christ. If we expect the Dunkard Brethren church to stand and grow, we must be more like minded. We find christians are to have the mind of Christ. We are ashamed of our religion. The scriptures are full of commandments to come closer. Who hath the mind of the Lord? Do we have the mind of Christ. There is a great responsibility of having the mind of Christ.

Romans 15:1-7. Is it not a comforting thought to be at peace with

father, mother, brother, sisters and friends? Do we realize the love Christ brought us? Our love one for another, is it not the basis of our faith? If we are not knitted together in that perfect love, how do we expect to get to heaven? Our love should control us. God loves us. The love of God fills our heart. He expects love in return for what He has done for us. By love, serve one another. We are going to love one another and the church. If we are like minded, we will have the same love. There will be sweet fellowship. How far short do we come of long-suffering? We will be loved in the same degree as we love. If we love the Lord and church partly, that is what we will get out of it. Christ did not have pride. We should not have pride in our heart either. None of us are perfect, but must work unto perfection. We think of the great compassion Jesus had for the sick and afflicted. Forgive them for they know what they do. Anyone born in Christ, is a new creature. We have taken on the spirit of God. We must have and put on, the mind of Christ. We are going to grow, not because of father and mother but because of the love of God."

MONDAY AFTERNOON:

First speaker, Bro. Jacob Ness. Subject, The Future. Isaiah 42:9-23. "Welcome Dunkard Brethren" signs in Fairmount store windows has impressed me very much and I feel sure it has you too. It makes me feel

I have something to live up to.

The future is not in the Bible, but other words and phrases portray the same meaning. Think of an airplane writing in the sky, and God's writing upon the wall. What if that finger would appear and write in the sky? The future in the sky. Yes, this would draw more attention than the satellites of Russia and America. The future is still ahead of us, but much is behind us. We can't see into the future. The future of the church depends on its members. Some look ahead, to pay debts. Some look ahead and save for a rainy day, and spend it at the first sprinkle. Don't know if that is so wise. Can we get a spiritual lesson from it? The pilgrim did not have much for the future. Those pilgrims had very meager things for their future. No wonder we have the birth of the American Thanksgiving.

We as parents have a tremendous responsibility. Think of Rebekah of old, the unhappiness she brought the two brothers and parents, by trying to steal the blessings. What would you want your son or daughter to be? Maybe beauty queen. Do you really want them to be Christians or governor of state, or president? Maybe you better change your prayers. We need holiness on the inside. Which is the sharpest appetite, the dining hall or the tabernacle? The future is for those that prepare for it. Some say the future holds nothing, particularly the aged. Some

people speak of the crystal ball for the future. Saul had to be blinded to see the future. Christ is coming and so few looking for Him.

Some people think they're not well dressed unless they have on their jewelry. I suppose they think they're not well dressed other times. The years are spread out before me as jewels. Is there any hope in the future? There is hope, there is a balm. It is only through the hand of God that we can go through the future. There are two u's in this word. Not a split personality, but two destinations.

SECOND SPEAKER:

Bro. Ernest Miller. Subject, Spiritual House, Eph. 2:19, I Peter 2:4-5, I Kings 5:17, 6:7. "Covered with God from within and without. Now we are fellow citizens in the building of God. Spiritual house of which you are a part. We, as individuals are temple of God and make the house. We are spoken of as the bride of Christ. Some don't like to hear the Old Testament referred to. The Old Testament is the New Testament concealed. The New is the Old revealed. God proceeds from the known to the unknown. The eyes should not say to the feet, I have no need of you. Nor vice versa.

Foundation is the first thing we need in a house, isn't it? And be careful how we build thereon. A solid stone. If we only would own Jesus Christ we wouldn't have malice, jealousy, etc. We have the foun-

dation of the spiritual temple. The more you give your heart to the Lord, the less hot you'll be. Forget where you are. Every stone for that temple had to be prepared. You that are workers in timber, know that it takes workmanship. Each one must understand the other one so the stone will fit, workmanship. I am sure those workman worked by a blue print. A universal blue print. Not only has God given us a blue print, but an interpreter. Jesus Christ is the pattern, but we throw away the pattern and use ourselves for patterns. To make a fool of me, is to try to make me you, and you me. Doesn't work do it? What may be possible for me, may be impossible for you. May we do the purpose God gave us. May we draw closer to God's Word. If we notice carefully we'll see everything was so perfectly hewn that it looked like one. Before the tree could be made into a board, it had to be separated from the earth, then trimmed. Get the point? Too many splinters haven't been plained off. Lack of love. The only way we can get away from one law, is to get a higher law. If we don't love our brother, whom we see. How are we going to love Jesus, whom we've never seen? We have nothing to brag about after we have done our human best. We must hide ourselves in Christ. Behold the lamb of God, who takes away the sin of the world. We want to hide in Jesus. The closer we get

to God, the smaller we get. The farther away we get, the larger we get. God is getting ready to bless the church today that is hid away in Christ.

MONDAY EVENING:

First speaker: Elder Ord Strayer
Subject, Christian Graces, Isaiah 40:31. We are living under the new Testament dispensation. The law of Moses has no rule over us, at the present time. Everything belongs to God. We must realize everything we have belongs to God and it will go back to Him. The things that were wrong in days of Adam and Moses are wrong now. Although we do not do the act, we are guilty if we desire. It is rewarding to have the life changed inside out, and not outside in. We can say nice things all the day of our life. God was concerned about the moral of the families He created, from the time He created them. God saw there was one thing more for Him to do and that was to give His Son that we might have eternal life.

Psalms 1, I don't believe there is anyone that has so little to do that he can meditate upon the word of God day and night. We can always be in a prayerful attitude. Everything we can think about is a gift from God. Psalms 15, In what way can I improve my life? Surely no one is worthy to come to Jesus. Psalms 24, Is it true, is it kind, is it necessary to say hard things about your fellowman? We must think of

our stewardship of life again. Are we kind and considerate of those around us? Your life is for Him to do as He pleases. If we have done perfectly, it is what we are expected to do. Man can put on the plainest of clothing and still have pride in his heart."

SECOND SPEAKER:

Elder Sherman Reed. Subject, Practical Lessons from the word of God. Have you been fed enough today? Are you willing to sit a while longer at the table for more food? Phil. 2:5-8. Is that mind within us as it was in Christ Jesus? If the mind of Christ is within us, what kind of a people will it make us? Without the mind of Jesus, how can we be like Jesus? We are a body of Christians here tonight, are we not? Can two walk together without the same mind? How do you feel about this scripture? What is this General Conference for? Was it not for the purpose of unifying us? Acts 15. All our strength is in our unity. Our weakness is our discord. Let nothing be done through strife. We will never have unity until every member is willing to listen to the church. Will we need this scripture tomorrow on the way home, and at home? Who will use it? I'm higher than you are. I'm a pretty good fellow. Do we ever feel that way? None of us will ever be able to keep these commandments and Words, unless we have the mind of Christ.

Romans 12. What He has here

for us is plenty. His strongest desire was to bring them together. For a good time? We present our life a living sacrifice, don't we? I wonder how close this sacrifice comes to us? Have we read over the top of the scripture, and haven't seen what it is in the scripture? Was there any division and contention between God and Christ? We should esteem one another, I want to be first over there. Is that preferring one another? Do we remember the promise we made in the presence of others when we started on this walk of life? We don't think any higher of ourselves than we ought to think, do we? How ought we to think of ourselves? How bad do we hate evil, or do we dabble in it with our fingers and our feet? We do hold others above, don't we? Or is it once in a while. We bless those that do us harm don't we? We're not wise in our own conceits are we? We overcome evil with good, don't we?"

TUESDAY FORENOON:

Bible Study. Bro. Newton Jamison teacher. Subject, The Fulfillment of Prophecies pertaining to Christ.

Bro. Clarence Surbey. Subject, Do you want Salvation? "We are going through one life and one life only. After we are dead our works are done. The future is for those that are prepared for it, and here is the place you prepare for it. The place where you spend the future is how you prepare for it. Do you want

salvation, really want it? You don't get salvation here, it is a gift of God. If you think you get it here, you think different than I do. There is a lot more to being saved than being baptized. Those who get salvation will not know it here, as long as they live. Salvation is of the Lord and we fall short. If your enemy be hungry, feed him. If he be thirsty, give him water. If he be without clothing, clothe him. If you have a minute to spare, I will tell you all I know. I drive twenty-six miles to church three times a week. Quite a sacrifice isn't it? You can do your own comparing. We have come here for the work of the church. Do you want salvation? Be perfect, of one mind, live in peace. What does that mean? I sometimes wonder if the Lord meant for us to suffer that mental anguish for the church. This Book represents God. Human nature cannot let himself be stepped on and never say a word. We have a common policy among man, put off, put off. Grace is of God, man has nothing to do of it, only acceptance of it. If you or I get salvation, it will be a gift of God. It won't be because of anything I've done. As the good Lord looks down upon us, at our interpretation, I wonder what His mind is. It is a fearful thing to fall in the hands of a living God, prepared or unprepared. Do you want salvation? The future is for them that are prepared for it.

TUESDAY AFTERNOON:

First speaker; Bro. Ray Reed. Subject, My Inheritance, I Peter 1:1-5. If we say anything not according to Gods Will, it is a detriment to our soul. People value very highly the material things. Just what are we living for today? What is uppermost in our mind? Let us earnestly give heed to the Word of God. Hold firm to an inheritance that is uncorrupt. Heb. 9:14-17, This is true in a natural way. It is no good till the one who made the will is dead. Let us value it above all things, that we might have eternal life. We must do things in loving care, if we partake of His will.

Acts 20:32 His desire is that we also be set aside from the world. Let's be up, doing, energetic. Let us be concerned about all men. If we love Him and His will, than we can stand His judgment. We find Paul had much concern for the churches. I wonder as Christian parents, what our desires are for our little ones. How much effort are we putting forth? Do we teach them the Holy Bible? Take them each day to give them devotion? Could all of us hold up our hand for daily devotion? Twice a day? Three times a week? We can't ever do it. I don't believe we are as concerned about our children as we ought to be. God help us.

Eph. 1:3-6 Do we believe on the Lord and His atoning blood in our heart? I Cor. 15:55-58 Your Labour is not in vain in the Lord. In this

day we work hard and then fail. The greatest thing is the inheritance of the children of God.

SECOND SPEAKER:

Bro. David Skiles. Missionary meeting. "Matt 9:36-38 I believe if we can only look around us, we can see the harvest is plenteous, I Cor. 3:9 Many times we sit in our little community and feel we are in light, but we get out of our circle and we see darkness. A band working together can be a great testimony to those in dark. I believe it is very important that we give more time to prayer and Bible study. There is much joy in Christian living. I find things we need are returned to us in greater measure. Brother Skiles gave a very interesting talk of the experiences he and his wife have had while at the Torreon Mission, and suggestions as to how we might be able to help them continue the work among our Navajo Mission.

TUESDAY EVENING:

Elder Paul R. Myers. Subject, Missionary Sermon. "May you pray that holy manna be showered all around. The whole Bible is given and it takes all to save a soul. Luke 10. I hope we can see what the Spirit has to say to us. When Jesus comes again, He will come to every home. We are responsible to go as these 70 were sent. It may be sooner than you think. There are great numbers to be harvested. I hope we as a church will not be classed as the unwilling. Jesus prepared His church

before he left. John 20:21, Do we bear the responsibility of that one commandment. Do you feel you are allright and yet let the other man perish? I want you to know how Jesus Christ left Heaven. How they beat the Master, spit upon Him, reviled Him. Jesus finished the plan of salvation. On resurrection morning Jesus Christ came forth in the tomb as planned. What did Jesus do in that forty days from resurrection to ascension? He did many things. If we are guilty of one sin, we are guilty of all. Go teach all nations. When that is fulfilled, then the end will come. There is much work being done, but they are not teaching all. The apostle Paul did not have easy going. He had to contend with all things, Idolatry, sorcery, witchcraft, etc. Apostle Paul had the joy of seeing souls accept Jesus Christ. We can't all be missionaries, preachers. We all can be missionaries for Jesus Christ. Do we accept the presence of Jesus Christ enough that we tell everyone? Individually. I believe we can live a life that is Inducive for members coming into the church. Some of you that came into the church, no doubt came because of something someone said or done. We can live in a community for years and our life be an influence for others to come in, and we can live so that it will keep them out of the church. There were three young men, one used the King James version, second one the

Standard Revised, and the third one lives by the version his mother lives. Live truly and thy life will be a living creed. What is our attitude for next Lords day. Do you invite visitors, make them feel welcome to come back? One person visited a church, they didn't recognize him so he never went back. I wouldn't either.

Some do things we don't do, and we should tell them we don't do that. That is witnessing for Christ. Many fathers and mothers have no concern for their souls, nor their children. We can be missionaries by inviting others. Anyone who does not ask members are ignorant or disobedient. We can go out for the Lord right at home. Are we on the way to heaven? If anyone ask us the way to heaven, could we tell them? The one who knows more will be responsible for more. If we go alone, we just as well stay at home. If we go in the name of the Lord, we'll be sanctified. When you sacrifice, there will be joy. When you do the Masters work, there will be joy. Mark 2:1-2, It is only the Word that will cleanse man of his sin. If we are ever going to make a drive for souls, it must be nigh. If you can't do things, you can give of your means. Do we give as the Lord has prospered us? You'll never go broke working or giving to the Lord. God is aware of the very intent of your heart. Does He ask us to do anything He wouldn't do?"

THOUGHTS FROM SHORT SERMONS:

"I don't think we should open our Bibles without prayer in our hearts. I like to think of happy people. How can we be happy when bad things happen in our lives? One man said 'I never have a bad morning for I am always praising God.' Nothing befalls but what it is the Will of God. Don't you feel that God always wanted you to be happy? Is He your King this morning?"

"How do you trust in Jesus? Just take Him at His word. We will trust Him and He will trust in us. Have been thinking how much seriousness we would have, if this were to be our last meeting. If we are willing to let God have His way in our heart, we will always be steadfast.

"This tabernacle looked bigger on the inside than on the outside. Wonder if that is the way with the church. Not worrying so much about the church, but the smallness of the individual. So much sin in the world, is right back here. They are afraid they will hurt someones feelings. They want to be Christians, but want to be like the world. It doesn't wonder me at the apostle Paul, 'Preach the word'. Are you and I in communion with God? The trouble is, we are such poor advertising Christians. Are we ready when He comes? I believe there is to much lip service and not enough heart service. I wish everyone would be as willing to hear the Word of

God as the prophet Isaiah.

"May we look at ourselves as a lump of clay in the hands of the Lord. How often do we see a young or old one come into the church, who seems promising, then something happens and the vessel is marred in the hands of the potter. The Word is the hammer that breaks the rocks in our lives. Who marred the vessel in the potters hand? We cannot build without water. Water is the form of the spirit. You know faith without works is dead. We are pulverized, mixed together and we need the spirit. God help us to not become hard in the potters hand. True faith is going to save us from the world.

"We are a little too far from our Lord. We are in the outer circle instead of the inner circle. We are held responsible for what we do whether we believe or don't believe. Most of us are ready to accept the truth when it is available. We all have a purpose, those that are at the age of accountability. What are we living for? What are we doing with God? I know we are not living in a time when the word of God is popular. It seems we ought to put forth every effort. All of us at this evenings hour need a refuge. We can find it on our knees and put the devil to flight.

"Sometimes we get in a state of condition of testing the Lord and that is good enough. If we bless Him with part of our mind and heart.

The Lord told an individual, bless the Lord with all thy heart, soul, mind and strength. How do we feel? Want to reserve part? When we stop to think of what comes upon us. I wonder if we have the desire to worship in our hearts. Do we really appreciate it like we ought to? I don't believe we do. Have we ever thought of what it means to sit in this tabernacle with all our iniquities forgiven? I wonder if there is anyone here that would like to change this life for the one he had before. I don't believe any Christian would. We couldn't begin to number the benefits. I wonder if He is satisfied with my life. Wonder if He is satisfied with your life. How wonderful it is that we are free to give Him all. No one in the way, but self. If we aren't very careful we'll do as Israel, forget God.

"If we walk in the light as He walked in the light, we will have fellowship one with another. We will think alike. We have a lot of trouble and trials, but looking over all we have nothing to complain about. We should be humble enough and not so exalted that we cannot bow the knee. God did not promise a single thing that He did not fulfill, in the time of Moses. How thankful we ought to be that we have a Saviour that promised us what we ask in His name. Are we living a life that is acceptable unto the Lord? If we fail to live up to the scale according to God, we all know the

consequences. All of us are sowing seed. Is the seed of Christ growing in us or is it laying dormant? Are we growing spiritually? We must put something into it. What we must do is add more spiritual water. Ask the Lord for the spiritual rains. We don't want just a little spiritual water. We want to dig deep. If you are discouraged and not growing, the problem is you have not dug deep enough to find the spiritual water. The fount of living waters comes from the church and close fellowship. It is a wonderful thing to be in fellowship with the Lord. We must put our best, our all into the work of the Lord. We do not have to cross Jordan alone. Think soberly and seriously. Are we concerned about our brother and sister? Are we true to our calling? We get out of it what we put in it. I beg of you that we fill our obligations as we go forth.

"Oh, if parents would be more concerned about their children. They know where their cows and hogs are, but don't know where their children are. I am happy to say our brethren have driven the nails to hold us closer together. We must appreciate our young people and remember our Creator. Remember the offspring when they trampled the toes before they were old enough to trample hearts.

May each one who reads these few lines find one thing that will help guide them, comfort and lift

the burden on your heart. Sorry to delay this writing so long, but my health hasn't been good since Conference. May God add His blessings upon you all.

Sister Martha I. Harman
Industry, Illinois

NEWS ITEMS

REVIVAL MEETINGS

Ridge, W. Va.—Sept. 1-10.
Walnut Grove, Md.—Sept. 4-17.
Grandview, Mo.—Sept. 10-24.
West Fulton, O.—Sept. 24-Oct. 8
Quinter, Kans.—Sept. 24-Oct. 8
Mechanicsburg, Pa.—Sept 29-Oct. 8
Waynesboro, Pa.—Nov. 6-19.

LOVEFEAST DATES

Sept. 2—South Fulton, Ill.
Sept. 9—Ridge, W. Va.
Sept. 16—Midway, Ind.
Sept. 24—Mt. Dale, Md.
Oct. 1—Walnut Grove, Md.
Oct. 7—Quinter, Kans.
Oct. 8—Mechanicsburg, Pa.
Oct. 15—N. Lancaster, Pa.
Oct. 21—Berean, Va.
Oct. 22—Waynesboro, Pa.
Oct. 28—Englewood, Ohio
Oct. 29—Bethel, Pa.
Nov. 5—Shrewsbury, Pa.

GRANDVIEW, MO.

The Grandview Dunkard Brethren expect to have a two-weeks Revival starting Sept. 10. Bro. Harley Flory from Defiance, Ohio is to hold the meeting. Pray for us that these meetings may revive each one and

that perchance some souls may be born anew into God's Kingdom. We wish to extend a welcome to all who can, to come and worship with us, bring others if possible.

Lola Ruschhaupt, Cor.

QUINTER, KANSAS

The Quinter Dunkard Brethren church will begin a two-week series of meetings, starting Sept. 24 and closing Oct. 8, including a Lovefeast Saturday, Oct. 7. Bro. Vera Hostetler will be our evangelist. We are anticipating these meetings and know that all who can attend will be built up spiritually.

District Meeting of the third District will be held here, the following Monday, Oct. 9. Everyone is invited to attend any or all of these meetings.

Dorothy Jamison, Cor.

AMBOY, IND.

The Plevna Dunkard Brethren church is planning to have their Harvest meeting on Sept. 3, with Bro. Edward Johnson bringing us the message. Also our Revival meetings will be, the Lord willing, Nov. 5-19, closing with a Lovefeast Nov. 18. Bro. William Bashor from Modesto, Calif. is to bring us these messages.

We extend a hearty welcome to everyone to come and worship with us in these meetings. Pray for these meetings that much good might be done and that souls might be saved.

Sister Lois Chupp, Cor.

APPRECIATION

I wish to take this opportunity to thank the dear Brethren and Sisters for the beautiful cards, letters, gifts and the many prayers in my behalf, while in the hospital and since my return home. Each one is gratefully acknowledged and sincerely appreciated. May the Lord richly bless each of you and keep you in His Divine care.

Sister Ruth Buckingham

HOW TO STUDY THE BIBLE

(Continued from last issue)

4. Pray for spiritual illumination before reading the word.

When we approach the Bible we must always remember that it is a spiritual Book and that one must have the Spirit of God to understand its message. To many the Bible is a dead book, that is, it is dry and uninteresting. This is true because they are not depending on the living Spirit to make it a living Book to them.

I usually pray a short prayer before I start reading or studying the Bible. A prayer I often pray at that time is, "Lord, open mine eyes that I may behold wondrous things out of thy law." Yes, we need God's help to understand the precious Word of God.

5. Go to the Bible in search of a personal blessing and in expectancy.

Many people never get anything out of their Bible study and read-

ing because they don't particularly want anything nor expect anything. They read the Bible out of habit or because they feel they should, not because they have a hungry heart for sweet fellowship with the Lord. I am convinced, dear friends, that you will find the Bible food for your soul if you go to it seeking fellowship and blessing. Go to it expecting to get something to help in Christian living for that day. God will fill the hungry heart with good things, so expect Him to.

Read by time and not by distance.

Many people drive themselves to read the Bible. They make New Year's resolutions, grit their teeth and say, "This year I am going to read the Bible through one time or bust. I have started so often and have never finished, but this year I am just going to make myself do it." Have you ever heard people make such promises? I am sure many of you have. Others force themselves to **carry out** a promise to read one chapter in the Bible a day, and so forth.

Tell me, friends, is that the way to get blessed in Bible study? I think not. We should read the Bible because we enjoy it; it should be sweeter than honey to us. One doesn't have to drive one's self to do that which he enjoys, does he? No, never! I never have to force myself to eat ice cream. I eagerly look for the next opportunity to get some. It should be the same with the Word

of God.

Now let me tell you what I mean by reading by time and not by distance. Forget about reading a certain distance in the Bible. Allot yourself so much time, and then dig into the Word for blessing and forget how far you go. It is unimportant how much you read, but it is important that you get blessed and get the Word into your heart. That is what counts for time and eternity. Ten years from now it won't make much difference how much you have read, but what you have experienced will still remain and count.

7. Read thoughtfully, try to imagine the scenes, and try to get the spiritual truths.

Many people take snapshots in the Bible when they should be taking time exposures. We must develop a desire for fellowship and must constantly guard against becoming mechanical. How often we rush into and out of our Bible! Many times we simply go through a mechanical routine. We get nothing, we just go through the motions.

D. L. Moody once said, "Many people study the Bible like I used to hoe weeds. I would always stick a stick in the ground where I would stop hoeing the weeds so that I would remember where to begin the next day." Yes, many people must put a little mark in their Bible where they stop reading, because tomorrow they won't have the least

idea what they read the day before. Our Bible reading is simply habit with no meaning. We must go to the Bible with a hungering and thirsting in our soul; then we will have no trouble to study thoughtfully and to be blessed.

8. Memorize, underscore, and mark your Bible. Also make outlines and take notes.

Many people never get anything out of their Bible reading because they never put anything into it. You will get from your Bible exactly what you put into it. If many people would put into their farming and business the same interest and time they put into their Bible study, they would go bankrupt the first year. I want to tell you there are no short cuts to Bible study.

So often people pick up their Bibles and sit in a deep chair or recline to study the Bible. You will never get greatly blessed that way. No, no, take a straight chair by the desk or table and have your pencil and notebook and search the Scriptures. Remember there is only one way to make the Bible a thrilling Book and that is by diligent effort. Don't be afraid to mark and underscore your Bible. Do anything that will help you learn its precepts.

9. Repeat. It will live by repetition.

One of the processes to teach a child is repetition. Even we older folks still learn that way. The same approach is necessary in Bible study. Read it and reread it. Study it and

then study it again. It is line upon line and precept upon precept that really counts.

After you have carefully studied a book in the Bible, go back and begin again and you will soon find the book will pour out new and thrilling truths and it will finally become a part of you.

I once read that the late G. Campbell Morgan, the great English Bible scholar, would never teach a book in the Bible until he had first read it fifty times. He certainly believed in the power of repetition as a learning process.

10. Be systematic in your Bible study and do a thorough job.

I have known many people to open their Bibles just anywhere and start to read. This was their method of Bible reading. Certainly you will get blessed in such an approach, but you get the greatest rewards, for time spent, when you have a systematic approach. Take a book in the Bible and study it carefully as a whole and part by part. Try to discover its objectives, to whom it was written, who the human author was, etc. Try to enter into the very setting of the book. The most successful person in life is the one who does his work thoroughly and systematically. This is also true in our study of the Word of God.

11. Translate into life all you learn.

To be rewarded for our Bible study we must go to the Bible with a life that is open and yielded to its

message. We must be ready and willing to adjust to the new truths we learn. In fact we should go to the Bible desirous for new truths so that we can grow in holy living.

I found this in reading several years ago, "Study it through. Write it down. Pray it in. Pass it on. Live it out." This is a simple formula, but it will produce holy living if we will take the time to work it out.

May the Lord abundantly bless you as with new consecration you begin a life of faithful Bible study. Never expect to live a holy life if you neglect the Word of God which is the Book of books. It is a living Book with a living message for our living souls.

B. Chas. Hostetter in

Christian Monitor

THE STRIPLING

Have you heard of the young boy, who in his teen-age astonished not only his own nation but the whole world? This was only a youth who did not have many years of experience. The King of his country, after seeing and hearing of his success, made inquiry as to whom he was. No doubt to find out what made him so successful, especially so early in life. The King sent one of his captains saying, "Inquire thou whose son the stripling is." It should be interesting and profitable for all of us, to know how this "stripling" was able to accomplish so much.

In 1 Sam. 17 we find that this was a shepherd boy, who was herding his father's sheep. One day he got word that his nation was threatened with war and that there was much fear among his people. Why was there so much fear? Is it not true that our children have a feeling of security when they have hold of their father's hand? It seems to me that the children of Israel have proven to the word, that they were not walking closely with the One they claimed to be their God and therefore questioned their security.

Is it any better today, here even in our Country? It was the Philistines who made war against Israel and there was a giant among them (about 9 feet 4 inches tall) who challenged Israel saying, Select one of your men and he and I will do the fighting. If I slay him then Israel will be the Philistines servants and if he slay me, then the Philistines will be the servants of Israel

Israel, who claimed to be God's people, could not find a man among them to accept this challenge. Can it be possible that such who claim to be God's people will not undertake to fight against the ungodly and the heathen? Israel feared and trembled until the shepherd boy, this stripling David by name, brought relief to them. David offered to accept the challenge of the giant, Goliath, and thereby save Israel.

The King of Israel told David not to undertake it. The reason he gave was, that this giant has been a man of war and was trained in warfare from his youth. But David through faith in God, accepted the challenge and won the victory for himself and his people.

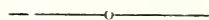
Here is a question for you. As a shepherd boy how did he attain such a sound and unwavering faith? As a shepherd boy he spent much of his time away from home and social environments.. Might this have been a blessing to this youth and his nation? Environment has much to do in our day, not only to our youth but also to adults and I believe it had much to do in that age. We will remember that there was much unbelief, idolatry and hypocrisy in Israel. Seemingly David was not lead astray, but had his faith in God and thereby gained victory over the giant.

David told of his experience as a shepherd. He recognized the strength of a lion and of a bear, but when the lion came and took a lamb out of the flock he did not call for someone to come and rescue it, neither did he tarry or delay his efforts. David risked his own life to rescue the lamb. His concern, his effort and his faith in God brought him complete victory. His faith was increased so that he declared that, the Lord delivered him out of the paw of the lion and of the bear on another occasion. It

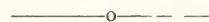
seems to me that with his faith and concern, he would have made a good elder for our day and age. If he was so much concerned to save a lamb of his father's sheep, how much more to save a soul from hell.

Notice, David did not try to save the lamb in the lion's claws or in his mouth, he took it out of his mouth. Let me also call your attention of both young and old, that the lamb stayed with the father's flock, it did not stray away and thus give the lion and the bear a better opportunity. Read again I Sam. 17. David was a good musician, a meditative writer and a sweet singer. He made use and developed his God given talents and was made to say "My help cometh from the Lord". No doubt if he would have had the hymn, "Where shall I go but to the Lord", he would have sang it many times.

A. G. Fahnestock
R. 4, Lititz, Pa.



To be an example for others we must practice what we preach. "But I keep under my body and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away", 1 Cor. 9:27.



God's business is not to be done wholesale. Christ's greatest utterances were delivered to congregations of one or two. Moody.

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"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

APPRECIATION FOR THE HARVEST

"Fear not, O land: be glad and rejoice: for the Lord will do great things. Be not afraid, ye Beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month," Joel 2:21-23.

Do men and women fear today? Does fear drive people to hypertension, nervousness, various ailments of the body, fill our mental institutions and cause many murders and suicides? Can anyone deny that the answer is yes, yes to each of these questions. Can it be that human beings have so allowed their spirits to be dampened and have allowed their talents to be used for fear, instead of for rejoicing and happiness. Why? have they no reason for happiness and praising the Lord? Can anyone deny that the

Lord has wonderfully blessed them in a temporal way? If so, why not be glad and rejoice? Is it possible that human beings have allowed themselves to be more sensitive to the few sorrows, trials and problems which they have, than to appreciate and evaluate the numerous and unestimable blessings which God has showered upon them.

The Lord has truly blessed us with an abundance of the great things for our temporal needs, from His bountiful storehouse. He has made the pastures and the vegetation spring as food for the beasts of the field. The trees, vines and bushes have yielded their fruits for our food and for our sustenance. From reports coming in from various parts of the Country, He has sent the early and the latter rain in an abundance far above that which we have deserved. As a result the earth has brought forth her fruit and store-houses over the country are filled to overflowing.

Are people in general glad, is there thankful rejoicing over the land, are individuals filled with thanksgiving and happiness? What,

you say there is envy, hatred, jealously, revenge, greed, dissatisfaction, strife, quarreling, unthankfulness and unholiness over land. Why should such things be? Why can we not rejoice in the Lord our God? Will God not hold us accountable for such actions. Are even the low animals of the earth so unappreciative to their Maker? Did not Almighty God put us here, upon the earth, to serve Him, thank Him and reverence His Holy name? "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness, come before his presence with singing", Psa. 100: 1-2.

MISUSED SCRIPTURES

Prophecy is a wonderful study, and is one of the most popular subjects of our day. I believe there is too much speculation, instead of the real facts, because of the misuse of many scriptures. To know the future is fascinating, but it is not necessary for the salvation of the soul. Which is the most important need of man today? I believe more time should be spent on teaching the Gospel truths, how man should live here in order to be prepared for eternity.

There appeared an article in the July 1st issue of the Bible Monitor, dealing with the rapture theory, which I believe misused some of the scriptures pertaining to prophecy. So if we disagree on this subject let us do it in a Christian manner, studying the Word of God to deter-

mine the right course to follow. I wish to state that I do not believe in a secret rapture of the Church before Christ comes, in order that the Church might escape persecution. This theory came into existence, in 1820, by divine revelation, among the Plymouth Brethren. (J. N. Darby being its proponent.)

We have many passages of scripture in the Bible that are figurative, describing events which are to take place in the future. An example is found in Isa. 40:3-5, I Quote, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." We know that this scripture was fulfilled by John the Baptist, because Christ referred to it in the 4th and 5th verses of the third chapter of Luke. So when Christ or His apostles referred to the Prophets, to show that the thing that is taking place was spoken by the prophets, we know that that scripture is not in the future, but has been fulfilled.

It was stated that the earth will go back to its original state, and Isa. 11:6, 7, given as proof. Let us notice the reading of the 11th chapter, verse 1, "And there shall come forth

a rod out of the stem of Jesse, and a branch shall grow out of his roots: And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of fear of the Lord." Then comes 7 verses of figurative language. Then the 10th vs., "And in that day, there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek: and his rest shall be glorious." What does this passage mean? In Rom. the 15th chapter and the 12th verse Paul refers to it, to show that it was fulfilled by Christ himself, and the Gentiles at the time of Paul were trusting in Christ, as Isaiah had foretold. Then we can see very plainly, that this passage is figurative and had its fulfillment in Christ. If these two passages that I have given are figurative and we know that they are, then how do we know, many of the other passages given to prove future events, are not figurative language also?

Another misused passage is found in Amos 9:11-12, "In that day will I raise up the tabernacle of David that is fallen down, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this." This passage is given by many,

to prove that Jerusalem will be rebuilt, the temple will be restored, and animal sacrifice and the Mosai-cal Law will once more be observed. James kills this idea, for he refers to this passage in Acts 15:15-16, to show that when the gentiles received the word by the mouth of Peter, that this passage in Amos was foretelling this very event. Therefore it was fulfilled in the time of the apostles.

I find in reading the literature of modern prophecy, especially Scofield, they use Isaiah, through Malachi, to be in the future. I believe that the most of it was fulfilled during the life of Christ and his apostles. Why do I believe this? Because we can find in the New Testament, where Christ and His apostles referred back to most of the prophets, to show their prophecies were being fulfilled, during their time.

Paul used the Scriptures, Acts. 18:28, to prove that Jesus was the Christ. Christ in Matt. 13:14, refers to Isa. 6:9-10, to show its fulfillment. Peter on the day of Pentecost, Acts. 2:16 through 20, quotes Joel 2:28-32, To show that it was fulfilled, that day.

Jesus, in Luke 24:27, "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." We see all these scriptures foretold of Christ, and these scriptures have been fulfilled. Paul in speaking of the mystery

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of Christ, in Rom. 16:26 says, But now is made manifest, and by the scriptures of the prophets. These are enough to show why I believe most of the prophecies of the old Bible have been fulfilled, and men today, are taking them out of their context and misleading honest people.

W. E. Bashor,

P. O. Box 826,

Turlock, Calif.

THEN AND NOW

As we have spent two weeks at the mission in Vacation Bible School work it has brought joy to our hearts to see the progress which has been made since our first view of the mission.

We well remember the sight that

met our eyes in August 1956 as we came over the hill and looked down on the mission. The little stone church was the outstanding mark. Sister Lillian's trailer, two hogans, and an open shelter were the only other buildings. Events of the next few months came back with startling clearness as we traveled over familiar roads and grounds. We found many of our Navajo friends whom we had left behind.

We well remember the first trip Bro. Haldeman and myself made into Albuquerque, N. M., to the hospital with a very sick baby and the kindness with which we were received. We also recalled how coming home late in the night I did not make the right turn and found my road blocked by a gate. There was nothing to do but retrace our tracks, which made the already long trip many miles longer. We also remembered how the babies came in to the Mission on the boards, showing neglect and lack of care.

What a change for the better as we look around today. Many of the babies are not on boards and are much better cared for. Those brought in on boards have nice clean blankets on, showing they were not neglected as they had been in the past.

As we look around today and see the amount of work that has been accomplished at the mission we realize that God has guided in many ways. The Navajos have been given

a better way of living in that they can take showers, do the weekly wash, iron their clothes, and the children spend many happy hours on the playground equipment, at the mission. The young folks gather at the mission on Wednesday evening where they sing and often have refreshments too. Bro. and Sister Skiles have found a place in the hearts of the young folks and they love gathering at the mission.

We have tried to emphasize to the boys and girls during vacation school that the mission was here because, the people who were responsible for it loved Jesus and wanted to help people like Jesus did. The new house has a cement floor in the basement now which will add a lot of needed room. Bro Skiles has visions of a work shop for the Navajo boys, if someone can only see the need of helping. Sister Lillian has had a wonderful place for her class in the basement, so we are all grateful for Bro. Foster Shaffer's help in seeing that the basement was finished in time for Vacation Bible School.

It is an inspiring sight to come over the hill now and see the well kept buildings with the Navajos making the mission a part of their lives. Time alone can reveal how much the mission has accomplished. The judgement day will reveal how much each brother and sister has did for His cause.

Might the brotherhood as a whole

pray mightly that the strong drink problem might be solved, as this is one of the most serious hindrances to the progress of the mission. May we bear each member of the staff daily to the throne of grace, that they may have both physical and spiritual strength for each days labors. Let us put God's work first in our lives and I am sure the Torreon Mission will progress and be an honor to our church.

Sister Ruth Drake
Beaumont, Calif.

REFUGE

Let us study Psalms 46 to see the confidence a christian should have in God and God's church. v. 1, "God is our refuge and strength, a very present help in trouble". This is wonderful assurance, to know that if all men were to forsake us, we have One who will never forsake us. One who will lift us up when things become very dark. A refuge for the soul and the strength to go forward through all things seem to come to nought, especially in these days of turmoil and distress. Is there anyone who could not sing and shout, Praise God for His mercy and love for His children.

V. 2-3, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof". Here we

have the confidence of a man or woman, who has fully accepted the Word of God and made God the refuge of their soul. One has no fear and no worry, though the earth be removed and the mountains be carried in the midst of the sea. The true christian does not fret and worry about the threat of atomic war. He or she trusts only in the Lord for their safety. "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever". I care not if one reads all books in the world or seeks advice of the greatest of men, such comfort and consolation cannot be found there. It is only in God's Word, praise His Holy name.

V. 4-5, "There is a river, the whereof shall make glad the city of God, the holy place of the tabernacles of the most high. God is in the midst of her; she shall not be moved: God shall help her, and that right early." The true church of God is in the Midst of this city. Jesus Christ said in Matt. 16:18, "And the gates of Hell shall not prevail against it." Though men have tried and are trying very hard today to destroy His church, but God will help her. Assurance assurance, bless His Holy name. Fear not children, only trust Him.

V. 6, "The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted". Yes the heathen is raging, plotting and planning how they can destroy the

annointed of God. But they need not fear as God will be with them to the end of this world and then comes the great reward, everlasting life. Isn't it worth the persecutions and trials of life? I feel sure all can say amen, amen. But woe upon such as work against this great God, He uttered His voice and the earth melted. "But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

V. 7, "The Lord of hosts is with us: the God of Jacob is our refuge". Yes He is surely with His own and He has prepared a new Heaven and a new Earth. Rev. 21:1, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away and there was no more sea". Only a true child of God will ever behold these wonderful things.

V. 8-9, "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth: he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." Yes He will make desolate all sin and lay waste to all unrighteousness. He will bring into being that blessed peace which His children seek, bless His Holy name.

V. 10-11, "Be still, and know

that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge". There is a time coming when God will be exalted and man will realize his littleness. Isa. 2:11, "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted, in that day". I am sure that the true child of God will not wait until that day, to exalt the wonderful name of the Lord but he is already holding it high daily. "O bless our God, ye people, and make the voice of his praise to be heard", Psa. 66:8.

Bro. Paul Stuber
100 N. 11th St.,
Akron, Pa.

LIVING BELOW TO DWELL ABOVE

In the year of 1961, as we look out over the world, one is made to stop and think over the saying of our blessed Master, that on the straight and narrow road only a few would travel and on this road the saints will travel. On the broad way and the wide road there would be many travelers, as it is the worldly road and it leads to destruction.

Oh, how sad, dear readers, when salvation and the road to heaven is a free way and life eternal in the end. Solomon tells us to remember our Creator in the days of our youth, before we have a chance,

dear ones, to sow wild oats and go off in sin. Prepare dear ones here below, so we can dwell above. We find so many that are unconcerned about a life hereafter, they are only thinking of this life. Some say, in the near future, they will turn and serve the Lord, but oh, how sad, so many never live long enough to see that day. The good book tells us today is the day of Salvation.

Dear ones, let me plead with you, never turn away from the Spirit of Christ, for Christ says His spirit does not always strive with man. No one knows when He may come and we must live here for Him if we expect to dwell with Him in the future. Christ will not accept a part time service. He wants the best, the whole heart. He commands us to seek Him first and all other things will follow. Dear ones, we cannot stay away from the house of worship and be preparing for that home above. We need the fellowship of those of like precious faith.

The apostle Paul tells us when he started for that home above, he put away the things of the world, the things he once loved he now hated, the lust of the eye, the pride of life, and everything that would mar our close communication with the Father in heaven. We find in the Church Christ established, they walk in God's own appointed way. When He comes to take that church or the bride with him, it must be pure, so we must live as near the

mark He has laid as is possible so we can dwell on high. Dear ones, isn't it a wonderful thing to live with a hope in view of a beautiful home above, after this weary life here has ended? Christ gave us a wonderful promise in John 14. "If I go and prepare a place for you, I will come again and receive you unto myself."

Would that to me the power
were given

To get a glimpse o'er into
heaven,

To look, just for a little space,
Upon my blessed Saviour's
face.

Oh, how I wish for one brief
sight

Of that great throng in gar-
ments white,

And oh, to hear just one sweet
strain

From out that heaven-born
refrain!

I thought that I could almost
hear

These heavenly anthems on my
ear;

But with the darkened glass
removed

I'd like to see what faith has
proved.

But if, just one moment's time,
I'll see celestial portals shine.

I fear I'd never want to look
Again upon life's blotted book

But if I'm true, I know some-
time

I'll enter in those courts sub-

lime;

Not just for one small glimpse,
t'will

Be for throughout all eternity.

Elizabeth Hoover Alltus

Waterford, California

NEWS ITEMS

BRYAN, OHIO

The Pleasant Ridge congregation plans, the Lord willing, to have their Lovefeast, Oct. 14. Services start Saturday at 10:30 A. M., at 2 P. M. and Communion services Saturday evening. Sunday-school and preaching services on Sunday. Come all who can and enjoy these meetings with us.

Ruth St. John, Cor.

LaVALE, MD.

The Broadwater congregation has had another mountain-top experience, with Bro. Otto Harris from Antioch, W. Va., in our midst to bring us the true Word. While no one felt the need to give their heart to the church, we feel the seed has been sown and pray for the harvest. We were blessed with beautiful weather throughout the meetings and good attendance.

On Saturday evening, sixty-seven surrounded the Lord's tables with Bro. Otto Harris in charge. Sunday morning Bro. Harris brought his final message. After dinner on the grounds, our Elder, James Kegerreis, brought our afternoon message, "warning and Pre-

paration for His coming."

We thank the visiting ministers and friends who could come and worship with us. We closed our services with Hymn 284 and prayer by Bro. Kegerreis. We pray for Bro. and Sister Harris, as they go to other fields of labor and for the ones in our congregation who are getting up in years. Our regular services are the first and third Sunday of every month. Come when you can.

Sister Viola Broadwater, Cor.

BETHEL, PA.

Another Revival Meeting has come to a close. The meetings started August 13 and closed Sunday evening, Aug. 27, with Bro. Edward Johnson R. 5, Wauseon, Ohio as the evangelist. The services were well attended and we were all made to rejoice, when five precious souls accepted the Lord as their personal Saviour. I wish that all could have been with us the night these girls made their decision to serve Christ.

Bro. Johnson brought to us very timely messages. Oh, that more could have been there to enjoy the Word of God and sing with us.

Sister June Beck, Cor.

McCLAVE, COLO.

The Cloverleaf congregation have just closed our Revival Meeting, held by Bro. Millard Haldeman. He preached the Word of God with spirit and power. The attendance

was good. On Saturday, Aug. 5, we had our Communion service, with twenty-nine surrounding the Lord's tables and Bro. Haldeman officiating.

We were glad to have many members from other congregations with us. May the Lord bless them all. Pray for us that we all may grow stronger in the Lord's service.

Sister Rosella Kasza, Cor.

NOTICE

Please remember that we have extra issues of the Bible Monitor, usually for many years back and extra copies of General Conference minutes for many years. Whatever of these that you will make use of, will be mailed to anyone free of charge.

Editor.

REVIVAL MEETINGS

Plevna, Ind. — Nov. 5-19

Waynesboro, Pa. — Nov. 6-19

LOVEFEAST DATES

Oct. 1 — Walnut Grove, Md.

Oct. 7 — Quinter, Kans.

Oct. 8 — Mechanicsburg, Pa.

Oct. 14 — Pleasant Ridge, O.

Oct. 15 — N. Lancaster, Pa.

Oct. 21 — Plevna, Ind.

Oct. 21 — Berean, Va.

Oct. 22 — Waynesboro, Pa.

Oct. 28 — Englewood, O.

Oct. 29 — Bethel, Pa.

Nov. 5 — Shrewsbury, Pa.

Nov. 18 — Plevna, Ind.

A CRUMB OF THE BREAD OF LIFE FOR A SUFFERING SISTER

In response to my first letter to you, I find this expression, "It seems there are still some who sympathize with me in my many sufferings." I can assure you, my dear sister, there are many whose hearts feel deeply for you and would cheerfully mitigate your sufferings, were it in their power. If you could be comforted by the outpourings of fraternal sympathy and love, you would soon take up your bed and walk, leaping and praising God. Thanks to eternal love, you can do the latter although incapacitated for the former.

You have moreover and above all, the sweet precious sympathy of the blessed Head of that body which you are a member. When you are alone or when your couch is surrounded by friends, whose hearts burn with heavenly kindled sympathy but can afford you no diminishing of suffering; you can enjoy the vivid personal realization of a present Saviour, who is inside the circle of loving hearts by which you are encompassed. The chain that binds you bound Him, although in another form. The fetters He broke from, as your substitute, He now breaks as your advocate and intercessor.

The sympathy He needed to soothe His own sorrows, in the days

of His own flesh, He pours into your heart like oil upon troubled waters. His deep sensibility, tender compassion and reciprocal union with you, not only enables Him to but actually does, enter Him into your sorrows, rolling upon Him your sickness and infirmities. His practical sympathy renders Him as the consolation of Israel. If many a time and oft you are constrained to cry, "O my Father, if it be possible, let this cup pass from me," you have for your comfort the reflection that you are standing in a footprint made by the Son of God and the assurance that you stand where He stood. The sympathy that was granted unto Him will be unto you.

The sympathy of your glorified Saviour with you, His suffering member, is as real and vital as that of your head with your foot, although you may not be as sensible of it that Jesus is one of us. Every pang you feel is felt by Him. Every groan you utter vibrates His heart strings. Every tear you shed in the night watches, when no mortal eye is present, He knows and sympathizes with. The sympathy of Jesus is blessed, soothing, grateful and true. The whole Bible is interwoven with it, as by a thread of gold. It runs through its center, ramifies every part, linking and interlacing itself, with each doctrine, precept, promise and statement. Every word, syllable and let-

ter of Divine revelation is verified and tinted with His atoning blood, that issued from the human heart of our Divine Redeemer.

Jesus is one with all true believers. He pleads for us and invites us to lay our bleeding hearts upon His. To forget our sorrows in the consciousness of His sympathy and in the contemplation of the glorious issues of His unspeakable sorrows for us. I have been made to rejoice greatly to hear that God has given you Grace to bear your afflictions, with christian fortitude and resignation and that you are sustained in all your trials by the blessed hope, that when the death Angel casts the shadow of his somber wing over you the ransomed spirit will mount on the wings of love and joy, into the home of eternal rest. Your sufferings are indeed great and the cup you are draining is one of wormwood, but the unending bliss which looms up out of God's glorious eternity will compensate you a thousand fold, yea a million, for all the over-whelming heart-crushing sorrow you may pass through in the present life.

Many of God's children besides you, are drinking the "vinegar and gall" through the same promises, encountering the same hardships and looking unto Jesus for the same Heaven, by approaching the same shadowy portals and laying their hand on the same atoning Sacrifice. Perhaps, when you

breathe out your spirit into the hand of God, others will give up the Ghost at the same moment and you will enter together the courts of glory, and be pressed before the bosom of Jesus at the same time. The life of Jesus was a scene of trial and sorrow, from the manger to the grave. Born in a stable, a fugitive in childhood from the relentless sword of Herod, reared in poverty, wrestling the powers of darkness till the blood oozed through His skin and fell in large drops to the ground. At last He hung upon the accursed tree; an offering for sin, abandoned by man, forsaken by God and with the storms of hellish malice raging in men's furore over His innocent soul.

But in all this accumulating and finally concentrated horror, we are informed by Paul, Heb. 12:2, "that for the joy that was set before him, he endured the cross, despising the shame and is set down at the right hand of the throne of God". Here my dear sister, was the secret of peace and it must be the secret of yours. We must look beyond this vale of suffering and gather consolation from the assurance that, there is "Joy unspeakable" awaiting us on the other side of this visible dayly sphere. The day of life is waning, your sun is already descending the western sky, the evening of death may even now be darkening around; but be of good

cheer, just as the day of life declines, the day of glory advances. When the sun of this mortal sphere sinks into the shades of death, the glorious never-setting luminary of Eternity will rise in full splendor upon your enraptured Spirit.

Your deathless soul has moved and shone for a brief period in the firmament of grace and may linger in the horizon a little longer, but it cannot be long before it will pass over the bounds of mortality, to move and shine in the luster of the sphere of glory, forever and ever. Is it not worthwhile, my dear sister, and all you suffering children of God "for the joy set before you" to "endure the Cross, despising the shame" knowing that in a few days you will be transformed, by Angel hands, into the Heaven of endless love, peace and rest. This is the true portion that awaits you, all you fellow-sufferers and all who truly love the Lord Jesus Christ in sincerity. This is the unfading inheritance reserved for you in Heaven "O the joy that is set before you". Keep your gaze riveted upon the bliss in store for you and you will have a fresh experience of the truth of the Saviour's words, "My yoke is easy and my burden is light."

Sel. by Emanuel G. Koonen.

THE SIGNS OF THE TIMES

PART TWO

The doctrine has gone forth, has

been taught that, "After the Rapture there shall be a great tribulation." That teaching is in direct opposition to the teaching of both Christ and the apostle Paul.

Jesus said, Mark 13:24-27," But in those days, (during the seventh seal period) after that tribulation, (under the fifth seal) the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, (during the period of the heavenly signs, under the sixth seal) and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, (ministering spirits) and shall gather together his elect (His chosen, His Bride, His Church, together with His saints which have been taken to heaven) from the four winds, from the uttermost part of the earth to the uttermost part of heaven". This will take place in a moment of time, at the first resurrection of the dead and the Rapture of the Church.

I-Cor. 15:51-52 "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, (His saints, His elect) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, (We believe the seventh angel's trumpet, under the seventh seal) and the dead shall be raised incorruptible, and we (who shall be alive and remain) shall be

changed." Jesus plainly states that He will send His angels to gather His elect (His Church) after the tribulation, not that they are taken up in the Rapture before the tribulation. Bible students, who have studied God's word carefully, surely know that His, Christ's "elect" are His Church, His chosen ones. And that God's elect, (the Father's elect) are Israel. Matt. 24:31, "And he (Christ) shall send his angels with a great sound of a trumpet, and they shall gather together his elect (His Bride) from the four winds, from one end of heaven to the other."

The preceeding verse 29; says that it will be, "Immediately after the tribulation of those days (or just following, shortly after) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." This verse shows that the period of the heavenly signs, under the sixth seal, comes in between the great tribulation, under the fifth seal and the gathering at the Rapture of the Church, at the coming of Christ, in the period of the wrath of God, under the seventh seal, His coming in flaming fire is the culmination of God's wrath.

Also Paul teaches us that the Rapture of the Church, Christ's coming at the day of Christ, will not come until after the falling

away and magnification of the "man of sin". That time will be held back, until he magnifies himself. 2-Thess. 2:1-6, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him. That ye be not soon be shaken in mind (that you have spiritual composure) or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

or that His coming and the Rapture is just at hand) Let no man deceive you by any means: for that day (the day of His coming and Rapture) shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth (the day of Christ) that he (the man of sin) might be revealed in his time."

We believe the great tribulation of God's people Israel and the antichrist is war against the saints, (Church) will take place in the first half of the seventieth week of Daniel, which is the last seven yrs. before Christ's second coming, during the reign of the beast out of the sea, the man of sin. And that the last half of the week covers the per-

iod of the reign of the two horned beast out of the earth, the reign of the false-prophet. We think the entire week will be a period of unequaled trial, sorrow and calamity. Especially the spiritual darkness prevailing over the world-church, the religious world, to whom God will send strong delusion. We think Israel during her seventieth week will be led of God as a nation, protected of God and sealed at the middle of the week, that is a remnant, the 144,000, in their foreheads, against the day of God's wrath, delivered in hiding throughout the last half of the week in the wilderness (mountains).

John saw in his visions when the seals were opened the rider of the four horses of different colors, which we think represent the different conditions, events taking place. Daniel tells us of the king (earthly king) man of sin and his magnification, using similar language, to that of the apostle Paul in his description of the same imitator of Christ, who "shall do according to his will and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of Gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done," Dan. 11:36.

The spirit of antichrist is already in the world, was here in the days of Paul and John. Paul says the

"mystery of iniquity doth already work." I-Jno. 2:18, "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." I-Jno.4:2-3, "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come: and even now already is it in the world." We notice that John has said repeatedly those who confess not that Jesus Christ is come in the flesh is antichrist. Note: he said "is come in the flesh", not that He will come back again in the flesh.

You will remember in part one of this article we said we would refer to a certain question further along, that question was, Will He, Christ, stand upon the earth in that day in His fleshly body? or in His glorified body? We have shown you that He came, at His first coming, as one born in the flesh. He took upon Himself the likeness of sinful flesh and for sin condemned sin in the flesh. Now the question is, will He come to earth in the flesh, when He comes to reign? When He comes for the Church at the Rapture, will He come in the flesh?

Let us discuss this question. First Luke 24:36-43; Christ appears to the Eleven, after His resurrection, as being in the flesh. However we should bear in mind that He is God, He is Divine and could appear, as He willed, could translate Himself from a natural body to His spiritual body, to serve His purpose as He willed. Was He resurrected to His natural fleshly body? What think ye? Well he appeared to the Eleven as flesh and bones, as He was to them before His death. "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you, but they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them."

There can be no doubt that Jesus made His appearance, on occasions, as one in the flesh, as a natural man, but was He resurrected that way? We think that according to the Scriptures, that He was res-

urrected in His spiritual glorified body, and that saints in Christ will also come forth in spiritual bodies. Let us see, He appeared to His disciples and taught them forty days. Luke 24:49-51, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be indued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." But, do you think He went into heaven in the fleshly body? He had flesh and bones to the disciples, but where was His blood? He had no blood. It was shed on the cross. 1-Cor. 15: 50, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

Well the disciples saw Him ascend, go up into the clouds, with the natural eye, then He was carried out of their sight. Acts 1:9-11, And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go

into heaven". Remember they only saw Him go into the cloud, with the natural eye. We think they will see Him in the clouds, with a natural eye, but only for a moment, a twinkling of an eye, then they will be translated and meet Him in the glorified, spiritual body and so will they ever be with him.

Phil. 3:20-21, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile (fleshly body) body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." 1-Cor. 15:51-52, "We shall not all sleep, (die the natural death) but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed". Changed from a natural body to a spiritual body. 1-Cor. 15:42-50, "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural (fleshly) body: it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written. The first man Adam was made a living soul: the last Adam was made a quickening spirit. Howbeit

that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven."

Hence to me the Scriptures teach that Christ will not come to earth again in the flesh. "As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption". Therefore we have here, as well as many other Scriptures which teach that Christ's reign on earth, during the Millennium will not be a reign of flesh and blood, but a reign with His saints in a glorified, purified world, the resurrection world. 1-Jno. 3:2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, (at the Rapture) we shall be like him: for we shall see him as he is".

1-Thess. 4:16-17, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to

meet the Lord in the air: and so shall we ever be with the Lord." As we have stated we believe the living saints in that first moment will recognize the Lord, as Himself, will see Him with the natural eye, but in that moment they will be changed, translated.

To be continued.

Bro. Wm. Root,
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THE DEAD SPEAKETH

No. 14

CONSCIENCE

J. E. Demuth

In the original language conscience means a knowing with oneself, and is not only self-conscience, but also God-conscience; through disobedience man came to a personal and experimental knowledge of good and evil, and of a guilty conscience; of good, as obedience; of evil, as disobedience to the known will of God.

Schaff defines conscience as an "inborn sense of right and wrong"; it is established in every human breast, even the heathen. It may be weakened, defiled, (Titus 1:15) become evil, (Heb. 10. 10:22) thru wrong influence. It may be hardened or seared as with a hot iron until it ceases to act. At first it severely condemns sin; by continuing in sin, it becomes weaker and weak-

er until it ceases to respond and the soul is forever lost, unless it is purged from dead works to serve the living God.

A pure clean conscience judges the moral character of our actions and motives, and approves, justifies, or censures, and condemns according to knowledge (Rom. 2:14, 15). The question arises, is it a safe guide? How else can a man detect good from evil? But does it always function as such? India mothers have cast their children into the Ganges River as an offering to their idol gods, because of conscience. In other cases revenge seems to satisfy some men's conscience; the apostle Paul with a good conscience void of offense toward God and man, persecuted unto death the followers of Jesus (Acts 22:4.) He did as the Book says of others whosoever killeth you will think he doeth God service (Jno. 16:2). Paul confessed after he was miraculously converted that he persecuted Jesus ignorantly in unbelief; because he was taught to believe that Jesus was not the promised Messiah. No wonder he said the world by wisdom does not know God; he had the experience of much learning. These instances show that conscience when not thoroughly enlightened by heavenly wisdom may easily lead astray. A man may feel right and still be wrong. Error believed, or to believe that which is not true has the same

effect on conscience as truth, because it has been mistaught. When Paul was enlightened, he found he was wrong and Jesus was right, he submitted himself at once to Jesus and his conscience agreed to the change in his life. It is readily seen that the decisions of conscience is according to its honest belief, and its belief is governed by educational environments and associations. A child reared in a home of immorality and vice is trained to look upon life in a different way from what a child of Godly parents does. What one favors the other abhors.

If a person is taught to think there is no harm in certain sinful indulgences, or that by living a clean, moral life he will be saved without obedience or by part obedience, man thinketh in his heart so is he. Sometime ago I spoke to a lady about the importance of being born of both the water and the Spirit. She said she has been a Christian many years and never received water baptism, and has the experience within her breast that she is saved. I replied, "be very careful. Do not trust any spirit that satisfies your conscience in living in disobedience to the command of the Judge of all the earth. The Holy Spirit does not lead that way, but it leads into unreserved obedience of all truth. 'The father, the Word and the Spirit, these three are one' (I John 5:8) These three are the

Christian's only safe guide. The conscience instructed by these will be a safe monitor, and a comforting help; and we as Christians will enjoy the answer of a good conscience toward God."

To have a pure conscience we must have a pure heart. Therefore the injunction, keep thy heart with all diligence for out of it are the issue of life (Prov. 4:23). Conscience is like a watch. The watch to indicate right must be set with the standard time. Likewise the conscience must be directed by the standard of right, the inspired word of God.

The support of a good conscience is indispensable in the Christian life. It is necessary to keep it tender and responsive to the inspired word. We must not use our liberty in even lawful things, in a way that will offend a weak brother for whom Christ died, to wound his weak conscience is to sin against Christ. See Romans, 14 and 1 Cor., 8. We are responsible for our treatment of conscience.

Sel. from May 15, 1929 issue.

HAVE YOU RECEIVED THE HOLY SPIRIT?

"And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost", —John 20:22. From time to time there has been considerable speculation concerning the Holy Spirit, both as to who He is and also how He

operates in the life of a Christian.

All through His ministry Jesus referred to the Holy Spirit as a living personality. He told Nicodemus that one must be born of the Spirit. To the woman of Samaria He spoke of the water He would give, as the Spirit one must possess in order to worship God. To the Jews He said that it is the Spirit that makes alive; there is no profit in the flesh, John 6:63. Also, in the closing period of His ministry, in the intimate teaching He gave to His disciples, He made a number of references to the coming of the Holy Spirit upon them, such as: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you", John 14:26, and "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me", John 15:26, and again, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you", John 16:7.

Following the resurrection of Jesus He gave instructions to His followers to tarry at Jerusalem until they received the outpouring of the Holy Spirit—"not many days hence," Luke 24:49; Acts 1:4, 5. The certainty of this promise was

further underscored by the Lord in Acts 1:8 when Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you." This promise of Jesus was undeniably fulfilled just ten days later, when the small company of about one hundred and twenty believers, who were faithfully waiting in prayer according to the instructions of the Lord, were the original recipients of this Holy Spirit baptism. However, these original recipients of the Holy Ghost were not to be the only ones to receive this gift of God, for it was shortly thereafter that the Lord likewise manifested His acceptance of the Samaritans (Acts 8) and the Gentiles (Acts 10). The Apostle Paul wrote later to the church at Corinth, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit", I Cor. 12:13.

Receiving the Holy Spirit is essential to Christianity. Jesus foretold it, and Paul insisted upon it. Many people today, however, though they are called Christians, do not seem to experience the reality of the indwelling of the Holy Spirit. When this is the case it is quite evident that to them God is not real, that Jesus Christ is not real, that Christianity is not real: that is, real, in the sense that we comprehend God's presence and power in our lives. The reality of Christianity is not be-

cause of the fact that we belong to a visible church or that we are a physical part of a human church fellowship. The reality of Christ is not because of His having been a historical person. The reality of God is not because He is a fact. An unbeliever will believe all this, and it will bring him no closer to heaven.

Reality grows out of two primary considerations. The first is faith. Do you really believe in God? Do you trust Him? The second consideration is experience. Has God accomplished in you that which He has promised? Having confessed Jesus Christ as your Saviour and Lord, and having put yourself in the way of His salvation and forgiveness, one must accept as fact and reality the experience of divine reality. When Jesus spoke to Nicodemus of being born again, He spoke of reality of the person of the Holy Spirit actually moving into one's life and taking up His abode there. This holy Presence is what makes salvation real. It is the intent of God that every person who accepts Jesus Christ as his saviour should be immediately aware that God has accepted him as a son and has imparted to him His own nature, His own person.

What we will call the "Pentecost experience", or the "Pentecost crisis" in a Christians life is frequently an awareness of a new vision of responsibility, a new empowering or a deeper consecration. Too fre-

quently people have accepted Christ as Saviour and have not committed themselves to Him for service. That is, in coming to Christ we have accepted the goodness of God for forgiveness, but have failed to see that we are His vessels to be used by Him the way He may choose. Then, when this fact dawns upon us and we commit ourselves to Christ for Christian service, accepting His full Lordship over us, we come to realize the crisis of an empowering of the Holy Spirit, hitherto not realized. This has always been the Lord's original intent in our lives, and we thank Him for continuing His work of convicting us and awakening us until we come into this realization of His claim upon us and His empowering in us.

In addition to the baptism of the Holy Spirit, which is described variously as anointing, as an empowering, as well as uniting us into one body (I Cor. 12:13), other phases of His work are also to be noted and appreciated. Paul tells the Ephesian Church that we are sealed with that Holy Spirit of promise, Eph. 1:13. Paul describes this sealing in II Cor. 3:3 something like this: You are manifestly declared to belong to Christ who has put the seal of His Spirit upon your hearts. From our heart, from which our whole life issues forth, the label of God is always evident.

Jesus says that the Holy Spirit also teaches us. Spiritual truth, eter-

nal verities, things pertaining to our relationship with God and the blessings of God, both for this life and for beyond this life, are revealed to the Christian by the Holy Spirit. The wisdom of the world one may receive apart from the Holy Spirit, but that which will satisfy the soul comes alone through the indwelling Spirit who makes Christ real to the believer. He is also described to be the One who will guide us into all truth. He warns us of danger as well as instructing us of good. "The steps of a good man are ordered by the Lord." One who will sincerely submit himself to the guidance of the Holy Spirit will find his way prosperous. God will not let us down if we follow where He attempts to lead us. Our danger lies only in taking our own way. God can be absolutely trusted. The Holy Spirit indwells us that He might be able to guide us.

Paul also says that the Holy Spirit will fill us. It is a mistaken idea that one should be half filled, or three-fourths filled, or clear full to the brim with the Holy Spirit. It seems rather that God means for us to permit the Holy Spirit to fill our lives full. It is clear that apart from the Holy Spirit our lives are empty and void, and that God means for our lives to be full and meaningful.

They will be filled with blessings, of course, but more than this, filled with worthwhile activity; filled with Christian service; filled with love

for our fellow men; filled with joy of seeing souls saved; filled with the peace of God which will touch mankind and point them to the God of peace; filled with long-suffering which will recover the erring from the snare of the devil; filled with gentleness toward the frustrated, the tempted, and the fallen; filled with faith which will cause mankind to lay hold of the salvation of God; filled with meekness which by contrast with human arrogance will cause men to see the true nature of God; filled with temperance, the sincerity of life which will convince others of the power of God working within. All this, described in Gal. 5:22-23, is called the "fruit of the spirit".

It is clear that what God purposed to do was much more than to bring about a demonstration of His power, on that day of Pentecost which was to shake Jerusalem; but He released into the world through His church, from Pentecost to the end of the age, a light to guide men to God. He now leaves it to us to commit ourselves to the Holy Spirit as vessels of God, earthen vessels to be sure, but vessels He chooses to use to bring the world to Christ.

John E. Gingrich
in
Christian Monitor

FAULTS

Do not think of your faults, still less of others' faults; in every good person who comes near you,

look for what is good and strong; honor that, rejoice in it, and, as you can, try to imitate it. For the rest you will find it less easy to uproot faults than to choke them by gaining virtues. If, on looking back, your whole life should seem rugged as a palm-tree stem, still, never mind, so long as it has been growing, and has its grand green shade of leaves and weight of honeyed fruit at the top.—John Ruskin.

IF CHRIST HAD COME TODAY

Our Lord has told us all to watch
His Coming to discern:
For in an hour when we think not,
Our Saviour shall return.

Suppose that He had come today.
At morning or at noon,
Or in the evening? For we know
It will be very soon.

Would I have been ashamed before
Him; as He looked on me?
Have I been glorifying Him
Who died to set me free?

What thoughts possessed me, as
about

My daily tasks I went?
What of those hasty words I spoke,
When I was tired and spent?

That visit which I meant to make,
That word of comfort say:
I'd never have had another chance,
If Christ had come today.

When pausing on the step to greet
My neighbor with a word,

How strange I did not say one thing
About my precious Lord.

Why is my time so occupied
With every trifling thing?
Will I not gain a single soul
As trophy for my King?

I know that all around me, souls
Are dropping into hell,
And yet I go my tranquil way,
As though all things were well.
Lord, as I contemplate these facts,
I hide my face with shame.

Oh, wake me, rouse me, Lord; I
pray
And stir me into flame.

I once was lost and doomed myself,
But someone prayed for me,
And someone told me of the Lord,
Who died to set us free.

Can I withhold from others, that
Which I received so free?
And thus neglect the work which
Christ entrusted unto me?

Nay, help me, Lord, to live for Thee,
My privilege Prize:
That I may never be ashamed
To meet Thy loving eyes.

Sel. by Sister Brumbaugh

THE HIGHEST TYPE OF LIFE

To talk with God before I talk
with man. To do my daily work with
sunshine on my face and honey on
my tongue. To be strong in the pre-
sence of temptation; alert in the
presence of opportunity; open-eared
to the call of conscience for service

or sacrifice; open-minded to views of truth which differ from mine.

To make duty a joy & joy a duty. To work and not worry; to be energetic and not fussy. To be true to myself, and false to no man; diligent to make a living, and earnest to make a life. To cherish friendships and guard confidence. To be loyal to principle at the cost of popularity. To make no promises I cannot keep, and to keep no foolish promises. To be faithful to every honest obligation.

To be sweet-tempered under criticism, charitable in my judgments, discriminating in my adjectives. To honor no one simply because he is rich; to despise no one simply because he is poor. To be respectful, not cringing, to the great; sympathetic with the sorrowing; gentle to the weak; helpful to the fallen; courteous to all. To be simple in my tastes; quiet in dress; pure in my speech; temperate in my pastimes.

To companion with great books, cherish inspiring thoughts, and to keep my body on friendly terms with water and fresh air. To fear nothing but sin; hate nothing but hypocrisy; envy nothing but a clean life; covet nothing but character. And at last to leave the world a little better for my stay; to face death without a tremor, with faith in Christ, who tunneled the grave that I might walk into the larger and perfect life.

—Unknown

Sol. by Montez Sigler

SUNDAY SCHOOL LESSONS FOR OCTOBER, 1961

PRIMARY LESSONS

- Oct. 1—The Children's Best Friend.
Matt. 19:13-15, Mark 10:13-16.
- Oct. 8—God made The Beautiful World. Gen. 1:1-2:9
- Oct. 15—Enjoying God's Beautiful World. Gen. 2:7-14.
- Oct. 22—Samuel's Happy Family.
I Sam. 1:1-20.
- Oct. 29—God Gives Happy Days and Quiet Nights. Gen. 28:10-16, 29:13.

ADULT LESSONS

- Oct. 1—Lust and Idolatry. I Cor. 10:1-17.
- 1—How many of us would be standing today if God allowed his judgment to pass upon us immediately following sin?
- 2—How can we overcome temptation?
- Oct. 8—Do all to the Honor and Glory of God. I Cor. 10:18-33.
- 1—If we always seek another's wealth can we rightfully expect God to bless us in a similar manner?
- 2—What was Paul's reason for avoiding self-gain?
- Oct. 15—Be ye Followers of Christ. I Cor. 11:1-16.
- 1—Why do individual persons so quickly follow worldly things but do not follow Christ?
- 2—Do men sometimes abuse their authority over women forget-

ting that God is over all?

Oct. 22—Eating and Drinking Unworthily. I Cor. 11:17-34.

1—Does Paul imply that our physical hunger should be completely satisfied before partaking of the Lord's Supper?

2—What is absolutely necessary before we can rightly discern the Lord's body?

Oct. 29—Spiritual Gifts. I Cor. 12:1-13.

1—Does a person have any choice in receiving the gifts he has?

2—Are many of us guilty of allowing spiritual gifts to lie dormant?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR OCTOBER, 1961

TEMPTATION

Memory verse, James 1:2. "My brethren, count it all joy when ye fall into divers temptations."

Sat. 1—Job 2.

Memory verse, II Pet. 2:9. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

Sun. 2—Luke 22:19-30.

Mon. 3—Rom. 6:12-23.

Tues. 4—Heb. 2.

Wed 5—Prov. 4:14-27.

Thurs. 6—Acts 8:9-25.

Fri. 7—Mark 10:35-45.

Sat. 8—Jer. 35:1-11.

Memory verse, Prov. 1:10, "My

son, if sinners entice thee, consent thou not."

Sun. 9—Josh. 7:16-26.

Mon. 10—Dan. 1:1-16.

Tues. 11—II Kings 5:8-19.

Wed. 12—Gen. 3:9-21.

Thurs. 13—Gen. 13:1-13.

Fri. 14—I Tim. 6:1-14.

Sat. 15—II Chron. 21:1-13.

Memory verse, Rev. 3:10, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

Sun. 16—II Cor. 2.

Mon. 17—I Thess. 3.

Tues. 18—I Cor. 10:1-15.

Wed. 19—Matt. 6:1-15.

Thurs. 20—II Pet. 2.

Fri. 21—Rev. 3:7-13.

Sat. 22—Matt. 26:36-46.

Memory verse, Heb. 2:18. "For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

Sun. 23—I Pet. 1:1-9.

Mon. 24—Gal. 4:1-16.

Tues. 25—II Cor. 11:1-9.

Wed. 26—Luke 4:1-13.

Thurs. 27—Acts 20:17-27.

Fri. 28—Eph. 6:11-24.

Sat. 29—Luke 8:4-15.

Memory verse, James 1:12, "So speak ye, and so do, as they that shall be judged by the law of liberty."

Sun. 30—Rom. 6:1-11.

Mon. 31—Prov. 4:1-13.

BIBLE MONITOR

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October 1, 1961

NO. 19

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MY DISCIPLES

"Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another". John 13:31-35.

These words were given to Christ's disciples and so apply to us, even today. You will notice that this took place after Judas left to betray his Lord. How do you think "now is the Son of man glorified"? Perhaps He was glorified because Judas, with his sinful plans, had left. Corruption is always a reproach to a group, however large or small. The less corruption we have and the quicker we can get rid of, even that little bit, the better off it is for the group. We remember there were other little spots cropping out in

this little group: jealousy, envy, pride etc. Perhaps they were as free of corruption at this time as they ever were and thus Christ was glorified. Perhaps He referred to His glory through suffering and His victory over Satan; that His blood would be shed for the sins of men.

Christ has been telling His disciples of the greatest example of patience and self-denial which ever occurred on this earth. A person who did much good, had no guilt or sin, deserved no punishment, desired good for all men and actually did an unestimable amount of good for all is about to suffer as the worst of sinners. From now on we learn much of His true holiness and mercy. We see now a true manifestation of the love of God for human beings. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ", 2 Cor. 2:6.

God glorified the Son by many amazing signs and wonders. God left ample proof upon the earth, that He was the Son of God, that none of us have reason to doubt His divi-

nity. We can glorify the Son by our obedience unto His Holy Words. We can glorify the Son by whatsoever we may do or say, that will be praise and honor to His Holy name. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne", Rev. 3:21.

Christ talks to His disciples as a loving father to his children, "little children". He is trying to impress them that His stay on earth with them, is very short. He is trying to warn them that they will miss Him and miss Him so much, that they will seek Him but yet they cannot come to Him. Do we enjoy our religious liberty, our fellowship, or privilege to worship God Almighty as much as we should?

"A new commandment I give unto you" but someone says there is nothing new. It had so been forgotten, was so little used and actually never was appreciated and used as it should have been, that it really was new. Is it new to you today? "As I have loved you, that ye also love one another" may we meditate a moment, just how much is this? Do we keep this commandment? If not, why not? (Do not have time, sin interferes too much, takes too much effort, do not know how because we have not practiced it?) Why did Christ require so difficult a deed of us? Is there a vast blessing to be received from it? Are we His disci-

ples, in word and in deed? How do people know that we are Christ's disciples, or do we not want them to know? Do you believe that Christ knew what was good for His disciples? Dare we for one day risk obeying His teachings, because of the vast store of blessings which they hold for our happiness and for our eternal destiny?

A WRONG WAY

"There is a way that seemeth right unto a man but the end thereof are the ways of death", Prov. 14:12. God's Word records the true way, Jesus says, "I am the way". Today men want to choose their own way to Heaven. They want to preach and teach what they choose, to them, their way is right. But God's Word plainly states, that these seemingly right ways are the ways of death, they are not the ways of Life.

I hear is stated that if one is sincere in what he does, that makes it acceptable to God. Sincerity has its place, but however sincere we are in a wrong thing, does not make it right or acceptable with God. Ignorance of the law excuses no one from its penalties. We might claim ignorance, but if we are on the wrong road we are still traveling towards eternal death.

Neither can we accept our conscience as a guide and be sure we are on the right way. It can be seared, as with a hot iron. We can become past feeling of right from

wrong. What are some of the ways that seemeth right unto a man? A life that is lived in open violation of God's Word. A life filled with the pleasures of this world. A life lived to the gratification of the flesh. A life lived in only doing part of the commandments of God. These and many more ways are the ways many people are living and they seem right to the people who are so living, but they are wrong. They do not lead to life but to death.

It seems right to many individuals to live as they please. They will not submit to the principles of the church. They think they are on the right way. They are deceived by Satan and according to God's Word are on the wrong way. Read, study and live God's Word, it will deceive no one. It will only magnify and point out the "seemingly right ways" that are wrong. God designated the way to Heaven. Christ paved it with His own Blood. It is the right way. It is the only way that leads to Heaven and to everlasting Life.

Paul R. Myers

Bx. 117,

Greentown, Ohio

THE SIGNS OF THE TIMES PART THREE

We think that during the last half of the seventieth week, three and one half years, that the two horned Beast, who rises up out of the earth, who is the false prophet, religious

leader, who will dominate the World-Church, is the foolish shepherd of Zech. 11:16 "For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young ones, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces." Woe, woe, woe, to that false-prophet in the end time, who shall poison the minds of the religious world, to the extent that they will want to die, but "death shall flee from them." not submit to the principles of the Rev. 9:6, "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them".

Woe to that false prophet, who erects the image to the Beast, the man of sin. Woe, to him for his taking away the spiritual light, the spiritual sun, from Christendom, as God sends them strong delusions. 2 Thess. 2:8-12, "And then shall that Wicked be revealed, (false prophet) whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: (Woe to him) Even him, whose coming is after the working of Satan with all power and signs and lying wonders," (after Satan works in him, gives him his power, see Rev. 13: 11-15). "And with all deceivableness of unrighteousness in them that perish: because they received not the love of

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the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

See what will happen to those unbelievers, the World-Church, as recorded under the third angel's "trumpet sound", in the period of the seventh seal. Rev. 8:10-11, "And the third angel sounded, and there fell a great star (Beast) from heaven, burning as it were a lamp, (symbol: a spiritual light, so-called) and it fell upon the third part of the rivers, and upon the fountains of waters; (rivers, waters, symbol of peoples) And the name of the star is called Wormwood: (symbol: bitterness to the people, a poison leader

"antichrist") and many men died of the waters, (nations) because they were made bitter." Rev. 17:15, "And he saith unto me, The waters which thou sawest, where the whore sitteth, (possibly the Pope, false prophet) are peoples, and multitudes, and nations, and tongues." See-what will happen to this false prophet. Rev. 19:20, "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

We believe that the Beast will siege Jerusalem at the battle of Armageddon, just before, or at the time Christ comes in His vengeance. Zech. 12:2, "Behold I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege against Judah and against Jerusalem." Jesus, when He comes in His vengeance, 2 Thess. 1:7-10; Rev. 19:11-16, will come, as One riding upon a "white horse", with His heavenly armies, including His saints from the "Marriage Supper", as we believe they had been Raptured at the sound of the seventh angels trumpet.

The voices of much people in heaven are heard by John, just prior to the Supper, Rev. 19:1; 6; Rev. 11:1-18, "Unto you who are troubled rest with us, (wait with us)

when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day". 2 Thess. 1:7-10. "And after these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honour, and power unto the Lord our God." The Church arrives in heaven, as we understand. Rev. 19:1. And verse 6 says, "And I heard as it were the voice of a great multitude, and the voice of many waters, and the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Verse 7.

As Christ descends on a white horse, the battle is in full sway, as we believe at Jerusalem, At that time Zech. 14:3-4 takes place. "Then shall the Lord go forth and fight against those nations as when he fought in the day of battle." How did He fight Israel's battles, in the day of battle? Did He fight in the flesh. We think not. Christ does not

fight in the flesh. He will not be as a man fighting, we think. He will consume them by the sword of His mouth and destroy them with the brightness of His coming. "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." Will Christ's feet, the feet of a fleshly man stand on the mount?, or will He be in His glory? We think the latter. At the battle of Armageddon, at this time, many changes will take place, in the elements, as this verse reveals. There will be utter destruction of all flesh. Read again Rev. 19:17-21.

We think Luke 23:30, will be fulfilled in the days of the period of the 6th. seal, in the days of the "Heavenly Signs" Rev. 6:12-17, and not at the time of Christ's coming to Jerusalem, however to two events are similar. "And it shall come to pass in that day that the light shall not be clear nor dark, But it shall be one day which shall be known to the Lord, not day nor night: but it shall come to pass that at evening time it shall be light", Zech. 1:6-7. This is speaking of the "Day of the Lord", which is as a thousand years the Millennium, not mans day, the

day of Christ's advent. At evening time all will be light, the darkness will have passed. It will be a day known unto the Lord.

Now Luke 23:30, "Then shall they begin to say to the mountains. Fall on us; and to the hills cover us," Please get the picture Rev. 6:12-17, "And I beheld when he had opened the sixth, seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll (rolled together, bent) when it is rolled together; and every mountain and island were moved out of their places. (moved but did not pass away) And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains: And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?"

These things will take place in the period of the "Heavenly signs", the sixth great event, as a sign of Christ's coming, under the sixth seal, which is, we think at the exact middle of the seventieth week. Note:

Those wicked men are not to be destroyed at that time, but will be made to recognize that God's wrath is coming upon them as we are told elsewhere, they will not repent. Note: the time sequence here is not the same as at the battle of Armageddon, One is in the sixth seal period, while the other is at the very close of the seventh seal period.

The great day of destruction, when Christ will come to Jerusalem, there will be an utter overthrow and destruction of men in the flesh. "In that day saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every house of the people with blindness." (Every house of Judah, not those who are sealed, the 144,000, whom He comes to deliver) And the governors of Judah shall say in their heart. The inhabitants of Jerusalem shall be my strength in the Lord of Hosts their God. In that day shall the Lord defend (the sealed remnant) the inhabitants of Jerusalem. And it shall come to pass in that day, that I will speak to destroy all the nations that come against Jerusalem." Zech. 12:4;5:8:9; We find also that some of Israel will fight also in that great overthrow. Zech. 14:14", And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold and silver, and apparel, in great abundance."

that great battle. Rev. 19:17-21, "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, (all the wicked destroyed, at this time) both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain (meaning all, except the beast and the false prophet) with the sword of him that sat on the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

We believe that at the beginning of the seventieth week, as the man of sin rises up, that God's chosen people Israel, as they will gather back to their own land, as the whole house of Israel, the time when "ye shall see the fig tree bud", will make

a treaty, or covenant with the man of sin; it is called, "a covenant with death and an agreement with hell," Isa. 28: 15. Some think the anti-christ, "man of sin" manifested himself in the days of the Roman Empire. Paul teaching declares it to be in the future. Commentators tell us that, He will not manifest himself until the True Church has been taken in the Rapture. Our arguments above show that the very opposite is true. He must be manifested, or manifest himself, before the Rapture, the second coming, at the day of Christ will take place, according to Paul.

It has been said that Israel must accept Christ as their Messiah, before Christ comes, and that sometime during the tribulation period they will accept Him. We think this is a mis-application of the passage in Zech. 12:10, we read "And it shall come to pass in that day, (day at the end time, as the nations gather against Jerusalem) that I will seek to destroy all the nations that come against Jerusalem", verse 9. See what happens then; "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: (Divine favor) and they shall look upon me whom they have pierced, & they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."

When will they look upon him whom they have pierced? We think when he comes to Jerusalem to deliver them. We think that will be the time they will accept Christ. During the tribulation they will only be led of God as a nation and sealed for deliverance. We find no Dispensation for Israel, until the Millennium age. We find no salvation era, for either Jew or Gentile to find Salvation outside of Christ and His Church. There is only one sacrifice forever, for all. However God has promised to save Israel for the father's sakes, in the age to come. It takes seventy full weeks, according to Daniel to remove Israel's sins and her transgressions, at the close of this age. We find no Scripture which teaches that the nations will be judged at Christ's appearing, according to Israel's preaching, or testimony. We find no hope for Gentiles after the Church has been Raptured.

Bro. Wm. Root
1612 Morphy St.
Great Bend, Kansas

THE DEAD SPEAKETH

NO. 15

ELDERS

Minor Leatherman

The Elders which are among you I exhort. (I Peter 5:1.) For a long time I have wished to say something along this line. There are a lot of evil reports going about us as a Church. We do not believe they are true, that is much of them, but it

would be bad if any of them are true. We are quite sure that our enemies have done this in order to destroy our influence among the unsuspecting. It is reported that we, I mean some of us, take anything into the Church just to get them in. Brethren we that are Elders should be careful what we are doing. We should not let things exist with us like they existed before the separation when everyone was a law unto himself, doing what was righteous in his own eyes. We have declared we were going to live separate from these things. May God help us all to do so. Let us not go back to the weak and beggarly elements desiring to be in bondage again.

Dear Brother Elders, I know some of the trials to which we are exposed. We are watched, we are scoffed at, set at naught. We are tried in every way, but let us be faithful. Let us all try to have a true Church, not having spot or wrinkle or any such thing, but let us lead holy lives, let us be an example to the flock over which the Holy Ghost hath made us overseers. Our duty is to feed the Church of God which he hath purchased with his own blood, let us fully observe the decisions of our Church which are founded upon strict observance of God's Word. And the one among us who will not carry out the decisions of our annual meeting let him be visited by adjoining elders and if he will not hear them, let him

be dealt with as a disorderly member. If we are not watching, the vain and foolish fashions that are around and about us in other churches will be in our midst.

Sel. from Bible Monitor
Nov. 1, 1928

NEWS ITEMS

WAYNESBORO, PA.

The Lord willing, the Lovefeast services of the Waynesboro congregation will be October 22. There will be all-day services with communion in the evening.

We plan to hold an evangelistic meeting from Nov. 6-19, Bro. Paul Reed will be our evangelist. Everyone is invited to come and enjoy these meetings with us.

Sister Elizabeth Wisler, Cor.

NORTH CANTON, OHIO

The Harvest meeting planned at the Orion congregation Oct. 7 has been cancelled, because of the illness of Sister Ernest Miller.

Paul R. Myers

CONFERENCE NEWS

We feel to thank all for the means of publishing the good news and preaching of the Dunkard Brethren assembled at the late 1961 General Conference. We appreciate that it is possible for us, who were not able to attend because of bodily afflictions, to read and re-read the thoughts as published in the Bible Monitor. This made it possible to

receive Spiritual food for our soul at home, though at the time our minds were there but our body at home. Thanks to all who made this news possible, may the good Lord bless you all. This is the only means we had to reach each of you, who had a part in these writings.

Your Sister, Mary Kinsley,
Hartville, Ohio

ENGLEWOOD, OHIO

The Lord willing, the Englewood congregation expects to hold their Lovefeast Oct. 28, services beginning at 10 a.m. Bro. H. I. Jarboe from Grandview, Mo. will begin our revival meeting the day following. Come and enjoy these meetings with us.

Sister Sylvis Surbey, Cor.

DALLAS CENTER, IOWA

The congregation here has much for which to thank and praise the Lord. Our attendance at the regular services, including prayer meeting, has been increasing and the interest is good. A good many from here had the privilege of attending the General Conference.

During the summer we were favored with several visiting ministers who preached for us. Brother Floyd Swihart of Indiana and Brother Roscoe Reed of Virginia, each gave us inspiring messages for which we were grateful. We rejoiced also when one of our dear young Sunday-School girls responded to the in-

vation of the Saviour, "Come unto Me", and was baptized July 13.

Our church had desired a two weeks evangelistic meeting, but as Brother Otto Harris, our evangelist, was unable to come sooner, it was shortened somewhat. However, Brother Harris was with us Aug. 12-20 and held our meeting. He gave us most interesting and inspiring sermons. His messages held the attention of the audience to the extent that even the little children were exceptionally quiet. We thank God and do rejoice that four precious souls gave their hearts to the Lord and accepted Christ as their Saviour and have since been baptized. They were two men with their wives; thus two homes are now christian homes where God and Christ will be honored.

The meetings closed with a Lovefeast. Brother Wm. Root of Great Bend, Kansas, was present and assisted greatly with the preaching program. The Lord is answering prayer, and still we have great need for continued intercession. There are yet many outside of Christ's fold. May God's blessing be upon the church, and upon each individual member, both here and everywhere, is my prayer.

Beulah M. Fritz, Cor.

GOSHEN, IND.

The Goshen Dunkard Brethren church will begin a two-weeks series of meetings, starting Oct. 22 and

ending with a Lovefeast Saturday, Nov. 4. Bro. Millard Haldeman will be our evangelist. We wish to extend a welcome to all who can, to come and worship with us. We ask an interest in your prayers for these meetings.

Sister Maxine Swihart, Cor.

THE TRUTH

Pilate said unto Jesus, What is truth? Jesus came into the world that He might bear witness of the truth. Jesus had told Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence," John 18:36. "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe", John 1:6. Jesus told them, I am the light of the world. I have greater witness than that of John, for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

The apostles bore witness of him. "Nevertheless he left himself not without a witness, in that he did good, and gave us rain from heaven, and fruitful seasons", Acts 14:17. "Jesus saith, I am the way, the truth, and the life: no man cometh unto the Father, but by me", John 14:6. Grace and truth came by Jesus

Christ. The life demonstrates who he is, the way demonstrates the Light. The word truth means: an established fact, a reality, a Divine principle or right or justice.

Jesus the Christ is the saviour of the World. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son to condemn the world: but that the world through him, might be saved", John 3:15-17. Whosoever believeth in Him should not perish, but have eternal life. This is the condemnation, that Light is come into the world, and men love darkness rather than light.

Jesus came into the land of Judea with His disciples. John was baptizing in Aenon near Salim, because there was much water there and they came, and were baptized. Is this truth or untruth? Many so-called christian churches scorn and scoff at such words. We heard one of the most popular ministers of this nation say, that water has no avail to our salvation and he further stated that, wherever the word "water" is used it should read "word" instead. Jesus said, Verily I say unto thee, Except a man be born again; he cannot see the kingdom of God. Verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Marvel not that I said unto thee, Ye must be born again,

John 3:5. Are we witnesses to the truth or against the truth? "For we can do nothing against the truth, but for the truth", 2 Cor. 13:8. The truth will continue on to eternity regardless of what any man may say about it.

There are two spirits spoken of in the New Testament, the spirit of truth and the spirit of error. "For as many of you as have been baptized into Christ have put on Christ", Gal. 3:27. "Now if any man have not the Spirit of Christ, he is none of his", Rom. 8:9. Where do we stand, are we following man, man-made organizations or are we following the Lord Jesus Christ? Does the spirit of God dwell in you? This will determine whom we are serving. If we are serving the Lord Jesus we will obey His words. Jesus taught by Word, precept and also by example, when He was here on earth. Jesus cometh from Galilee to Jordan unto John to be baptized of him. Jesus said unto John, Suffer it to be so now, for thus it becometh us to fulfill all righteousness. When Jesus was baptized, went straightway out of the water and lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased. Was this not a true witness that Jesus is the Son of God? How could He come up out of the water, if He was not in the water? Do our ways and words sway and influence for good or for evil?

This question, What is truth?

should be the outstanding influence in our lives. It is a serious thing for men to shop around, to find a church or religion which evades the truth. When one deals with his fellowmen he expects absolute truth and honesty? Do we practice this always in our lives? Jesus' Words are truth and they only will lead us to heaven. The blood of Jesus Christ cleanseth us from all sin. Are you washed in the blood of the Lamb? The thought implied in believe is, to accept and do what He taught. Unless we accept Jesus' shed blood on Calvary as a sacrifice for our sins, we can have no remission of sin, no reconciliation unto God, no salvation and no hope of heaven. Many are deceived into believing that their church can give them a passport to heaven, your eternal destiny depends upon believing and obeying the truth. The truth shall make you free from sin and death.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage", Gal. 5:1. V.4, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace". We asked a certain church member once, where they got their church doctrines? His answer was, Most of it is from the law. Is it possible to be under the law and under grace at the same age and time? Do we believe in the power of Christ's resurrection, His death on the cross and His shed blood? "Lo, I come to do thy will, O God, He (Jesus) taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all", Heb. 10:9-10. Since Christ's sacrifice no one has any sin, except we commit sin, as we grow up to the years of accountability. He that knoweth to do good and doeth it not, it becometh sin to him. Then we need repentance and to have our sins washed away. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water", Heb. 10:22.

"That he (Jesus) might present it (the church) to himself a glorious church, not having spot, or wrinkle or any such thing; but that it should be holy and without blemish." The word wrinkle means: curious notion, turn or twist of fancy." For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever", 1 John 2:16-17. At the conversion of the apostle Paul, Jesus' voice said, I am Jesus of Nazareth, whom thou persecutest. Paul said, What shall I do, Lord? Arise and go into Damascus, there it shall be told thee of all things which are

appointed for thee to do, Acts 22:10. V. 16, Why tarriest thou? Arise, and be baptized and wash away thy sins. Can this be done by sprinkling a little water? In 1 Cor. 6:11, Paul speaks of the different life of the converted, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Water is a cleansing element, a symbol of holiness and purity. "Wash me, and I shall be whiter than snow", Psa. 51:7. "...the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto baptism doth also now save us", 1 Pet. 3:20. "Wherefore be ye not unwise, but understanding what the will of the Lord is". The Lord who will have all men to be saved, and to come unto the knowledge of the truth. Ye shall know the truth and the truth shall make you free. There is only one way to salvation, the Lord's way, the way of His Word or truth. I am the way, the truth and the life. "Though he (Jesus Christ) were a Son, yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them that obey him", Heb. 5:8-9. Seeing ye have purified your souls in obeying the truth, being born again. We were not redeemed with corruptible

things as silver, gold, from your vain words or by traditions from your fathers, but with the precious blood of Christ, as a lamb without spot and blemish. Tradition is not a means of salvation, 1 Pet. 1:22.

Jesus told the disciples, Another comforter, whom the Father will send in my name, he shall teach you all things, and abide with you, even the Spirit of truth. Ye shall receive power after that the Holy Ghost is come upon you. The Holy Ghost or Spirit is a gift from God, to His obedient children, to lead and guide in all truth. Hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. "By grace are you saved, through faith: and that not of yourselves; it is the gift of God", Eph. 2:8. God so loved the world that He gave His only begotten Son. It took His life and precious blood to redeem humanity. Men have tried to substitute many ways unto salvation. When Jesus talked to His disciples He saith, I am the way, the truth, and the life. Was it all truth which He taught by precept and example? If it was all truth, why not believe and accept it all? Many of the churches have adopted a creed or faith, and say, This is what we believe.

As the apostles were teaching and preaching, the opposing group said, Did we not command you that ye should not teach in this name (Je-

sus)? Then Peter and the other apostles said, We ought to obey God rather than men, Acts 5:29. When the day of Pentecost had come, then many were pricked in their heart saying, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, Acts 2. So salvation is a gift for obeying the truth. Conviction, believing, repentance and baptism, by obedience to the truth, establishes salvation. Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness. If any man be in Christ, he is a new creature, old things are passed away: behold all things are become new. We also should walk in newness of life by a change of our ways and our life.

"Behold the Lamb of God, which taketh away the sin of the world", John 1:29. By His will we are sanctified through the offering of the body of Jesus Christ, once for all. "For this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance", Heb. 9:15. So Christ was offered to bear the sins of many, for without the shedding of blood is no remission of sins. "The truth of the Lord endureth for-

ever", Psa. 117:1. "Buy the truth and sell it not", Prov. 23:23. "It is the Spirit that beareth witness, because the Spirit is truth", 1 John 5:6. "When he, the Spirit of truth, is come, he will guide you into all truth", John 16:13.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners", 1 Tim. 1:15. Who will have all men to be saved, and to come unto the knowledge of the truth. The value of truth no human being can fully grasp or comprehend. Eye hath not seen, nor ear heard... of the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit. For the Spirit searcheth all things, yea the deep things of God. This is not done in words of man's wisdom, but in the ways which the Holy Ghost teacheth. The natural man receiveth the things of the Spirit of God. He that hath my commandments and keepeth them, he it is that loveth me. The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought, but the Spirit itself maketh intercession according to the Will of God.

William N. Kinsley
Hartville, Ohio

THE BIBLE DOCTRINE OF NON-CONFORMITY

The child of God is to be separate from this world system. "Love not

the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever", 1 John 2:15-17.

The Bible teaches separation from the world, separation from that whole political, commercial, and ecclesiastical system that is trying to make itself happy without God. The average person works for this life only; he prepares for this life only; he lives for this life only. The aims and ambitions of the average unsaved person center around the brief time he spends in this life. His desire is to acquire some property, to make a name for himself, and to satisfy his physical appetites. A scientist, when asked the question "Do you believe in a future life beyond the grave?", said, "To tell the truth, I've been so occupied with making myself happy in his life that I have not even had time to think about a future life." That is the philosophy of this world-system from which the child of God is to separate. The Scriptures are clear on this teaching. You don't need a college degree to understand them. The whole tenor of the Bible, from beginning to end, indicates that the people of God are to be separate

from the pride and vanity and extravagance of this world-system. And we are not only to be separated from the world, but dedicated and consecrated and devoted to the service of God.

We want to consider the Bible background for this subject, and then we will discuss some of the more practical details. In addition to 1 John 2:15-17 (quoted above), the Word of the Lord says: Leviticus 20:24, "I am the Lord your God, which have separated you from other people." Romans 12:1-2, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

To "conform" means "to be in harmony with" or "to pattern after," and therefore to be not conformed simply means "do not pattern after" or "do not be in harmony with" this world-system. 2 Corinthians 6:17 "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you." James 4:4 "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of

God." Now that is pretty plain language, is it not? Those are God's words! Talk about a worldly Christian—there is no such thing. A person might be worldly, but then he's not Christian. You may as well talk about a heavenly devil as to talk about a wordly Christian! Whosoever therefore will be a friend of the world is the enemy of God.

2 Timothy 3:1-5 "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves. . . having a form of godliness, but denying the power thereof: from such turn away." Paul could have advised Timothy to be a good mixer and to teach his hearers to play ball with the apostates of the day, but instead, he said, "from such turn away." People today seem to have the idea that we must mingle with and become like the world in order to win them and yet when a man falls into a deep pit, no-one ever dreams of jumping down into the well (alongside him) to get him out! Instead, he stays way up at the top, and from there lets down a ladder of rope, and lifts him up.

You believe God's physical laws of separation. When a quart of milk begins to sour, what do you do? Mix it with a quart of sweet milk so that both will be good? No! You set it aside until it becomes altogether sour. You separate the bad from the good. A man has a sore leg. Gangrene sets in. What do they do? Cut it off! They separate the bad

from the good. God has always been a God of separation. He separated light from darkness, good from evil, the sheep from the goats, the wheat from the tares, the wise from the foolish, and He expects the Christian to be separated from this world system.

But you say, "How can I have a good time if I follow this old-fashioned view of separation?" Listen friend, you don't know what a good time really is until you have dedicated your life completely to God. There is a deep satisfaction and joy that comes from knowing your sins are forgiven, and that you are abiding in the perfect will of God. But you say, "Everybody is doing it." By that you mean of course that the majority of people are smoking and dancing and attending the movies, etc.

The most tragic statement in the Bible is found in Matthew 7:13, 14. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The Bible says that many (literally, "the majority") will follow the broad road that leads to destruction. The majority of men and women are going to die and spend eternity in Hell fire, and if you follow the crowd, you're going to go there too.

We have seen that the teaching of

the Bible concerning the Christian and his relation to the world is that of separation, and now we want to consider some practical applications of this much neglected Bible teaching. Worldliness involves more than dressing like the world and enjoying the entertainment of the world. Strife and worry are worldly attitudes. The worldly, unsaved person worries when difficulties come his way. One who is sensitive and easily offended is worldly in attitude. But in this particular message, we want to discuss two neglected truths, the Christian and worldly dress, and, the Christian and worldly amusements.

1. THE CHRISTIAN AND WORLDLY DRESS

How should the Christian dress? Is there any prescribed way for the child of God to adorn his body? If we approach the New Testament with the idea that we are going to find in it a set of dress regulations, with the material and the pattern all described, we are bound for disappointment. It is not there. The Bible lays down great principles on this matter of dress, just as it does in many other areas of our Christian life. For example, the Bible does not specifically say that I must stop at a stop sign. Is it wrong not to stop then? And the answer is "Yes, it is wrong not to stop." It is wrong not only because I might get caught, but also because there is a principle in the Bible which

says that we should obey the higher powers, those who rule over us. And they say we shall stop, and therefore in obedience to this divine principle in the Bible, I stop. And just so the Word of God does not specifically tell what color clothes to wear, or how long the dress should be, or of what particular material our clothing should be made—but the Bible principle is found in God's Word:

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works", 1 Timothy 2:9, 10. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" 1 Peter 3:3,4. Those are not the words of some fanatical narrow-minded preacher. Those are God's words. And if such are the standards for the Christian woman how much more should they be the standards for the Christian man, who is to be the head of the woman.

According to the principle just established, the Christian should not wear gold for the sake of decorating his body. And yet there is enough gold in our churches to make count-

less numbers of golden calves! If all the finger rings, ear rings, wedding bands, and other pieces of jewelry displayed on the body for worldly pride, were melted together, it would be easy to make numbers of calves like the Israelites made while camped at the foot of Mt. Sinai! But you say, "Can't I keep on wearing jewelry and still be a Christian?" And I would like to give the answer by asking another question: "Can you be a Christian and willfully disobey the Word of God?" Certainly not, and no person who is painted like an Easter egg and decorated like a Christmas tree should ever be brazen enough to call himself Christian!

According to the principle just established from God's Word, dresses that are short, tight-fitting, thin, low-necked, sleeveless, and expensive—are a disgrace for any Christian woman to wear. Low necks, tight dresses, bare arms, painted faces are the order of the day, but God says, "In like manner also, that women adorn themselves in modest apparel . . . not with . . . gold, or pearls, or costly array." God doesn't expect your clothes to look like the front cover of the latest fashion magazine!

Why must you follow the fashions of the day? Suppose you are peculiar, what of it? It would be a thousand times better to retain your modesty and to please God, than to adopt a manner of dress that borders

on the immoral! There must be a dividing line between the Christian and the world. The born-again woman wears modest apparel and long veiled hair. The believing man may be non-conformed in the American society by not wearing the tie (a cloth necklace), by wearing the "plain" coat, or by wearing the beard.

You say, "But no one is going to tell me what kind of clothes to wear." That is a silly statement to make. Every one of us (consciously or unconsciously) dresses according to someone's pattern. You either get your pattern of dress from the Word of God, as understood by godly men and women, or you get it from the world and worldly-minded people. Whatever fashion decrees, no matter how ridiculous or how immodest it is, that's the goddess that many of you are worshipping, and this world is telling you what to wear! Don't say, "No one is going to tell me what kind of clothes to wear." Someone is telling you, never forget that!

2. THE CHRISTIAN AND WORLDLY AMUSEMENTS

There is a teaching in many so-called Christian circles today, to the effect that the Christian life is a jolly affair, and that to follow Jesus is barrels of fun. Many of our modern churches ought to blow the steeple off their roof and hang up a night-club sign. They have more suppers, dances, and parties—than

prayer meetings and Bible studies. The Bible principle on worldly amusements is given in Hebrew 11: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures in Egypt", v. 24-26. There is the Bible principle on worldly pleasures, and if you have a popular brand of Christianity, you've got the wrong kind! Our Lord talked about the cost of discipleship; too many of us talk about how much fun it is. Within the soul of every man, there is an inner longing and a deep quest for peace of mind. The world tries to satisfy this quest which is common to all men by offering the movies, the dance, television, smoking, drinking, etc. The child of God does not need the momentary, short-lived satisfaction that this world pretends to offer, for the Bible says of our Lord God: "He satisfieth the longing soul, and filleth the hungry soul with goodness" Psalm 107:9.

A. The Hollywood Movies

There may be some good Hollywood movies. There is some good food in garbage cans too. You can choose to go on slopping around in the devil's garbage pail of sin, but please don't call yourself a Christian. If you don't think that murder, sex, and the free spending of money

are the major themes of Hollywood, then take a look at the theatre page of your local newspaper sometime. The filthier, the dirtier, the more degrading, the more lustful, the more suggestive, the more ungodly a film is, the bigger the hit it makes with the American public. Even premier Krushchev of Russia made charges of immorality after viewing a cancan dance during his recent visit to Hollywood. Can you imagine a Christian's supporting such filthy, immoral, ungodly pictures which are conceived in the heart of the devil himself? My blood runs cold to even think of a Christian's looking at that Hell-soaked, immoral stench of Hollywood!

B. Television

Nearly all the popular movies are later shown on television, and television makes a theatre out of your home. The television set is a mechanical device which is neither right or wrong. It is not wrong because it is new, but some of the immoral trash that is displayed on its screen is definitely wrong. The writer drove a school bus for a number of years. One evening a little girl about to get off the bus was crying, and declared that she did not want to go home. When asked why she didn't want to go home, she explained: "My parents were watching television last night, and one program showed a man crawling out from under a little girl's bed, and killing her. I couldn't sleep all night

last night because I thought a man was under my bed, and would kill me. I don't want to go home." Listen friend—I'm glad I do not have to stand in those parents shoes on the judgment day. The Bible says it would be better if such parents had a millstone cast around their neck, and they were drowned in the depths of the sea, rather than to offend such a little one!

The Bible says, "Turn away mine eyes from beholding vanity" Psalm 119:37. That would be a good verse to paste above the screen of your television set. It begins with the letter "T" and ends with the letter "V", and is therefore fitting. A survey reveals that in the course of one week (in one viewing area) there were ninety-one murders, four burglaries, seven stabbings, two jailbreaks, twenty hold-ups, two suicides, three kidnappings—all within one week. Eighty-five percent of these programs were broadcast before 9 p.m. while children were still watching, and to think that the average child spends almost thirty hours each week watching that sort of thing. You say, "But what about religious programs on television?" Of course there are some good programs, how dumb do you think the devil is? He could not get many to watch it if there were not some good programs, but most of the religious programs are merely watered-down versions of the gospel that are more deceiving than helpful.

You say, "But there is no difference between television and the radio." But actually there is a difference. It's the difference between hearing about a murder and seeing one committed. It's the difference between hearing the voice of a seven-eighths naked woman, and seeing her almost nude body dance before your very eyes. It's the difference between hearing an advertisement about beer and liquor, and having someone set-up a bar in your living room to pour out the stuff before the eyes of your children. You know there's a difference, for if there is no difference, then why would people spend two or three hundred dollars to buy a television set, when it's no different from the radio they had before?

There are many who wouldn't be caught dead in a moving-picture-house, but they can watch T.V. for hours without any seeming convictions. Let's face it, you can see stuff on your T.V. screen that's just as raw as anything ever shown at the theatre down the street. Television spares you the shame of being seen in the wrong place, but it doesn't keep your soul from being dangerously damaged. Television (as a whole) glorifies impurity as love: pictures murder as entertainment; exalts nakedness and indecency as beauty: shows drinking and gun fights as proper and legitimate: ruins the influence of a Christian: debauches the mind of children; in-

flames the lust of youth; and hardens the hearts of sinners! And most people admit that the tendency is to slip into more and more careless habits of watching whatever is to be seen.

C. Dancing

The word "dance" is used many times in the Bible, but only a few times does it compare with the modern dance, and then it is condemned. When David danced, he danced alone. He didn't dance all over the streets of Jerusalem in the arms of another man's wife. David leaped and praised God for sheer Joy! There was no embracing the opposite sex. He knew nothing of the waltz, the bunny-hug, and the two-step. No person in his right mind will deny that the modern dance, with its dim lights and suggestive music is solely for the purpose of getting the sexual thrill that comes from the contact of the bodies of those of the opposite sex. If you don't believe that, announce a special event some evening, "Dancing—men only", and see how many you get out! Anyone who says that the youth of both sexes can mingle in close embrace on the dance floor without suffering harm, is a liar, and you know that's true. I declare that the dance is an incubator of Hell—hatching out lust, sin, adultery, fornication, broken homes, and broken lives.

D. Tobacco

One-third of America's forty million smokers are women. The heart of the infant fetus being carried by an expectant mother beats five times faster each minute while the mother is smoking, than it does under normal conditions. The University of Virginia says that the nicotine intake of the normal smoker is almost one pound per year. They fed an equivalent amount of nicotine to eight thousand cats—and it killed them all! Smoking is a dirty, nauseating habit. I would just as soon have you spit in my coffee as have you blow smoke in my face. That smoke goes through the nasal system and the mucous lining of your mouth and throat, and then it's blown into the faces of others. I would just as soon drink your spit as breathe in your tobacco smoke. The most tragic result, however, is the effect tobacco has on your own body. The Bible says that (if you are a Christian) you body is the temple (dwelling-place) of God. God says, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are". 1 Corinthians 3:17.

E. Drinking

There are millions of Americans who think they can't spend a holiday, or celebrate a birthday without filling up on beer. People in our country are spending \$19,000 each minute for alcoholic beverages. The Bible says, "Wine is a mocker,

strong drink is raging; and whosoever is deceived thereby is not wise", Proverbs 20:1. And again, in Galatians 5:19-21, "Now the works of the flesh are manifest, which are these . . . drunkenness . . . of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God." According to the Scriptures, you must either give up your bottle, or burn forever in Hell.

We have pointed out some things that this world offers to bring satisfaction to the longing human heart. There are many others: card playing, chance taking, circuses and fairs, etc. Oh, I know you say, "We go to the fair only to see the exhibits"—but that's like going to a beer joint to get a glass of milk. Remember this: every stop you take toward the world is a step away from Jesus Christ. The Bible says, "Wherefore come out from among them and be ye separate, saith the Lord", 2 Corinthians 6:17. The Bible also declares that the wicked are like the troubled sea, they cannot rest. On many a coffin, where the dead lay with folded hands, I have seen the two words "at rest." That is simply an acknowledgement that this sad, wicked, old world cannot give rest. It pretends to offer satisfaction through dancing and drinking and smoking, but the thrills at best are only temporary; they don't satisfy at all.

And now I want you to look at the invitation of Jesus. He says:

Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart: and ye shall find rest unto your souls", Matthew 11:28, 29. Friend, there was a time in my life when I was afraid to live and I was afraid to die, but one day I was invited to accept the peace that Jesus offers when He says, "Come unto Me and I will give you rest." I accepted, and since then, the things of this world have grown strangely dim. Will you not try Him too? The Bible says, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him". John 3:36.

Sel. from Bible Helps

by Alma Meade

THE DEAD SPEAKETH
NO. 16
RELIGION
T. C. ECKER

What I want my religion to do for me is: to lift me up to a plane of strict honesty and truthfulness, that it might be said, you can depend upon it for straight forward, upright living. I want my religion to secure or assure unto me the entire remission of all the former wrongs that I may have committed.

I want a religion that brings me peace, joy and comfort while I live. I want a religion that is like unto Godliness, has promise of the life that now is and of that which is to come.

I want a religion that will carry me around all the snares and pitfalls of life and land me safely on the other shore. A religion that will waft me across the storms of life and gently land me in the haven of eternal rest. A religion that has found its way through my life into the lives of others, so when I am called my religion may be living in other lives.

Religion is peculiar in some respects and different from almost everything else, it is one of the things you cannot wear out by using, on the contrary the more you use it the brighter it gets, the more you use it the more it will do.

What is religion worth, anyway? It depends on the kind. James speaks of a pure religion and tells the effect it has on the life. I want my religion to be all the "backing" I need in business, all the "surety" I need on my notes, all the reference I need in adversity, all the assurance to which I may point in prosperity; yea, all I need for time, and all I need for eternity.

The worth of an article is usually the basis of the price you are required to pay for it, and an article that costs little is usually worth little; so a religion that is worth

having will cost you something—not in dollars and cents, however, but in the sacrifice required to be made—the sacrifice that has to be made to take your stand firmly on the Bible side of the line of demarkation, between the kingdom of darkness and the kingdom of light, between the church and the world.

Dear reader are you satisfied with anything less?

Sel. from Feb. 1, 1934 Issue.

WHAT LACK I YET

It may be lack of love
God sent down from above,
It may be lack of kindness
Instead were having fineness.
It may be lack of giving
As God the young man told,
To sell out his possessions
And give it to the poor.
It may be lack of thoughts
On heavenly things above.
It may be too much thinking
On worldly things below.
It may be lack of faith
In doing Gods commands.
It may be lack of patience
To those who need our help.
We may not feel we're lacking
In any one, of Gods commands,
It may be well to ask the Lord
Dear Lord what lack I yet.
And if we should be lacking
Gods promise is not slacking
Let us be willing to correct
And do as God directs.

Elizabeth Wisler.

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BIBLE MONITOR

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NO. 20

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

JOY FILLS MY HEART?

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord", Luke 2:11-11. God sent great joy to all people and this great joy is still offered to all people, if we will only accept Him. We could go to great length with thoughts and quotations of great joys offered unto us, and why they should be great joys for us. However we ask each one to think on this themselves, while we proceed to note a few important joys which we all should be enjoying.

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him". John 14:23. Without a question the hope of salvation is our greatest joy. If we are fully convinced that we have this hope, most everything in life will be a joy to us because it brings us closer to realizing this hope. The method of getting this hope of sal-

vation is simply stated by our Lord and Saviour. If a man love me, what can keep us from loving Him when He first loved us and made things so easy for us. Naturally it follows that if we love Him, we will keep His words. This injunction, with its many problems is made easier because we have the Holy Spirit, to guide us in the way of truth. If we know that the Father loves us and that the God-head will come and abide with us, why should we not have joy in our heart?

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ", 1 John 1:3. It should be a great joy to us and a reason for much thankfulness, that the Apostles declared unto us the things which they saw and heard while with Christ. The privilege of fellowship with those of like precious faith should bring much joy to each of us. Through the church which Christ established, we not only have fellowship with one another but also with Christ and with God. Are not we privileged mortals and should

not we joyfully praise God for our blessings?

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance", Luke 15:7. Sin and punishment do not bring joy but when we have the privilege to repent, restored, be forgiven and once more recognized with those who are free, it brings us much joy. If repentance and forgiveness of sins is so important that it brings joy in heaven, should it not bring great joy in our hearts? God cannot look upon sin, but He is well pleased with those who will repent and come unto Him. Is this not a joyful privilege which we have upon this earth?

"For here have we no continuing city, but we seek one to come. By him (Christ) therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name", Heb. 13:14-15. What a joy are worldly things if we never know when they will be taken away from us, or when we will be taken away from all things earthly? Do you think God is pleased with any other praise than joyful praise? We have many, many reasons to joyfully praise Him, do we do it? Continually?

Christ prayed for us, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou

lovest me before the foundation of the world", John 17:24. Should the petition of our Saviour give us joy? Will these preparations for us be a joy? Dear reader I feel this joy will be so wonderful that our carnal minds cannot realize its value. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away", Rev. 21:4. This prophecy alone should fill our hearts with joy unspeakable. All things which hinder our joy will be taken away.

Many things in this life which might look pleasing, satisfying and perhaps joyful, but they only last for a moment and usually bring great sorrow later. Please read Rom. 1:29-32. How many of these things have hindered joy in your heart? True joy comes from hearts which are in fellowship with God. Joy fills my heart because I have tried to allow the Lord to have His way in my life; to reveal to me what He is to mankind and what joys are realized in His service; and what is in store eternally for those who unreservedly love and serve Him.

A PEACEMAKER(?)

We have often heard of troubles that existed in the churches of the past. Too often, to the extent that it caused divisions. It is hard to understand how people, who claim they

have accepted Christ as their Saviour and are following the New Testament teachings, could have such conditions existing. Today many acknowledge that these things should no. be and are therefore making an effort to reunite. The method by which to get this accomplished is, to make a compromise and then everyone be satisfied and work together.

About fifteen years ago an official of a large congregation told me, that their congregation was about to split, but we got things calmed down, by insisting on it that no one has a right to judge another. Since that time we have peace, with a few minor exceptions. The Scripture "Judge not that ye be not judged", Matt. 7:1, had been used as a basis for taking such action.

It seems they have completely ignored and separated this passage, from other Scriptures dealing with the matter of judging. Why? It appears that we are in an age that people do not want to be reminded and corrected of their errors. I fear there are churches who are willing to tolerate and accept the above, so that there may be peace among them. Is such the peace which God wants us to have? Among the Sentence Sermons which I have gathered, I want to call attention of two of them, first, "If we do not cut the peace pattern right we will have scraps" and second, "The greatest thief is, the person who will rob

you of the truth". After Joshua's time God appointed judges to judge His people.

Christ said, "Judge not according to appearance, but judge righteous judgment", Jno. 7:24. Paul writes saying, "I speak to your shame. Is it so, that there is not a wise man among you? no, not one that is able to judge between his brethren?" 1 Cor. 6:5. As I understand the above scriptures, it is not only a privilege but a duty to pass judgment. John says, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed", 2 John 10. How would we know whether he has the doctrine of Christ or not, if we would not pass judgment?

I realize there is danger in passing judgment. We must bar human taste, personal feelings, hatred, envy, jealousy, imaginations or the "I believe that has no Gospel foundation." If the above has any influence in passing judgment, it is not the righteous judgment which Christ calls attention to in John 7:24. The Judges of our Courts are not privileged to pass on their own opinion, but they gather all the facts and evidences, through a hearing or a Jury (so there will be no personal advantage taken) and the Judge compares their findings with the law. We do not have a right to judge according to our personal opinion, except in harmony with the Gospel. Jesus said on one occasion,

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"The children of this world are in their generation wiser than the children of light", Luke 16:8. Could this be applied in our day and age? May I repeat, that in my judgment, it is our duty to judge by comparing with the Word of God. Some people say, It does not require immersion for christian baptism, or I don't believe feet-washing is necessary, or adhering to church rules.

We dare not judge the law, but must use the law (in our day "the Gospel") by which to judge. James says, "If thou judge the law, thou art not a doer of the law, but a judge", Jas. 4:11. There must be law and order in a Country or it cannot exist. Much more so in the church, so that there will be unity, a righteous and a permanent peace. Christ says, "Whatsoever ye shall bind on earth

shall be bound in Heaven", Matt. 18:18. (Bound together by the authority of the Gospel). Jesus said in some of His last remarks, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you", John 14:27.

Don't it seem strange, in our day, that very few people want to be told of their mistakes and faults, even if it pertains to a more righteous living and an everlasting peace? Many get a little angry when they are told of their errors. The thing that is so hard to understand is, that if we point out to them their errors: whether it be a farmer, or a mechanic, or a merchant and tell them how to improve themselves so they can make more money, we will become one of their special friends. Don't this seem very, very strange? To get angry and reject correction offered for their soul's welfare, but when correction is offered to increase their bank account: a big thank you and increased friendship, is a reward cheerfully paid.

What is the matter with this class of people? Do they value their bank account or the gain of this life or pleasures of this world, above Heaven? This condition however does not excuse us from judging and admonishing with a righteous judgment. It is important that we have a clear vision in undertaking this responsibility. Christ says, "I judge no man, but the words that I have

spoken unto you, shall judge you in the last day", John 12:48. Are we performing our duty? Someone has said, "Wisdom knows what to do: skill knows how: virtue does it". May God so help us.

A. G. Fahnestock

R. 4,

Lititz, Pa.

ONE THING THOU LACKEST

What an awful thing to hear, when we come to the end of life here upon the earth. Only one step more and we would have been in that Heavenly city, new Jerusalem, where the streets are paved with gold and God is the light thereof. We read that in the Heavenly home we will have no more pain, suffering, sickness or death and then to hear these words, Thou cannot enter one thing thou lackest. What an awful sentence, knowing that we are forever doomed and can never share the joy and happiness of being forever with the Lord Jesus Christ and God the Father. What would our answer be? would we have an answer?

Would we speak up like the rich young Ruler and say, All these have I kept from my youth? We might say such things as: I was baptized, I kept the ordinances such as foot-washing, the Lord's Supper, greeted the Brethren or the Sisters with a kiss. What do I yet lack? What keeps me from everlasting life? I

am certain that we all agree that this is really a serious question. May we think over these things before it is too late.

Jesus loves all who keep His commandments. But let us not think that these only will save us, He also loved the sinner or He would not have given His life as He did. But that does not save them, they must also love Him and when we love Him there is nothing that we would not give up for Him. Yes if only we can be with him in glory. We have no record that the young Ruler ever gave Jesus an answer, he just went away sad. Sad it was indeed that the wealth of this world meant more to him than the Life giving Saviour.

What does Jesus mean to me? Am I willing to give up everything for Jesus, even if it means my home, my car, my money, everything I accumulated in this life. Or am I like the young Ruler? I know this is a subject that many today do not like to hear or think about. Let us ask ourselves, Do we love Jesus as we would have others think we do? Do not forget God knows the very intent of our heart.

We are living in a day of greed, covetousness, jealousy, pride, etc. The attitude seems to be, let the other fellow struggle, he had the same opportunities as I. Would we call that loving our neighbor as ourselves? I am sure we would not, but then why do we live like that? Remember Christ said, One thing thou

lackest, only one thing. I know some will say, we are to provide for our own. I say amen to that but who can tell what the morrow will bring. Jesus said that we should take no thought for the morrow, for the morrow will take thought of itself. We should be willing to share with others, even if it means giving all we have, Christ gave all He had. If He would not have given up all, what would we have to look forward too?

God did not say, He (Christ) is mine to keep for myself. If He would have, then would He never have given His only begotten Son, to suffer, to be spit upon, mocked, scourged and crucified that our sins may be forgiven and we can appear unstained before God. Then how can I say this is mine and that is mine, I can do with it as I please? Did not God freely give us all things? Please just stop and think, who made it possible that I have these things? Was it my goodness? For without Him thou can do nothing. How then can I say, This is mine? Did Jesus say, In my Father's house are many mansions and they are mine and I do not intend to give them away? No verily no, He is only to willing to share them with us.

Christ said in John 14:2, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." What great love, how un-

selfish and concerned about others. Can I still say, It is mine I earned it, I worked hard for it and I intend to keep it so that I may take it a little easy when I get old. Beloved we may never get old and never be able to take it easy in this world, only the Lord knows our fate. The Lord loves a cheerful giver, so if I give all I have, but not cheerfully, I may still hear Him say, One thing thou lackest.

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THE GREAT AND TERRIBLE DAY OF THE LORD

Some one may ask the following question. Does not the fourteenth chap. of Zechariah teach that Christ will, upon His return to earth, reign over a fleshly world kingdom at Jerusalem? We think not, when we rightly understand and divide that chapter, taking account of all the references refering to its context. Let us consider this chapter prayerfully verse by verse.

Verse 1. "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee." We think the "day of the Lord" mentioned here is the day of God's vengeance, the day of His judgment's of men in the flesh, the destruction of mortal man, but not the destruction of his immortal soul. 2-Thess. 1:7-10; Heb. 10:30; Rev. 19:19-21;

Rev. 16:13-21. This "Day of the Lord", mentioned by Zechariah will be a dreadful day. Mal. 4:5, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful of the Lord."

God has sent Elijah, (the Elias for to come) the prophet, in the person of John the Baptist. Our understanding is, yet we are not in any wise infallible in our understanding, that John the Baptist was a symbol of one of Christ's "two witnesses", which He will send in the "last days", Rev. 11:3. The "great and dreadful day of the Lord", of Malachi's prophecy is yet to come to pass.

That day will be a day, at its ushering in, when guilty fear will grip the hearts of men, when the proud shall be brought low. Isa. 2:10-12, "Enter into the rock, and hide thee in the dust. (as the day of God's wrath is coming upon them) for fear of the Lord, and for the glory of his majesty.

The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." We think this will be the same day, as stated above when the Lord shall come in His vengeance and glory. Matt. 25:30; 2 Thess. 1:7; Luke 17:30 verse 2,

"For I will gather all nations against Jerusalem to battle; (see Rev. 16:13-16) and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, (the sinners there) and the residue of the people shall not be cut off from the city". That is we think, the remnant of Israel who are to be sealed, the one hundred forty and four thousand.

We think Israel will be there and God will deliver the sealed ones. Also the Jews, those of Judah who will not accept Christ will be there and they will fight in that great battle, as is revealed in the 14th verse, "And Judah also shall fight at Jerusalem". Zech. 12:2, "Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem." Isa. 3:1-2, "For behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, (they will have no Living Bread, no Living Water) The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient." read the succeeding verses-through ver: 12.

This is a prophecy concerning the calamities that will come upon Judah in that day. Think of the horrors of war, and the spoils in that great day, when Jerusalem shall fall. Read

the symbol of that day, as recorded in 2-Sam. 13:31. Please remember this destruction of Jerusalem will usher in the "Great and terrible Day of the Lord, when one-half of the city shall go forth into captivity," (and as we believe, by other Scripture, shall utterly fall and perish.) That is all except the residue, the saved remnant of the people, whom God will protect, they "shall not be cut off from the city". Christ will "redeem them from the earth from among men." Christ will come and fight for them and they will appear with Him, after the overthrow on "Mount Sion".

Rev. 14:1-5, "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, (we think in that great battle) being the first fruits unto God and to the Lamb". And the third verse says that the 144,000 were "redeemed from the earth."

Just as Israel of old were to be brought under captivity of the wicked, just so, we think Judah in this coming day, there fighting at Jerusalem when Christ will come, they will be under captivity of the wicked nations, and will fall with the nations, when the Lord comes to con-

sume them. We find a symbol of their fall in Deut. 28:36; please read. This was their curse for disobedience, and such will be a like curse, for the wicked at Jerusalem in the coming day. The next division of our chapter, verses three through 11, is a prophecy of the coming of Christ and the graces of His coming "Millennium kingdom", as we understand.

Verse 3; "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle". Meaning all the nations of the Gentiles of the earth. The question arises here, How did God fight the nations in the day of battle? God is a God of battle's. Do we forget how God fought for Israel at the Red Sea, by closing the waters upon the Egyptains, when they perished? He will fight for His people Israel and consume the wicked, just as Paul declares, 2-Thess. 2:8, "And then shall that wicked be revealed, whom the Lord shall consume with the sword of his mouth, and shall destroy with the brightness of his coming."

We think it will be at the close of the period of the sounding of the seventh angel's trumpet, and at the last "trump" which is the "trump of God" just after the seven "vials" of God's wrath have been poured out upon the wicked. Rev. 16:15-17. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and

they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." Also do not forget Rev. 19:19-21.

Zechariah speaks of God's defense of His people, His church and His people Israel and Zion is exhorted to rejoice for the coming of Christ. Zech. 9:12-16, "Turn you to the strong hold, ye prisoners of hope: even today do I declare that I will render double unto thee; When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightening; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. And the Lord of hosts shall defend them, (the saved remnant) and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. And the Lord their God shall save them in that day (save the sealed remnant) as the flock of his people: for they shall be as an ensign upon his land." He will be glorified in His saints in that day. 2 Thess. 1:10, They shall drink of

Christ, that is His own shall be filled "like bowls" in that day.

Verse 4; "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south." Yea, the Lord will come back to Jerusalem and the mount of Olives, to deliver His people Israel and to renovate the earth from sin, there will be a great overthrow, a great upheaval, changing of the elements, moving of the mountain etc. 2 Pet. 3:6-8, "Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

Rev. 16:18-20, "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city (Jerusalem) was divided into three parts, and the cities of the nations fell: (we understand, of the whole world) and great Baby-

lon came in remembrance before God, (the world system of iniquity, unrighteousness) to give unto her the cup of the wine of the fierceness of his wrath." At Christ's coming, "And every island fled away, and the mountains were not found."

Verse 5; "And ye shall flee to the valley of the mountains; (that is, ye, the sealed ones) for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee". Jude 14, "And Enoch also, the seventh from Adam, prophesied of these, saying. Behold, the Lord cometh with ten thousand of his saints". Rev. 19:11-15, "And I saw heaven opened, and behold a white horse: and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns: and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which are in heaven (saints and angels) followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, (He does not fight as a fleshly man) that with it he should smite the nations: and he shall rule them (the saved of the na-

tions) with a rod of iron: (with one government, one authority) and he treadeth the winepress of the fierceness of the wrath of Almighty God". This He will do at Jerusalem when He comes.

The "remnant" 144,000 are to "flee", make haste, just as Lot was to make haste, to flee from Sodom. Gen. 19:22, "Haste thee, escape thither; for I cannot do any thing till thou be come thither, Therefore the name of the city was called "Zoar". At this point read Joel 3: 11, 16, 17; "Assemble yourselves, and come, all ye heathen, (ye nations) and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord". "The Lord also shall roar out of Zion, and utter his voice from Jerusalem: and the heavens and the earth shall shake: but the Lord will be the hope of his people (Israel) and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers (sinners, nations of the world) pass through here any more." God will blot out all the wicked from His holy Zion. Sin will be condemned and destroyed in the flesh. When God drew nigh the mount of Sinai and the earth quaked, just so, it will be at Christ's coming. See Exod. 19:18; 2 Kings 14:21; 15:3:

Verse 6: "And it shall come to pass in that day, (the day of the

Lord, a day that is know to Himself) that the light shall not be clear, nor dark." It shall be as a thousand years, that is, that "day shall be one", meaning the period in which all these things shall come to pass and not such a day as the creation day, man's day, which covers only day and night. It will be "not day, nor night."

Verse 7: "But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass that at evening time it shall be light." That is at the close of the day, close of the 1000 years, after the Great judgment Day it shall be light. We think that this verse rightly understood means: a period which covers the things which will take place in the days just previous to Christ's coming and the things He will change at His coming and the things to follow.

At the time of His coming it will be a time of Spiritual darkness. Isa. 9:2, gives us a symbol, which pictures what joy shall be in the midst of afflictions, by the birth & kingdom of Christ. "The people that walked in darkness (symbol of Israel) have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." So shall it be in the coming day, when Israel look upon Christ, whom they have pierced. And so shall it be in heaven. Rev. 22:5, "And there shall be no night there; and they need no candle, neither light of the sun; for

the Lord God giveth them light: and they shall reign for ever and ever." We think that reign will begin with Christ in the Millennium, when He comes, as is pictured here by Zechariah. Spiritual light will come in that day, just as Deborah and Barak's song of thanksgiving, see Judges 5:31. So shall it be in the coming day, there will be rest for an unending period, after Christ comes for His saints.

Verse 8: "And it shall be in that day, that living waters shall go out from Jerusalem; (that is after Christ comes) half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be". Please remember, these verses, three through eleven are picturing both the coming of Christ and the graces of His coming kingdom, let us rightly divide these things. We think the "living waters" that shall go out from Jerusalem in the day of the Lord, is refering to Christ Himself and not to literal waters, just as is pictured in Song of Solomon, 4:15, "A fountain of gardens, a well of living waters, and streams from Lebanon".

Also Jno. 4:10, "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me drink: thou wouldst have asked of him, and he would have given thee living water." Those waters in the "Day of the Lord" will be universal for saints, from "former sea to hinder sea". We

think the saved of all the nations will drink of those "Living Waters" in Christ's kingdom. "in summer and in winter shall it be", That is it will be perpetual, everlasting. Note: its symbol, Gen. 8:22, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease". We think just as the blessings of this earth shall continue, just so, the blessings of eternal life will continue throughout the "Day of the Lord".

To Be Continued

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NEWS ITEMS

ASTORIA, ILLINOIS

September 2 and 3 we held our annual Communion services with no visiting members, so our presiding Elder, George Replogle and Brother O. P. Harman took care of all services. Could it be possible that not visiting among congregations is slowly creeping upon us? We may not notice it as we think someone else will go this time. Of course there are many reasons we do not visit each other more, but do we go when the way is prepared?

We were happy to have one precious jewel join us, on her former baptism, that she might enjoy the Communion services with us. Making our number be 12 around the tables. May God bless our sister

that her life may continue to be a living light to her loved ones, and a blessing to those she may come in contact with. How very important that we live aright, for we know not who is watching how we walk, and listening to our talk. Our non-professing friends ask what change was there in some of our young members lives, who now keep up with the latest style in dress, shoes, hairdo, and dash of make-up. The covering then perched, on top. We are watched very closely, but often we choose leaving the church rather than giving up these practices.

Since we all are humans, we know how we like to be pushed to do or not to do something. To join or not to join certain groups. The harder we are pushed, the faster we come backwards. So why do we, as individuals, insist on asking our non-member friends after a stirring sermon and invitation. "Why don't you join church? When are you going to join? Aren't you coming out tonight? Why didn't you come? You didn't come shame on you." These questions bring these comments: "Every time I come around So and So, they get after me. I want to use my own mind. They are so distant since I never joined when the others did. They got after her so often that she won't come anymore. I joined to keep them quiet, then left the church." We must be concerned for our loved ones, but we do believe in prayer. Do we not? If we are liv-

ing faithful and live what we believe, others will see and want happiness as ours. We won't need to tell what we believe, then our friends will talk freely and with confidence. The soul is hungry, so with a sincere welcome, love and understanding from us, they will come to the light with all their heart.

We were pleased to have a nice number of friends with us for our services and all will agree that the Gospel was not shunned in the preaching. We thank you all for being with us and may God help us that we might strengthen each other in His service.

Sister Martha I. Harman, Cor.

JONAH

Little is known of Jonah, the writer of the book Jonah. His home was thought to be Gath-hepher, this being near Nazareth, the home of Jesus. He was the son of Amittai. Both Jonah and Jesus were prophets and both to other nations. Joppa, where Jonah embarked to avoid preaching to another nation, was the very spot where eight-hundred years later, Peter was told to receive men of other nations, Acts 10.

Jonah was a statesman as well as a prophet. The most famous man next to the king in that nation. He was called of God to go to an enemy nation, which was already in the process of exterminating his own people, Israel. Is it any wonder he

fled in the opposite direction? It was not race prejudice but rather a patriotic dread, of a brutal and relentless military machine which was closing in on God's people.

Jonah lived in the reign of Jeroboam, about 749-790, and helped recover some of Israel's lost territory, 2 Kings 14:25. We feel certain that Jonah experienced the value of prayer before the account of him given in this book. Here the ship-master came to him and said, Call upon thy God, that we perish not. He had already told them where he was from and that, I am an Hebrew and I fear the Lord God of Heaven, which hath made the sea and the dry land. His return back to dry land may have been near Joppa and therefore witnessed by many. perhaps he told the people of Nineveh of some of his experience at sea and there may have been some witnesses, at least the people believed his warning unto them.

This miracle of Divine attestation of Jonah's mission stirred the people with such terror, that they believed and repented of their sins. The belief of the people of Nineveh in the power of God, should be a lesson for us. Nineveh was the capital of the Assyrian Empire about the time of the division of the Hebrew Kingdom, at the close of Solomon's reign and gradually destroyed the northern kingdom of Israel. Even though Nineveh was a very wicked city, the Lord said, Should

not I spare that great City, wherein
are more than six-score thousand
souls?

Jesus referred to this historical
fact in Matt. 12:39-41. He called it
a sign and said, This is an evil gen-
eration seeking a sign and no sign
shall be given, but the sign of Jonah,
the Prophet. He also called it a sign
of His own resurrection. He puts
this fish-repentance of the Ninevites,
His resurrection and the judgment
day in the same category. He was
talking of a reality, His resurrection
and the judgment day. Are they
both real to me?

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FISH SEMINARY

Jonah was a prophet. God called
him to cry—

Against Nineveh, it's wickedness
was no alibi.

Jonah arose, but from the Lord to
flee—

His fare he paid to Tarshish we
see.

He went to his stateroom, fell
fast asleep,

The Lord sent a great wind on the
mighty deep;

The ship was like to be broken,
wares were cast out

Crew so frightened, hardly knew
what they're about.

One to Jonah said, Call upon thy
God, that we perish not,

They said one to another, Let us
cast lots;

The lot fell on Jonah, who was in
God's trap,

Nothing to do but cast him over
as scrap.

He said unto them, I'm a He-
brew, I fear—

The God of Heaven, but never shed
a tear,

I have fled from the presence of
the Lord;

At his request, they took and cast
him overboard.

Before this, these men rowed
hard to reach land.

The tempest was against them,
Jonah was in God's hand;

They too, feared the Lord and each
made a vow—

They were in a position to offer
sacrifice now.

The Lord had prepared a great
fish to swallow Jonah whole,

Jonah cried to God, Waters com-
pass me even to my soul;

Now I'll sacrifice with my voice,
my vow I'll pay,

The Lord said to the fish, on dry
land release him to obey.

To bring up Jonah from depths
of Hell's corruption,

Took a fish, seaweed and angry
billows for correction;

So Jonah arose and went into Nin-
evah his vow to pay.

The King, hearing God's message
believed. His robe yea—

Laid aside and covered himself
with sackcloth, sat in ashes

Saying, Man, beast, herd and flock;
follow this humiliation;

Cry mightily unto God, and upon
Him to think

Man, beast, herd or flock not even
take a drink.

Let them turn everyone from evil
on the spot,

Who can tell, If God will turn from
anger, so we perish not?

When God saw how the people be-
lieved, the facts of His plan

Then it was, He repented of the
evil, He had for man.

Tho' Jonah came up from Hell
and a watery grave,

He went to Nineveh, at God's com-
mand to save—

Six-score thousand souls, yet Jonah
grieved

Because God repented, when His
word was believed.

A second trial God had for Jonah
to endure,

Before a selfish evil thought, He
could cure;

The gourd grew in a night, also
perished to fain

Protection for Jonah, while he wait-
ed in vain.

Jonah was very angry and that he
should die,

The Lord ask, Do'st thou well to be
angry? Why?

Perhaps like Jonah, we have a lesson
to learn.

Is only our soul or sixscore thou-
sand souls, God's concern?

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THE DEAD SPEAKETH

No. 17

THE PLAIN BONNET

(Preface — A lady in Los Angeles, whose training in schools and business circles enables her to prepare an interesting and a beautiful typewritten article, wishes to tell the story of her observations without her name being used. It is rare to grant this privilege, but we are sure that what she has to say will be read with interest, even if she is unknown to our readers. B. E. Kesler, Editor)

The bonnet has caused me to meditate upon it's use, it's worth, it's testimony, it's protection to the wearer, until I feel a deep desire to voice my convictions concerning it. It seems very far from right to speak of it as a cross. Being an outsider, I have an opportunity to know how it is looked upon by the world in general, and of the respect and love it creates in those who see it.

I also find there are many who love the doctrines and the lives of those who wear the bonnet and are not willing themselves to sacrifice the foolish fashions or habit of looking like the rest of the world. Ah well, until they are willing they are not ready to don this sacred little witness of a meek and humble spirit. I have even heard that some Dunkards were a little disturbed because of their rule of wearing it.

They wear the bonnet simply to comply with the laws of the church in order to be members, not because they love it as the silent little messenger to the world, saying so plainly "In the world but not of it." Because they love it's sweet reminder of their crucifixion or that having been made partakers of His death and of His nature. "Dead indeed unto sin but alive unto God" they must be holy, pure, clean of heart and life, all that the plain bonnet stands for to those who see it.

To me it is very sacred, very beautiful and I often say, "How careful and prayerful it's wearer should be, not to disgrace it and thus bring reproach upon her profession." Having attended the church for a long time, I have been greatly impressed by the beauty of the faces framed by the bonnet and like others, I often ask why the bonnet made the wearer so pure and lovely. Ah I have learned, it is the humble spirit of her, thus chooses to lay aside the useless, worldly fashions and in modest apparel make known to all, that she belongs to a separate and peculiar people.

Humble, meek, dead to the world, pride, fear of man, peaceful calm, loving, beloved, obedient to the command, come out and be separate. Is it a wonderful result that both face and bonnet become glorified, almost saintly in some cases, Others look like a Psalm of praise, again there are faces that seem like a

prayer. I have looked through tear-dimmed eyes upon such faces which seemed to stir my inmost soul with wonder and awe. Very rarely have I seen a face inside of a bonnet that wore either frown or anxiety. I will never forget how it impressed me, grieved me, because of its contradiction to other faces. The bonnet is a protection, a constant reminder of what the wearer professes, a rebuke to a wrong act, yes even thought.

Some may say, "If the writer believes so in the bonnet, why does she not wear one herself? The sweet sermons I have read in some faces have caused me to long to go and do likewise, and that is what I intend to do someday. Sisters, you who wear the bonnet, be grateful for the privilege for it is sweet protection and manifest the spirit of humility. Love it as a sacred witness of your faith in the Lord Jesus. Sisters outside the church, who would like to join but see no use in this change of dress, never look upon it as a cross but as a protection, a sweet shelter which will hide you away from the world, relieve you of all the worry, trouble and work of conforming to each year's fashion and the difficulty of finding a neat, modest head-covering. From a common sense view, the bonnet is neat, economical and modest. Even the world admits it. Moreover, it is becoming to a willing wearer, who is happy in it.

I send out this message, praying God will bless it to some heart to whom the bonnet is a cross or who is kept out of church fellowship because of the bonnet. I know the Holy Spirit will carry it home to some dear one and that perhaps to many, their bonnets will become dearer because of their sacred witness.

Some months have passed since writing the above. I wish now to add a few words from the standpoint of a Dunkard. I thought I knew all there was to know about the bonnet, but since now I have my own bonnet, I have realized a blessing, a separation beyond my previous conception. There is a sense of rest and satisfaction, a relief from the demands of the world's fashions. I love it and never for a moment have I felt the least discomfort or regret. No one has been unkind to me, but on the contrary, I find it brings confidence, love, respect and reverence from all, even unbelievers.

I deem it a sacred privilege thus to bear witness and it constantly reminds me of what manner of person I should be, who professes to be a follower of the meek and lowly Jesus. The prayer covering I find a blessed help, in my Studio of Music, where a true teacher feels the need of much silent prayer for wisdom, tact and patience. With love and greetings to all my dear Sisters in the Faith, I would add in

closing, Never, never, be sorry you are obliged to wear the bonnet. I find it is always becoming to a willing wearer. God put something else in that face that is beautiful, that far surpasses all worldly adornment and leaves all such far beneath their desires. True beauty lies within and consists of a "meek and quiet spirit, which is in the sight of God of great price."

Sel. from Mar. 1923, Bible Monitor

THE CHRISTIAN AND WAR

The biggest problem before the people today is, who should rule the world, and how shall mankind be controlled? Nations, political parties, religious organizations and many other forces are seeking power to rule the world and bring peace, plenty and happiness out of the chaos of a war torn world, but all efforts seem to fail. Reverence for God, the great balance wheel of human relations, scarcely exists. Instead of abiding faith in God and His Word, people are largely led by a false philosophy of life, and a counterfeit religion.

Man cannot control war, selfishness, crime and death while the spirit of Satan is ruling in the hearts of the people. Only the Gospel, the power of God, can calm the troubled waters of the human race. All world-wide thought movements are controlled by one or the other of these two mighty spiritual forces that surge in the hearts of mankind.

All misery comes from the sin of rebellion against God, the lust for things, and pleasure of this life, a selfishness that lies at the root of every sin. Jesus came to die for our sins and call out a people for His eternal kingdom. He shall rule finally, and do away with sin and death. At His coming again He will rule and over-rule all men and nations, even angels and demons will obey His command. All who enter His kingdom now and remain faithful to the end shall rule with Him. They that are born of God accept Jesus' purpose of life.

The deity of Jesus had been revealed to Peter, according to Matt. 16, before he grasped the true meaning of the Gospel. He wanted Jesus on the throne instead of on the cross, but Jesus said unto Peter: "Get thee behind me, Satan", Matt. 16:23-28.

The Kingdom of Heaven is ruled by the power of the Holy Spirit. Those who reject the Gospel must be kept under control by force. God uses the nations to restrain evil and to protect the obedient, as Paul explains in Romans 13. Jesus refused to rule by force. The time had not come for that. He told Peter to put up his sword. In His great commission He gave, after the resurrection, He said to His disciples: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father,

and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway even unto the end of the world", Matt. 28:18-20.

The most important choice anyone can possibly make is to accept the Gospel of Jesus Christ; to make a total surrender to God. This faith, that accepts the Word of God, leads to repentance and Christian baptism, a definite christian experience, a conviction that makes the difference between heaven and hell; a decision to give Christ the pre-eminence in every choice in life. The more people born into the Kingdom of Heaven the less chaos in the world. This is the mission of the Church and the only way to be the salt of the earth and the light of the world. But when the Church forgets her mission and tells the State to put up its sword, and tries to rule over the world, while Satan rules within, only confusion and failure can result.

The second great choice is a life companion. We should let Jesus have first place here. It is a wonderful opportunity to rear children for God; for eternal life and glory. Though we may be sometimes anxious to have our children popular in the world, it is a much greater blessing for us and for them, if they are safe in the Kingdom of Jesus. The christian home is the stronghold of the church and the na-

tion.

The third great choice one must make is his philosophy of life. To the born-again Christian carnal war is impossible. He is in the world but not of the world. His citizenship is in the future Kingdom of Heaven. His weapons are not carnal. He is an agent of heaven telling, in all his conduct and words, the attitude of God; peace on earth, goodwill to man. He is a conscientious objector to war. He believes in the separation of the church and the state. The child of God is controlled by the Spirit of God; but all men are not children of God. God is a Spirit and Father only of Spirit-born saints. Satan rules in the hearts of his subjects and they must be controlled by force of law, instead of the grace of Jesus Christ.

The conscientious objector is associated with the cross of Christ; with His persecution. He is an ambassador of good will, and does not resist evil with evil. He dare not use his fists when insulted, nor the force of law or revenge. He cannot act, talk nor look like the world to which he does not belong. He cannot love this world nor its lusts. A worldly minded person cannot be a conscientious objector. He is not one of Christ's subjects (Romans 8:9). The soldier of the cross knows where he belongs and what is expected of him by his Captain.

Someone asks: Would you not defend your home against violence?

I would rather meet God in judgment, as a martyr for Jesus' sake, then to be guilty of shedding another man's blood. However, the best defence of any home or nation is the altar of prayer; a trust in the living God.

Great anti-christian forces like communism, Darwinism, modernism, must be met by the work of the Holy Spirit in the heart. It is only when and where the church fails to use the Word of God, the Sword of the Holy Spirit that these spiritual forces of evil flourish. They originate in unbelieving and sinful men.

There will be wars, because evil men are waxing worse, and men are lovers of self and pleasure more than lovers of God. Nation will rise against nation until they meet Jesus face to face in the judgment of Armageddon.

A christian does not want war. War cannot change the hearts of people for the better, nor reveal the love of God to man. War cannot produce a world-wide brotherhood of man, because it cannot bring men into the family of God. War cannot promote the Kingdom of Heaven because it cannot give eternal life. Now the Kingdom of Heaven is righteousness, peace and joy in the Holy Ghost. When Jesus comes again wars will be no more.

Sel. from Gospel Helps

Nothing enters the mind without leaving its mark.

"THE TIME IS SHORT"

The springtime and summer have
vanished.

The beautiful flowers have gone;
The trees are disrobed of their
foliage,

And the woodland minstrels have
flown.

We have reached the bleak month
of November,

And witness the winter's gloom;
Oh, may we poor mortals remember
That we're passing away to the
tomb.

The beauties of youth are declining,
The world fades away with its
charms,

And soon we will lie with pale faces
Enveloped in death's cold arms.

Forget not the biblical sentence
Disclosed by the servant of God,
And with vigilance wait for the
summons

When life's troubled journey is
trod.

Let each soldier be prompt at his
station,

And the watchword of Jesus retain,
Lest he meet us in dread consternation

When he comes in his glory to
reign.

Are we waiting and watching, my
brethren?

Equipped with the armor of light?

Do we trim our lights? Are they
burning?

Can we hail his return with delight?

Sel. Sister Brumbaugh.

THE GREAT CLOCK

The clock of life is wound but
once

And no one has the power,
To tell just when the hands will
stop

At late or early hour.

Now is the only time you own,

Live, love, toil with a will,

Place no faith in tomorrow, for
The clock may then be still.

Sel. by Sister Ada Whitman

WHAT GOD CAN DO

Did you ever see an oak leaf
And hold it in your hand?

It looks like soft green satin
When Springtime's in the land.

It's as dainty as a pattern
That you fashion for a quilt,
And it's just about as pretty
As a songbird's Springtime lilt.

It's a work of art to make it
And He fashioned it just so.

It withstands the wind and
weather

So just look at it and surely know.

That if God can make an oak
leaf

That's so perfect, for a tree

It proves there's nothing He can't
do

For His children you and me.

Sel. Sister Shella Stump

The difference between a christian
and a heathen is, one fashions him-
self after his God while the other
fashions his god after himself.

THE UNSENT CARD

In the drawer of my desk is a pretty card,
I meant to send it a long time ago,
To a dear friend who had been ailing.

But I will never send the card now.

For the friend I loved has closed her eyes,

Perhaps wondering why I did not write,

Even a card, a line might of made her feel fine,

Would have made things look more bright.

Never more can I send her a letter, a card,

God has called her to come home.

My tears fall as I look at the pretty card,

While sitting here at my desk, alone,

If you owe someone a letter, a card,

Now is the time to sit down and write,

Don't wait until the eyes are closed in death,

For your card may make their long day bright.

Sel. by Sister Blanche Eberly

WAKE UP AMERICA

In 1787 Gibbon completed his work "The Decline and Fall of the Roman Empire." In it were given the following reasons for its collapse:

1. The rapid increase of divorce,

undermining the sanctity of the home and nation.

2. Higher and higher taxes; spending of public funds for free bread for the people.

3. The mad craze for pleasure; sports becoming more brutal each year.

4. The building of gigantic armaments, when the real enemy was apathy of the people.

5. The decay of religion: faith fading into mere formalism, losing touch with life and becoming impotent and weak, when needed to warn and guide the people.

Will this be the fate of America also?

Pray for your Nation and support the church that Christ purchased with His own blood. This is our only hope.

Sel. by Sister Ada Whitman

CHRIST FOR US

On merit not my own I stand,
On doings which I have not done;

Merit beyond what I can claim,
Doings more perfect than my own.

Upon a life I have not lived,
Upon a death I did not die;

Another's life, another's death,
I stake my whole eternity.

Not on tears which I have shed,
Not on sorrows I have known;

Another's tears, another's griefs,
On them I rest, on them alone.

Jesus, O Son of God I build,
On what Thy Cross has done for me;

There both my death and life I
read,

My guilt, my pardon there I see.

Lord I believe, Oh deal with me,
As one who has Thy Word be-
lieved;

I take the gift, Lord, look on me,
As one who has Thy gift received.

I taste the love the gift contains,
I clasp the pardon which it brings;
And pass up to the living Source,
Above, whence all this fulness
springs.

Sel. by Sister Retha Mallow

THE DEAD SPEAKETH

No. 18

WHAT SHALL WE DO?

C. W. O'Brien

In consideration of the evils to come upon the earth, how shall we, as followers of Christ, relate ourselves to these things. We can see that the finger of God has clearly pointed out the very situation as it is today, and also marked out the future of the coming struggle between capital and labor.

By a careful study of this revelation so graciously given us, we can see the end of the struggle. I believe very clearly we see before us a struggle to death. The organized forces of capital and labor will never be reconciled, the oppression by the wealthy of the world, will increase, and the resistance of the laboring classes will be more determined and

violent until finally summoned to the battle of that great day of God Almighty. (Rev. 16:14.)

The prophet Daniel was instructed as to the situation at the present stage of the world's history: "The wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand," Dan. 12:10.

Those who are living as in the days of Noah, buried in their own personal affairs without a knowledge of God or His word, cannot understand these events. They can not see the pit of ruin that is before them. They cannot see the trouble coming, but out of it they who are on the side of the oppressed hope to bring in an age of tranquility in which wrongs shall be righted and the bounties of God in the earth receive an even distribution among all classes, but God's word says this is not to be. The wicked will continue to do wickedly. The cry of the oppressed will come up before God as a memorial until the affairs of this world are cut short in righteousness and then Christ will come and bring in His reign of justice and mercy and love as proclaimed by the angels to the shepherds of Bethlehem "Glory to God in the highest and on earth peace, good will toward men," Luke 2:14.

While there is but little prospect in this world any more of peace under man's ruling, we should look forward to a righteous govern-

ment. Oh, if we could climb up the steep of time, up above the dark war clouds, and see beyond earth's scenes of strife and blood the restitution of all things foretold by God's ancient prophets, the overthrow of wickedness, the earth made new, the kingdom of God established and righteousness, justice, truth and peace as eternal inhabitants of that bright realm, Oh would we not cry out, come Lord Jesus and come quickly.

Sel. from July 15, 1938 Issue.

GOD TOUCH MY LIFE

God, touch my ears that I may hear

Above earth's din, the voice ring clear:

God, touch my eyes that I may see
The task's Thou would'st have me do;

God, touch my lips that I might say
Words that reveal the narrow way;
God, touch my hands that I might do

Deeds that inspire men to be true;
God, touch my feet that I might go
To do Thine errands here below;
God, touch my life that I might be
A flame that ever glows for thee.

Sel. by Sister Blanche Eberly

SUNDAY SCHOOL LESSONS FOR NOVEMBER 1961

PRIMARY LESSONS

Nov. 5—God Cares For His Beautiful World. Acts 14:14-18.

Nov. 12—God's House and God's Day. Exodus 20:8-11, Psa. 118:24.

Nov. 19—Sharing God's Gifts. I Kings 17:7-16.

Nov. 26—(THANKSGIVING)
Thanking God For His Gifts.
Leviticus 23:39-44.

ADULT LESSONS

Nov. 5—Spiritual Body. I Cor. 12:14-31.

1—Who are the members on whom we should bestow the more abundant honour?

2—For what purpose should we use our spiritual gifts?

3—Is Paul trying to impress on our minds the importance of any gift regardless of how small?

4—What is the more excellent way?

Nov. 12—Charity. I Cor. 13:1-13.

1—If we have charity do we need faith?

2—Why does charity never fail?

3—If we all had charity would there ever be trouble in the church?

4—Can we say that charity is the key to a fruitful christian life?

Nov. 19—Speaking in Tongues. I Cor. 14:1-19.

1—Why is the gift of prophecy greater than speaking in tongues?

2—What is the meaning and purpose of speaking in tongues?

- 3—Ought we to speak in tongues today?
 4—Are there religious sects existing today whose leaders speak in unknown tongues for the purpose of keeping members ignorant of the truth?
 Nov. 26 — (THANKSGIVING).

Psa. 100:1-5.

- 1—Can we truthfully say we are serving the Lord with gladness?
 2—Can you describe your giving thanks to God?
 3—How good is the Lord?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR NOVEMBER 1961

GOD'S BLESSING

Memory verse, Gen. 1:29, "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

Wed. 1—Deut. 6:1-15.

Thurs. 2.—Gen. 8:13-22.

Fri. 3—Deut. 29:1-9.

Sat. 4—Phil. 4:8-23.

Memory verse, Deut. 8:18, "But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day."

Sun. 5—Psa. 65.

Mon. 6.—Mal. 3.

Tues. 7—Matt. 6:19-34.

Wed. 8—Matt. 25:14-30.

Thurs. 9—I Kings 3:1-15.

Fri. 10—Gen. 24:29-35.

Sat. 11—Ex. 23:14-25.

Memory verse, Matt. 6:33, "But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you."

Sun. 12—Psa. 68:1-20.

Mon. 13—II Sam. 7:18-29.

Tues. 14—Gen. 39:1-6.

Wed. 15—Luke 6:20-32.

Thurs. 16—Psa. 37:25-40.

Fri. 17—Rev. 3:14-22.

Sat. 18—I Chron. 22:11-19.

Memory verse, Matt. 11:28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Sun. 19—Psa. 1.

Mon. 20—Prov. 1:20:33.

Tues. 21—Prov. 10:1-25.

Wed. 22—Deut. 29:1-9.

Thurs. 23—Gen. 1:20-31.

Fri. 24—Isa. 30:19-26.

Sat. 25—Gen. 17:1-8.

Memory verse, Psa. 68:19, "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah."

Sun. 26—Psa. 23.

Mon. 27—Joel 2:18-27.

Tues. 28—Matt. 14:15-21.

Wed. 29—Isa. 8:5-22.

Thurs. 30—Psa. 136.

BIBLE MONITOR

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November 1, 1961

NO. 21

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

MEMORIZE THE HOLY SCRIPTURES

"With my whole heart I have sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes", Psa. 119:10-12. A good memory of the Holy Scriptures is an asset to any follower of Christ, the value of which one cannot estimate and can only realize through experience. This is particularly true because the foundation of any true faith is the Holy Scriptures. All subjects upon which one would gather knowledge or branch out from must have a basis, a foundation upon which one can depend upon as absolutely true.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works", 2 Tim. 3:16-17. In religion this true foundation is the Holy Scriptures. This advice to Timothy gives us a general summary of the

value of God's Word unto us. Thus we can see how important an asset is our memory of at least some of the choice selections, of these words.

In any subject ones ability to refer to the true foundation: to prove a point, to gather a certain detail, to lead to other points, to emphasize the importance of a certain fact etc., determines ones understanding of the subject. Any facts of which we are not certain, which we cannot associate with other facts, which we cannot recall when needed are of very little help to enlighten the subject in question. The value of the subject of religion should urge every one to memorize as much as possible of the Holy Scriptures.

Ones memory is a blessing which God has given us, that can be of great value to an individual on any subject. Memory is not only a certain group of words, but includes at least a general understanding of the meaning of these words. Usually one is not just given a good memory but it must be cultivated, just as any other talent, to be useful unto us. Thus God's Word becomes not only words unto us, but a part of

our heart to guide our every being.

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your won selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears", Acts 20:29-31. The New Testament contains the teachings and warnings of Christ and His apostles, for the use of His followers of all ages. Many false teachings and false practices are taught in every community. Only through the facts of God's Word, the sword of the Spirit, can we know what God expects of us and how and when. That which is thoroughly memorized cannot be taken away from us, nor can we be fooled by various interpretations of that which is claimed to be the Holy Scriptures. "I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome evil the wicked one", 1 John 2:14. If we are to obtain eternal life we must overcome evil and through God's Word is the only way we will ever be able to do that.

As you memorize a portion of God's Word memorize the location of it also, book, chapter, and verse; for it can easily be referred to if

it is disputed. It is better to memorize scripture in a connected way rather than just at random. memorize verses bearing on the same subject, by the same person or that which happened at a certain time or place. No workman is better than the tools he can use, the New Testament contains all the tools of a Christian.

"Shew us thy mercy, O Lord, and grant us thy salvation. I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly", Psa. 85:7-8. God's Word contains so many things that an individual can get nowhere else. Peace and happiness are some of the universally sought ideals of all ages of man. In the Holy Scriptures we can find both, through strict obedience of them and without them we can never find either true peace or happiness.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples", John 15:7-8. Only through the knowledge and practice of the Holy Scriptures can we become like our Lord and Saviour. No statement or fact is as convincing as that which is proven by the application of the Holy Scriptures. "Hearken unto me, ye that know righteousness, the people in whose hearts is my law; fear ye not the reproach of

men, neither be ye afraid of their revilings", Isa. 51:7.

PLAIN DRESSING

God's Word plainly teaches that Christian people do not permit madame fashion to dictate the style of clothes they wear. Fashion is dictated by the lust of the eye, the lust of the flesh and the pride of life. Satan is the designer of clothes that bares the body, breeds lust, and leads to sin, which causes Eternal death.

It is not a part of tradition that our church teaches against conforming to the world, it is Scripture. God's Word teaches that God's people are to be modestly clothed. The world of fashion is at the height of immodesty. To whatever degree we crave fashion, is a pretty accurate measure of our "incomplete Surrender" to our Maker and our Saviour.

In studying the history of our Church back to Alexander Mack, we learn that she stood for plain clothes, apart from frill and fashion. A form of attire was prescribed for brethren and for sisters, based upon God's Word and after long and prayerful meditation. Its design and practice was intended to comply with the scriptures, prescribe a standard of uniformity over the members that embraced the Faith, and as a protection and safe-guard from the wiles and temptations of the arch-enemy of our soul.

History reveals that the more adherence to non-conformity, the more

effect the church had on the world. As the principles of plain dressing began to disappear, the less effect the church had on the world and the more effect the world had on the church.

This trend of worldly progression has advanced so far that non-conformity has been completely lost by many a congregation who, at one time, were in full command of it. With the loss of it, that congregation has lost it purpose for being.

When the church started its drift from plain dressing, in its place came bobbed hair, removing of the prayer veil, neckties, and little by little, more and more digression from the principles laid down in God's Holy Word.

Once the church let the uniform depart, then her boys did not hesitate to enter the armed forces, even to volunteering. The passing of the uniform brought in its place, no longer restrictions to going to questionable places of amusements. The Church house even experienced a great change, when the people changed. The House dedicated for Worship has been turned into a house of merchandise, a house of entertainment and a den of thieves.

God's Word was dictated by Divine Authority. If we are truly interested in gaining Heaven, then God's Word should command our fullest respect and our most cheerful obedience. I can nowhere in the Sacred scriptures find any promise

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of salvation, to those that dress like the world, hang on their bodies jewelry, gold, silver and costly array when God's Word definitely says, "Not to do it".

For me to teach or preach that there need be no caution as to our dress and outer adornment, would be to contradict the Holy Spirit. It would be putting up my judgment against God's. It would be me, offering a substitute to the Commandment of God. That would only be the means of losing my own soul and causing others to lose their soul, who practice such false doctrine.

We, as the present church, can gain great lessons from the past. As far as the members in the past, kept themselves separate and distinct from the world, they did well and the Church had power. When the

members turned to the ways of the world, they lost that power. May we, who are alive and serving the church today, adhere to all her teachings, tenaciously, lest at anytime, we should let them slip.

Paul R. Myers

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Greentown, Ohio

MISSIONARY SERVICE

In Acts 16:9 we have one of the rightly popular great missionary texts of the Bible, "Come over into Macedonia, and help us." It is a statement of Scripture concerning the needs of the field. It seems to me that both the commission of the Scriptures and the call of the folk enjoin missions upon us more now than ever before. It is a curious fact that the perspective of many christians is so terribly limited that they do not realize that the majority of the populace of the earth make not the slightest profession of allegiance to the Lord Jesus Christ. Equally as serious, many have not the slightest conception of the crisis facing christian missions today. The writer would like to point out seven aspects of this present peril.

The first factor which we might well ponder is that of the pagan birth rate. If one would take the pains to investigate, he would learn that the non-christian population increase is far outstripping conversions to Christ. This includes increase in adherents to any professedly chris-

tian group. There are more non-Christians now than there were ten years ago. Membership increases in the Christian church has not yet overtaken the increase in population. As things are preceeding, the world is slowly giving its allegiance to other than the Christ of God.

The second factor constituting a serious threat to missions today is that of revivals within other faiths: such as Buddhism, Hinduism, Sikhism, Islam and Shintoism. Japan, for instance, was for a few years wide open in receptiveness toward the message of Christ. But out of the changes in Japan have developed conditions which make Shintoism an even greater and more subtle menace against the claims of the Son of God, the one and only Saviour of the world. So it has gone in other lands, but the limitations of space and time forbid the stories here.

The third factor of great peril to the missionary imperative is seen in the efforts to secularize. A little atheist woman in Illinois so disbelieved that she got a Supreme Court decision against the Bible being read in the public schools. May God have pity upon her soul. That was a lone woman, neither prominent nor powerful. Then think of the totalitarian, bureaucratic, socialistic philosophies which are finding fertile soil in Britian, America and other great democracies today. With them and also independent of them, has come the negation of religion in

terms of classism, nationalism, and racism, the irrelevancy of religion in terms of the present indifference and the dilution of religion in terms of lack of concern for the New Testament, worldliness and ritualism.

The fourth factor complicating our task and constituting the great omission is the lack of conversions. What is the purpose of the church? Is it not to win precious undying souls everywhere to the Lord and Saviour Jesus Christ, build them up in Christ and send them out with Christian principles? Too often this is not being done.

The fifth factor imperiling the missionary enterprise is that of the indifference of church members. Even well-intentioned folks are caught up with the dissimulation and often lend their influence to further it. We are living in a day of servicettes and sermonettes for Christianettes. The tendency is to streamline religion, to give God only a little time. The church is made to thrive numerically on attractive programmes, pageantries and parties. Multitudes come for the parties but few for prayer. As a result there is little, if any, passion for souls of the lost. Doesn't your heart ache this afternoon, dear friend: I feel that mine is nigh onto breaking, O Master of men, please forgive our dilatoriousness.

The sixth factor threatening evangelization is relative to the inadequate educational procedures. I am

thinking not of secular education but rather education in the things of the Spirit. We need to see that still the great motive behind missions is the passion of the Savior to redeem men from sin. Without the Lord Jesus Christ, the heathen and sinner are doomed and damned. That is the reason why we must carry to them the message of the atonement from sin, through the shed blood of our Lord Jesus Christ, the only Savior. We need to remember that even if sin did not remain (and it does); morality and ethics would be insufficient. Without Christ, anyone is lost and on his way to an unbeliever's eternal burning hell. Many have lost their love—if they ever had it. They do not have the vision vital. In a perishing world, they pass by on the other side of the road. We are His witnesses; but if we fail to witness, what then? That is right where we are standing.

The last but not least important factor threatening us with defeat in making the world our parish, is that of the decline in missionary giving. Why do we in prosperity and peace become more selfish, rather than less so? Why is it that some come to think of their missionary giving as apart from the support of the local church? Why do so many put it upon a par with charity? Will we never realize the universality of the Son of God, His message and work. His church? Will we ever come to

understand that "God so loved the world"? Will the time come when we shall realize that "the light that shines farthest shines brightest at home"?

Sel. by Ruth Wilson

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**THE GREAT AND
 DREADFUL DAY OF THE
 LORD**
 PART 2

Zechariah 14:9, "And the Lord shall be king over all the earth: in that day shall there be one Lord and his name one." We believe this means that He Christ will be King over the renovated earth, during His Millennium, King over the saved of earth, King of saints. He will be its one ruler, one Government, and authority. A universal King. Psalms 59:13, "Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. Selah" See Deut. 4:35.

Zech. 14:10, "All the land shall be turned (or compassed) as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses". Christ will bring His saints with Him and they with the Redeemed of Israel will inhabit the city, it will be a sanctified place, just as in olden time. See Neh. 3:1. This pictures the

sanctification of the earthly city. Christ will be the High-Priest and King, in the coming day of the Lord, for 1000 years. He, as well as His saints will be sanctified in that holy place.

Verse 11, "And men shall dwell in it, (we believe in their spiritual bodies) and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." The souls of them who will be of the first resurrection will reign there with Christ for 1000 years. Rev. 20:4-5, "And I saw thrones, and they sat upon them, and judgment was given unto them." Here saints who have been raptured at the time of the first resurrection, receive their judgment, not that they are given power to judge others as some teach. Their sins have gone before them to judgment, hence they are judged in righteousness. 1 Tim. 5:24, "Some men's sins are open beforehand, going before to judgment; and some men they follow after".

"and I say the souls of them that were beheaded for the witness of Jesus, (martyr's of the Church age) and for the word of God, and which had not worshipped the beast, (martyr's of the 70th week) neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years". That is they had come forth in the first resurrection, at the time of the Rapture of the Church in incorruptible

bodies, "lived again", after the days of the anti-christ's. "But the rest of the dead (the wicked dead) lived not again until the thousand years were finished. This is the first resurrection."

Christ's saints will die no more in the resurrection world, during the Millennium. Luke 20:34-36, "And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, (Millennium world) and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels: and are the children of God, being the children of the resurrection". Hence we understand that in the Millennium their will be neither natural birth, nor death, all will live for ever with Christ. Jeremiah pictures the over-throw and the change that is to follow. Jer. 31:40, "And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever". See the symbols of the restoration of the holy city: Mal. 3:4; Isa. 1:26; Job 11:18.

Verse 12, "And this shall be the plague (war and destruction) wherewith the Lord will smite all the people (at Armageddon) that

have fought against Jerusalem. Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth". Christ will "consume them with the sword of His mouth and destroy them with the brightness of His coming". 2 Thess. 2:8. The "plague" is war and disease, God is the One who is able and who does send plagues upon the human race. See, the symbols of God's judgments and redemption of His people, Levit. 26:21; Exod. 6:6; Rev. 14:3-4. The wicked at the day of the Lord will simply consume away in their flesh, as it were a plague of disease, just as the disease of the Egyptians Exod. 9:10. Consider also the "Vial" plagues of the Revelation. They will be discomfited at the day of the Lord in civil strife, O what a time.

Verse 13, "And it shall come to pass in that day that a great tumult from the Lord shall be among them: and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour". During that awful day of destruction. It is Civil strife, carnal warfare, such as pictured in 2 Chron. 15:6, "And nation was destroyed of nation, and city of city: for God did vex them with all adversity."

Verse 14, "And Judah also shall fight at Jerusalem;" Or, thou also,

O Judah shall fight. "and the wealth of all the heathen round about shall be gathered together, gold and silver, and apparel, in great abundance". The wealth of the unsaved nations, in the "Day of the Lord" shall be the spoil. Read at this point Rev. 18:9 through 20; Their spoil will be complete.

Verse 15, "And so shall be the plague (of that great war) of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents (armies) as this plague". The wicked and all their possessions will be destroyed in this great war, at "Armageddon". To the fowls it is said, Rev. 19:17-18, "Come and gather yourselves together unto the supper of the great God. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great". Evidently no flesh will be saved, save God's 144,000 who are sealed in their forehands, not even the beasts of the earth, but the earth will be reinhabited. Read again Levit. 26:21.

Verses 16 through 19 picture "the remnant", who shall turn to the Lord, in that great day of the Lord. Verse 16, "And it shall come to pass, that every one that is left (who are not destroyed) of all the nations which came against Jerusalem shall even go up from year to

year to worship the King, the Lord of hosts, and to keep the feast of tabernacles". We think this means those who abide at Christ's coming, who will not be destroyed. They will "go up", or attend to worship of King Jesus. From "year to year" we think means perpetual worship, keeping "the feast of tabernacles", obeying His commandments, feasting of Him continually. These we believe will include those who come from heaven with Christ. All these worshippers will be the inheritors of God's promises, Gentiles included. Gen. 22:18, "And in thy seed (that is Abrahams seed) shall all the nations of the earth be blessed; because thou hast obeyed my voice". Gal. 3:29, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise".

For a symbol of the worship in the Millennium see-Isa. 66:22-23, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another shall all flesh come to worship before me, saith the Lord." Not that men shall be living in the flesh, in the coming day of the Lord, but that all flesh, as of now in this world, who abide His coming in that coming day, will go up to Jerusalem to worship Him. Symbols are found in Psa. 22:27; Exod. 15:18; Levit.

25:34; Please read them all.

Verse 17, "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts." We think these will be those who will not abide His coming, those who will be destroyed in the battle, "even upon them shall be no rain." There will be no "Living waters" for them. They will not be subjects of His kingdom. Isa. 60:12, "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted". Jer. 14:3 gives a symbol of those who come not to "Living Waters". "And their nobles have sent their little ones to the waters: (their children, infants will not be destroyed, but the elders) they came to the pits, and found no water; (will be like the five foolish virgins) they returned with their vessels empty; they were ashamed and confounded, and covered their heads". The door will be shut, for them. A symbol of the 144,000, who will be led out of captivity, in that day, is found in Deut. 8:15.

Verse 18, "And if the family of Egypt go not up, and come not, (do not abide to worship the Lord, the King, those) that have no rain; (no Living Water) there shall be the plague wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles". Nothing left for them but war, disease and destruction.

Verse 19, "This shall be the punishment of Egypt and of all nations that come not up to keep the feast of tabernacles." All who are under the bondage of sin and wickedness. Their punishment will be the plague, at the great battle of Armageddon, where they will consume away and die, by the sword of Christ's mouth. Isa. 13: 11, "And I will punish the world for their evil, and the wicked for the iniquity; and will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible."

Verse 20; 21, Picture what the spoils of the "Redeemed" shall be. "In that day" day of the Lord, in His kingdom, "shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots of the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them and seethe therein: (that is enjoy themselves to the full) "and in that day there shall be no more the Canaanite in the house of the Lord of hosts". That is in the Millennium there will be no sinners there, those who go out to build a Civilization apart from God. The signet mentioned, which is to be "upon the bells of the horses" means, to me "garments of righteousness". Symbols are found in Exod. 28:31-33; 36; 37. All will be priest's of God and of Christ, Rev. 5:10; Rev.

20:6; and their signets of "bells", will be "HOLINESS TO THE LORD".

Another symbol is found in Exod. 39:30; O that we may all be prepared in holiness unto the Lord. Paul prayed for the Church (us) that it might be so. Sinner friend where do you stand before God, will you be prepared for that day? 1 Thess. 3:13, "To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints". In that day saints will be sanctified and offer up their sacrifices of praise, pictured by the words; and the pots in the Lord's house shall be like the bowls before the altar". We think their sacrifices will not be the sacrifice of animals, as Israel's were, of old, but they will be set apart and filled with praise of their "Redeemer". Read Ezek. 46:20; Zech. 9:15; Neh. 8:10; And what a glorious thought, "and in that day", the day of the Lord's Millennium, "there shall be no more the Canaanite in the house of the Lord of hosts". There will be no sinners there, we think. Read at this point Num. 1:51; Psal. 134:10.

The Millennium will be a forecast of heaven itself, Rev. 21:27, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life". Rev. 22:15, "For without are dogs,

and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie". Other symbols of the Millennium are found in, Isa. 2:1-3; Micah 4:1-8.

We have now finished our discussion of Zechariah the 14th. chapter, asking the following questions.

1—"Do you think that God will send plagues upon the subjects of Christ's reign, in His kingdom?"

2—Would it be a kingdom of peace, joy and happiness, if He did?

3—Will Christ allow those in His kingdom, who are sinners?

4—Will Christ bring into that kingdom, the ancient "feast's", such as the feast of "tabernacles"?

5—Will Israel's sacrifices in the Millennium be made of the blood of animal's, as to Christ?"

In our study of the above named chapter, we have given you many references taken from the Bible, and we have found no authority for a fleshly Millennium.

THE END

Bro. Wm. Root

1612 Morphy St.

Great Bend, Kans.

NEWS ITEMS

ANTIOCH, W. VA.

Another revival meeting has come to a close at the Ridge congregation. Our meetings started Sept. 1 and closed Sunday, Sept. 10, with Bro. Melvin Roesch as the Evangelist. These services were well attended. While there was none added

to the church, we feel everyone has been helped spiritually.

On Sept. 9 we had our Lovefeast services, with 46 surrounding the Lord's tables and Bro. Howard Myers officiating. We thank the visiting ministers and friends who were with us in these services. Also those who came to worship with us, in all our regular services during the past year. We invite you to come and worship with us whenever you can.

Sister Irene Harris, Cor.

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YORK, PA.

We the Shrewsbury Dunkard Brethren were glad to have Eld. Paul R. Myers of Greentown, Ohio into our midst, to hold our Evangelistic meetings. He gave us many good messages from God's Word, which should make us think that all we can do for the Master is not too much, for after we have done all we are still unprofitable servants.

Through Bro. Myers' efforts and the guidance of the Holy Spirit we had the joy, of seeing three young sisters make their decision for Christ and be baptized into the Kingdom. This should make us older ones try to set an example for these younger ones to work out their soul's salvation. We pray God's richest blessings upon Bro. and Sister Myers in their work and efforts for the Master.

On Aug. 28 we held our Council meeting. Hymn no. 36 was sung af-

ter which Eld. Howard Surbey read Rom. 12 and giving a few remarks, led us in prayer. Our Elder, David Ebling, then took charge. A few items of business came before the meeting, which were disposed of in a christian manner.

Elders Howard Surbey and Ray S. Shank being with us at this time, the voice of the church was taken for a Minister. The lot fell upon Bro. Carl Broadwater. The voice of the church again was taken for a Deacon and Bro. Paul Marks was chosen. They were then duly installed with the laying on of hands, and with their companions were received by the right hand of fellowship. Pray for them that the Lord may give them wisdom and knowledge, to stand for the right in the office in which they each fulfill.

Arrangements were made for our fall Lovefeast, which will be held Nov. 5. We extend a hearty welcome to all who can be with us at this time.

Sister Shella Stump, Cor.

GRANDVIEW, MO.

The Grandview church just closed a two-weeks meeting. Bro. Harley Flory surely did bring us God's Word in its simplicity and in a meek and humble way. Though there were no additions by number, yet we all feel our duty to God greater than ever.

On Friday night Sept. 22, we were all very happily surprised when

Bro. and Sister Paul Myers came into church services, none of us knowing they were anywhere about. Then on Saturday evening Bro. Hostetler stopped over with us, he being on his way to the Quinter congregation to hold meetings. May God richly reward them for being here and may they soon be permitted to come again.

Saturday night there were forty-four surrounded the Lord's tables, with Bro. Flory officiating. We are so few in number that when all are gone again it leaves us feeling lonely. Pray for us much that our light fail not. May the Lord richly bless each and every one for coming to worship with us and for all your good help both spiritual and temporal.

Lola Ruschhaupt, Cor.

WAUSEON, OHIO

The West Fulton congregation has just enjoyed another series of Meetings, held by Bro. Laverne Keeney of Lititz, Pa. These meetings started Sept. 24 and continued for two weeks, our Harvest meeting being the last Sunday, Oct. 8. The attendance was good throughout the meetings. Bro. Keeney's messages were spirit-filled and very uplifting to everyone.

There were none who gave their heart to the Lord at this time, but the good seed has been sown and we trust that it will bear fruit in due time. We were glad to have Sister

Keeney and two children with us, the last few days of the meetings. May the Lord richly bless Bro. Keeney as he continues laboring for the Master.

We want to thank the brethren and Sisters from the many different congregations, who came to worship with us and invite you back again. Since our last report we have had one precious soul added to our number by baptism.

Leola Beck, Cor.

ABUNDANT, FRUITFUL, ETERNAL LIFE

John 10:10, "I am come that they might have life, and that they might have it more abundantly". John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Col. 2:3, 9-10, "In whom are hid all the treasures of wisdom and knowledge. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him." I Cor. 2:2, "For I am determined not to know anything among you, save Jesus Christ, and him crucified". I Cor. 3:11, "For other foundation can no man lay than that is laid, which is Jesus Christ". Acts 4:12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 16:31, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house".

Life abundant, victorious, fruitful

and eternal begins when the Holy Spirit brings you, the branch, into a living, vital, abiding contract with Jesus Christ, The True Vine. John 15:1-2, 4-8, "I am the True Vine. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Abide in me, and I in you, As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples".

Jesus Christ is not a method, a technique, a philosophy, a system or a creed. He is not a way to get truth, salvation, sanctification, righteousness, wisdom, peace, joy: He is Himself all of them. He is the consummation, the incarnation, the realization, the personification, the Reality. Too many people seek experiences and abstract Qualities instead of seeking Him who is all in all.

Jesus Christ is not a way to salvation, He is your salvation. He is not a way to be sanctified, He is your sanctification. He is not a way to be justified, He is your justification. He is not a way to get righteousness, He is your righteousness. He is not a way to get wisdom, He is your wisdom. He is not a way to get healing and health, He is your health and your life. He is not a way to be resurrected, He is the resurrection and the life."

When we magnify and seek, by well - defined techniques, certain graduated experiences or traditional positions, in the regeneration and sanctification process in an A, B, C, 1, 2, 3 manner, like the grades in school, we get our eyes off the Source and become academic, legalistic, and Spiritually dead. We become proud, boastful and lose the sweet, natural, humble, heavenly breath of spontaneousness that comes from, simple, effortless child-like abiding.

Jesus Christ is All in All, in Whom all fullness dwelleth, in Whom ye are now and eternally complete. He is the quickening, resurrecting, healing, soul-saving, life-giving True Vine, the high voltage Power Line coming from the Infinite Realm of all Power, all Life, all Good, to each individual branch, you and me.

As I was walking along the road one day in late spring, I came to a beautiful peach tree in full bloom.

It was truly lovely. Every branch suggested life abundant, triumphant, fragrant and fruitful. As I was absorbing the inspiration of such a beautiful picture, I chanced to see a disconnected branch dry and lifeless lying on the ground. It once had been a vigorous, living, blossoming branch of this same promising tree. But now its blossoms are dry; its leaves crumbling into dust. It has been detached; it no longer abides. The vital, life-giving, energizing, nourishing sap could no longer flow from the tree to its branch. This illustrates our vital relationship to Jesus Christ. This is the relationship that the Devil, the world, the flesh and all the satan-inspired cults, sects, creeds and legalistic ecclesiastical systems are determined, organized and united to sting and destroy.

As I was visiting one of my brethren, who was at the time supervising work in a large orchard which he owned, I observed that his men were gathering up large quantities of dead apple tree branches and loading them on trucks. I said, "What does this mean"? He replied, "This is the work of great swarms of those devilish locusts that invaded my orchard and stung those branches and caused them to die and drop off from the trees. There is now nothing to do but gather them up and haul them off and burn them." Reader, that perfectly illustrates what will happen to every individual, every branch,

that is stung by the Devil of worldly, false, soul-blinding, man-made, sectarian doctrine. The lying, cunning, subtle, soul-stealing Devil will use every means, materialism, machinery of organization, rules, laws, idols, images, big preachers, campaigns, etc., to get people's eyes and affections off Christ. Our modern inventions, our great building-drives, our soul-detaching organizational church machinery are all being used by Satan to separate people from the Life, the Source. . . . One morning about 1:30 a.m. the hotel began to grow cold. It was a bitter cold night. The wind was howling and searching for every crack and crevice into which it could drive the snow and biting cold. The large Grey-Hound Bus Terminal which my furnace heats in connection with the hotel, was cold. Crowds of people, just off the buses, were shivering and complaining. I went to the furnace room. The big boiler was cold; the stoker stood motionless. I was desperate. I could not expect my faithful plumbers to come at that hour. I prayed and begged God to help me. I looked at the electric motor. There it was just like always. It had the same size, shape, form and appearance as it ever had. It sure looked perfect. But it was cold, lifeless, powerless. Yes, there was the nice, bright, shining name plate. It still professed to be a motor with so much horsepower. It had the profession but no possession. Even in that desperate moment, I thought of the modern, formal, apostate church. Again, I prayed and really got in earnest. (That is what somebody will have to do for the cold, lifeless, powerless apostate church today). After praying fervently, I remembered that faith without works is dead. So in my ignorance of electric motors, I began to look and feel. Finally, I found a wire almost off its terminal. Under the wire was a thick layer of dirt and grease. I cleaned the terminal and contact points thoroughly and fastened the wire very securely where I thought it was intended to be, and threw the switch. Instantly the motor began to hum and vibrate with power and energy. The stoker began to run, the fire began to burn, the steam began to rise, and the people were soon warm. The motor was now in contact with and abiding in its Source of Life and Power. Oh, dear Reader, we need Jesus every hour, every day, all the way. It all depends upon our continuous unbroken abiding in Him.

Over on the Shenandoah River is a great power house. Rushing water, empowered and intensified by large dams, turns powerful turbines. The turbines turn great dynamos which generate currents of electric energy. This energy is conveyed to our homes, gives power, heat, light and transforms cold, dark homes into brilliantly lighted, comfortably warmed rooms pulsating with life.

The wire is the medium which unites the homes with the power house. It carries, manifests the power with its unlimited possibilities. Just so Jesus Christ is the Great Conveyor, The True Vine, Who manifests God's Infinite Power and Goodness to a needy world. Therefore, the light we give, the power we have, the abundant, eternal life we possess, depends upon our continuous and unbroken abiding in Him . . . Just think what His touch, The Touch of the Master, means. He touched the lepers and they were healed. He touched the blind and they saw. He touched the deaf and they heard. He touched Peter's wife's mother and she arose and ministered unto them. The woman who had an issue of blood for twelve years spent all that she had on the doctors and grew worse, touched the hem of His garment, and virtue went out from Him and healed her. They brought to Him all that were diseased, and as many as touched Him were made perfectly whole.

But to be saved from the awful tribulation and eternal hell and in order to bear fruit, we must not touch Him and get occasional blessings and shouts, we must abide in Him. . . .

Now, we cannot get into Christ by only joining a church or reciting a creed, or by belonging to a famous family, or by keeping laws or making affirmations. We must be grafted into Christ by the operation of the

Holy Spirit. We are by nature wild, carnal, natural, worldly branches of a wild tree. We must be grafted into Jesus Christ. Rom. 11:17-22, "And if some of the branches be broken off, and thou, being a wild olive tree, were grafted in among them, and with them partakest of the root and fatness of the olive tree—toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off."

In natural grafting, the scion or branch must be completely separated or cut off from its old, natural, original tree or vine before it can be grafted into the new. It must eternally give up the one before it can be grafted into the other. Just so, we natural, carnal worldly people, must be cut off from our old, natural, sinful natures and the world and its influence, before we can be grafted into Jesus Christ, the True Vine. 2 Cor. 6:17-18, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Galatians 5:24 "And they that are Christ's have crucified the flesh with the affections and lusts."

Then after the branch has completely and eternally abandoned all worldly connections, relations, and longings it must be placed into the opening or wound made in the tree or vine into which it is to be grafted

and of which it is to become a part. So, on Calvary's cross, in great suffering and agony, Our True Vine was pierced, wounded that you and I, wild branches, might be grafted into Him and become flesh of His flesh and bone of His bones. How wonderful, How marvelous are God's provisions.

And right at this vital and crucial juncture upon which everything for time and eternity depends, is where Satan has marshalled his most cunning, subtle and best trained technicians for the purpose of a final last desperate attempt to fool and pervert and destroy the seeking branch. Here Satan in a supreme effort, in an atmosphere of emotionalism and cherished doctrinal traditionalism, seeks to get the branch subtly and deceivingly grafted into an experience, a feeling, a preacher, a philosophy, a church, a doctrine, a set of rules, a form of baptism—anything but Jesus Christ and Jesus Christ only, plus nothing. Unless the branch is absolutely surrendered and yielded to the Word and the Holy Spirit—without the outside influences and suggestions of man—the Devil will pull his trick and the poor branch will find himself grafted into the wrong thing. . . Oh, My God, help the dear Reader, to grasp the meaning of this warning. I ask in the name of the blessed Lord Jesus Christ, our Saviour.

After a branch has, by the work of the Holy Spirit, been truly graf-

ted into the true Vine, there are several things vitally helpful to continuous successful abiding. 1. We must walk and talk with Him and enjoy unbroken fellowship with Him, through His Word and by unceasing prayer. 2. We must obey and walk in the light of all truth as it is progressively revealed to us. I John 1:7, "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin". 3. We must have no sin unjudged and unconfessed, no interest into which He is not brought, no life which He cannot share. As Dr. Scofield says, "The abiding one takes all burdens to Him and draws all wisdom, life and strength from Him. 4. We must be travelling, loving, agonizing soul winners. Christ says, Every branch in me that beareth not fruit, he taketh away". Now the fruit here referred to is nothing but souls which we win or beget. It is the process of getting Spiritual children born into the kingdom of God. In this dispensation we are to be fruitful, bear much fruit—beget many Spiritual sons and daughters. Jesus Christ plainly says that if we do not bear fruit, win others to Christ, beget many spiritual children, we will be taken away, cut off, cast into the fire and burned. Every tree which bringeth not forth fruit is hewn down and cast into the fire. The Word of God repeatedly and plain-

ly warns us that if we do not bear fruit, win souls, get many people saved, we will be cut off, taken out of the world and burned up. Dear Reader, you have no promise of tomorrow, you have no right or promise to remain on the earth another day, you have no promise of heaven, unless you are an energetic, zealous, suffering, praying, travailing soul winner. The fruit is souls. You are a branch. If you don't bear fruit you are doomed and damned.

How do we win souls or beget Spiritual children? By letting Christ live in us and have His way in us, with us and through us. He will develop in us and express through us, the same love, compassion and bowels of mercy that were manifested by Him and by Paul and the Apostles. We will, out of this self-emptying love, beget many Spiritual children and we will have the same tender watchful care for them that a natural parent has for his natural children; the same care that Paul had for those whom he had begotten and for whom he prayed both day and night.

Then as Christ lives in us and manifests himself through us in abundant fruitfulness, and the energizing life - giving current flows from Him into and through us, we grow up into Him and are knit together with Him and can say: "I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me: and the life

which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me", Gal. 2:20. "Entreat me not to leave thee, or to return from following after thee: for where thou goest, I will go: and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God", Ruth 1:16. "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor death, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord", Rom. 8:39.

Sel from writings of

Bro. Ernest L. Miller

JUSTICE

God is just. Just meaning: honest, righteous, reasonable, true, impartial. To justify means: to show to be just, to defend, to declare to have done justly or rightly. Luke 14: 14," For thou shalt be recompensed at the resurrection of the just." Matt. 5:45, "For he sendeth the rain on the just, and on the unjust". Acts 24:15, "There shall be a resurrection of the dead, both of the just and unjust." How can we deny the resurrection? There are two characters or persons represented, just and unjust. There is quite a contrast between the just and unjust.

God is love, God is also justice.

Prov. 3:33, He blesseth the habitation of the just. He giveth grace unto the lowly. The path of the just is as a shining light. It is God that justifieth. Rom. 3:24, "Being justified freely by his grace through the redemption that is in Christ Jesus." That He might be just and the justifier of them which believe in Jesus. There are many church members that claim the name christian, who never were regenerated, having new life, or walk in newness of life. To be renewed spiritually is to be born again. It is not following the desires of the old carnal nature, taking advantage of others, following the human or animal nature, the stronger in power subduing and overcoming the weaker ones.

A capitalist is a person who does not love his neighbor as himself, in his life and practice. A capitalist believes in the god of this world. We all will meet or come under the judgment of justice, at some future day and time, when thou art weighed in the balances. In Daniel 5 the word came to the king, Belshazzar, Thou art weighed in the balances of justice and found wanting. Isa. 55:8-9, "For my thoughts are not your thoughts, neither are your ways, my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways." I John 2:27, 29, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you:

but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." We must be born again to become righteous, to have the love of God shed abroad in our heart and soul.

I John 3:11, "For this is the message that ye heard from the beginning, that we should love one another." Love worketh no ill to his neighbor, neither to his brother. hereby know we the Spirit of truth and the spirit of error. For love is of God and every one that loveth is born of God. God is love. He that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen? If we love one another, God dwelleth in us. There are two spirits manifested in the world, the spirit of selfishness and greed, and the Spirit of love which was manifested by the good Samaritan. Thanks be to the Lord Jesus Christ, there are some souls here on the earth that are willing to be led by the power of the Holy Spirit. When the Comforter is come, whom I will send unto you, which is the Holy Ghost, he shall teach you all things and bring all things to your remembrance.

Jesus said, If a man love me, he will keep my words. John 3:3, 5-6, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can-

not see the kingdom of God. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Do you think we can have salvation by rejecting His words? Is it just and right to disregard His teachings? There is a day of reckoning and judgment coming. "For we shall all stand before the judgment seat of Christ. So then every one of us shall give account of himself to God." Rom. 14:10-12. To obey is better than to sacrifice. "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him," Heb. 2:2-3.

"But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them," 2 Cor. 4:3-4. Matt. 19:23, Jesus said unto His disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. But with God all things are possible. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you.

Your riches are corrupted, and your garments are moth-eaten. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth," Jas. 5:1-2, 4. Ye have lived in pleasure on the earth and have nourished your heart. A certain rich man said, I will say to my soul, Soul thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But a man's life consisteth not in the abundance of the things which he possesseth.

We have a record of a rich man named Zaccheus, a tax collector and a publican, who desired to see Jesus. Luke 19, Zaccheus being short in stature, climbed up into a Sycamore tree to see Jesus. When Jesus came to the place, he looked up and said unto him, Zaccheus Come down; for today I must abide at thy house. And he made haste, came down and received Him joyfully. Zaccheus said unto the Lord: Behold Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I will restore him four-fold. How many rich men would be willing to make such a sacrifice. Jesus said unto him, This day is salvation come to this house. For the Son of man is come to seek and to save that which was lost. Zaccheus received that day, a greater gift than all his wealth. This

world's wealth only goes as far as the death of the body, what then? Justice and equity: that which is equal, fairness, evenness, impartiality, honesty and justice are the heavenly ways of living.

Come let us search our ways and see,

Have they been just and right?
And is the great rule of equity,
Our practice and our delight.

What we would have our neighbor do,

Have we been doing the same?
From others never withhold their due,

Which we from them would claim.

Do we in all that we sell or buy,
Always integrity to maintain?
Knowing God is always nigh,
To renounce unrighteous gain.

Oh, on that day, that wrathful day,

When men to judgment wakes from clay;

What power will be the sinner's stay?

When heaven and earth shall pass away.

William N. Kinsley
Hartville, Ohio

THE DEAD SPEAKETH,

No. 19

THREE SCORE YEARS AND TEN

C. E. HUNTER

"The days of our years are three score years and ten: and if by reason of strength they be foreshore

years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away," Psalms 90:10.

It is only a matter of history to find that our church was established here in America something like two hundred and twenty-nine years ago — three score years and ten is man's allotted space of milestones on the pathway of life, but not so with an institution such as the church. It will be carrying on many years after you and I are gone.

Statistics show that in all lands a very small percentage of the human family lives to be seventy; and few business firms, associations or organizations in existence when our church was organized here in America are existing today, not only have they ceased to exist, but they have long since faded from memory.

You and I might, in looking over history recall some of the many problems encountered and solved as the church gained strength, these forward steps could never have been made without "workers and stickers" and the Spirit of God working with man and through man.

The idealism of our founders was real; their enthusiasm neither passive nor static, as pioneers they had serious evils to correct and it was their duty to do something about it. They assumed that other people felt as they did after being enlightened in the ways of truth, and as

every man unconsciously measures all people in his own half bushel, and every slap in the face was an invitation to press on with their plans and their aims with increasing vigor. Therefore they could never be accused of lack of perseverance and faith in God.

Your church is a composite of the ideals, determination, intelligence and the driving power of all its members. Therein lies the important difference between the individual whose strength is waning at three score and ten and the church which goes on and on and is just getting into its stride, the church will be growing in strength and wisdom long after the individuals who make up its membership today have joined the ones of yesterday in eternity.

Our active workers recognize this fact and have suggested that we should build a closer friendship between members and their families, and to improve and increase the general knowledge and understanding of the church's policies, and to enlist wholehearted support in carrying them through to success.

The fulfillment of such plans means work, and unless there is a substantial interest in each organization, that work will fall upon the limited few.

Unfortunately, we have fine members who seem to be under the impression that their personal efforts are not needed, this is wrong, nothing will take the place of active

personal interest which will supply the driving power of the church or any other organization.

I hope that this will impress each and every one of us to ask ourselves what will be our contribution to the church and Sunday school in membership drive for the remaining part of this year, with God's help and the Holy Spirit guiding that we will use our influence to build up our church and Sunday school is my prayer.

Sel. from July 1, 1938 issue.

WORTH OUR MEDITATION

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all", Jas. 2:10. Where is the person who has not offended in one point? We are all transgressors of the law. The law can and does give us the knowledge of sin. We have one and the only One, Jesus Christ the righteous, to whom we can go to for forgiveness of our sins.

We must look to the only One who perfectly fulfilled God's law and who was "made a curse for us", Gal. 3:13. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all", Isa. 53:6.

When we look by faith unto Him and acknowledge Him as Lord and Saviour, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all

unrighteousness", I John 1:9. We become new creatures in Christ Jesus, "Old things are passed away: behold, all things are become new", 2 Cor. 5:17.

New creatures in Christ Jesus have new desires and aspirations. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again", 2 Cor. 5:14-15.

Sel by Sister Shella Stump

EVERLASTING LOVE

Oh! what is other love compared with Thine,

Of such high value such eternal worth?

What is man's love compared with love Divine,

Which never changes in this changing earth,

Love which on this cold earth grows never cold,

Love which decays not with the world's decay,

Love which is young when all things else grow old,

Which lives when Heaven and earth shall pass away?

And Thou (in spite of our offenses past,

And those, alas, which still in us are found)

Hast loved us in Jesus' name, and so
vast,

No span can reach it, and no plummet sound.

Tho' the poor love we give Thee in return

Should wave and flicker, Thine is ever true,

Its sacred force eternally doth burn,
Tho' everlasting always fresh and new.

O Lord, when I am anxious and oppressed.

And dim with tears mine eyes can hardly see,

Oh! let me lean upon Thy faithful breast,

Rejoicing that e'en I am loved by Thee.

Yes, on Thy loving heart let me repose,

Jesus, dear Author of my joy and rest;

Oh, let me pour my sorrows, cares, and woes

Into Thy true and sympathizing breast.

—Scripture Truth.

In men who men condemn as ill
I find so much of goodness still,

In men whom men pronounced divine

I find so much of sin and blot,

I do not care to draw the line

Between the two where God has not.

No two chapters of the Bible are exactly alike, although there is very little difference between Isa. 37 and 2 Kings 19, large portions of Ezra 2 and Neh. 7 are also identical.

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BIBLE MONITOR

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NO. 22

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THANKSGIVING

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people", Psa. 116: 12-13, 17-18. To properly observe Thanksgiving day we need to call upon the Lord and render unto Him due honor and praise for all His benefits unto us. We cannot properly call upon the name of the Lord unless we have taken the cup of salvation and are earnestly trying to serve Him because of the salvation which He has promised us.

Our Thanksgiving day is compared to the Feast of ingatherings or Feast of Tabernacles in the Old Testament. This feast was observed by the Jews in Autumn each year, when the main fruits of the land were gathered, that of corn, wine and oil. This was a very joyful and festive feast of the Jews. It was observed with the most animal sacrifices of any of their feasts. The pur-

pose of it was two-fold, first as a thanksgiving for the harvest which the Lord had given them and second as a commemoration of the time when the Israelites dwelt in tents, during the passage through the wilderness from Egypt to the promised Land. This feast of the Jews lasted seven to eight days and no doubt often carried with it more feasting, than thanksgiving unto the Lord. Even today we need to be very careful that we do not lose the true significance of Thanksgiving day, by feasting and hilarity, rather than the appreciation and thanksgiving which we owe to our God.

In the United States Thanksgiving day was first observed by the Pilgrim fathers at the Plymouth colony, Mass. in the year 1621. It was also observed in Virginia at about the same time and sometimes is questioned which place first observed Thanksgiving day. During the Revolutionary war Thanksgiving day was recommended by Congress each year, as appreciation of blessings and protection during the war. In the year 1784 it was again recommended by Congress as a day to commemorate the peace which the

United States now enjoyed. In the year 1863 it was adopted by president Abraham Lincoln, to be a feast of thanksgiving yearly proclaimed to be held the last thursday of November. Since then each President has proclaimed Thanksgiving day on that day or near that time of the fall.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light", 1 Pet. 2:9. A people who have such a holy callings should certainly be a thankful people, to the One who has called them and who is their Lord and Master. What better way is there to "shew forth the praises of him who hath called you" than to be appreciative and very thankful.

"That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring", Acts 17:27-28. Christ, the Son of God, was always thankful to His Father. Should not we poor mortal creatures be thankful for the many, many blessings which we receive? Is our God difficult to find or get an audience with, in order to render our thanks? No verily no, He is not far from every one of us and is eager to receive, not

only our thanks but also our supplication. If you were so dependent upon anyone that "in him we live, and move, and have our being", could you be satisfied not to be thankful unto him at all times?

"Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods", Psa. 95: 2-3. Can you ever feel right, as you come into the presence of the Lord, unless you approach with a thankful heart? Dare you deny the greatness of the Lord? How much noise does the Lord hear from you, how much of it is joyful unto Him? If we would realize how sweet unto God and our Saviour Jesus Christ, is our sincere thankfulness, I feel we would be a more thankful people.

THANKSGIVING DAY

Concerning the history of this blessed day, we learn about the discovery of this Country and Nation in which we live, of the principles and purpose for which it was founded, of our Constitution that was adopted and what these have meant to us up to this day and age. The far-reaching words of the Constitution are one reason that Thanksgiving day has become a memorial day.

Some of the first settlers were conscientious christian people and they were thankful. "Giving thanks always for all things unto God and

the Father in the name of our Lord Jesus Christ", Eph. 5:20. "In everything give thanks: for this is the will of God in Christ Jesus concerning you", 1 Thess. 5:18. A group came to this Country from New England in the year 1621 and landed on a strange shore. Many of these people had been forbidden to worship the way they wished, according to the dictates of their conscience. Many suffered persecution because of their religion and were seeking a country of freedom and liberty. Therefore many left Europe for America. They were determined to form a new society of people based on Biblical rights and freedom. They labored hard to build homes in the dense forests. They endured hardships and sacrifices in many ways, with scarcity of food and clothing. These settlers included different groups, with different purposes and names. Spiritual blessings meant more to most of them than material comforts. How about this Country at this day and age? What sacrifices our fore-fathers had to endure for us, that we can enjoy the blessings and comforts of freedom. They were thanksgiving people. What are we today as a people?

The word thanksgiving meaning: To express sincere gratitude, to feel grateful, a public celebration for Divine favors. "By him (Jesus) therefore let us offer the sacrifice of praise to God continually, that is,

the fruit of our lips giving thanks to his name", Heb. 13:15. "Continue in prayer, and watch in the same with thanksgiving", Col. 4:2. "Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms", Psa. 95:2. God does much good for all men. He gives us rain from heaven and fruitful seasons, filling our hearts with good and gladness. Are we not obligated to feel thankful for all the blessings and good things of life, every day of our life. We should feel grateful for Thanksgiving day, but also we should be thankful more than one day in a year. This period of time that we again observe for thanksgiving takes our mind back to the thankfulness of the early settlers. What does freedom and liberty mean to you? Do you feel thankful for such opportunities? Jesus was the greatest gift that God could give to mankind, being enriched in everything to all bountifulness, which should cause thanksgiving unto God. Know ye not the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be made rich.

God calls, persuades and directs men aright,
Fleshes them with wisdom, love and light,
And every way to be good and kind,
But never forces the human mind.

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Otto Harris, Antioch, W. Va., Associate Editor.

Hayes Reed, Modesto, Calif., Associate Editor.

Freedom, liberty and reason
makes brave men,

Take these away, what have you
then.

Where the spirit of the Lord dwells,
There is freedom and liberty to
mankind.

Know then that every soul can be
free,

To choose his life and what he will
be.

The eternal Truth God hath given,
But God will not force men to hea-
ven.

Thanks to the Lord for what He
has done,

For the love that crowns our days,
For all the blessings of all the fields,
And all the things that the garden
yields.

Bounteous blessings from every
source,

The yellow sheaves of ripened grain,
And scattered blessings all over the
land,

Our thankfulness proves our love
to Him.

William N. Kinsley
Hartville, Ohio

NEWS ITEMS**APPRECIATION**

I wish to thank each one for the many cards and letters I have received while I was in the hospital and since I have been home. Also for the many prayers that were offered up to the Throne of Grace in my behalf. May the Lord bless each one is my prayer.

Sincerely, Sister Bertha Dorsey

MARRIAGE

Judith Ann Riley, daughter of Mr. and Mrs. Edward Riley, and Bro. Richard Lorenz, son of Bro. and Sister Paul Lorenz, both of Dallas Center, Ia., were married Sept. 16, 1961 at the Congregational church in Newell, Ia., by the pastor, G. W. Reinmuth. They will make their home in Dallas Center.

OBITUARY**CLYDE JACOB MILLER**

Clyde Jacob Miller, the youngest son of Samuel and Rachel Miller, was born near Alvordton, Ohio on August 14, 1884, and departed

this life on October 17, 1961 at the age of 77 years, 2 months and three days at his home in Bryan, Ohio.

The first fourteen years of his life was lived near Alvordton, Ohio. He then, with the family, moved to a farm near Bryan. He became a member of the church of his choice at the age of 17 years. In the year of 1906 he was united in marriage to Grace Killian and she preceded him in death in the year of 1922. He was employed in and around Bryan until the year of 1907 when he moved to the vicinity of Woodburn, Ind. It was there that he was called to the ministry at Little St. Joe Church. After laboring there in the ministry for one year he returned to Ohio, where he spent the remainder of his life in Williams County.

In the year of 1925 he was united in marriage to Pearl Roesch. He was a charter member of the Dunkard Brethren Church, being one that helped to get it established and in working order. He served as a Minister and Elder to the best of his ability, often serving when health was far from being up to par.

He leaves to mourn his departure: his wife, Pearl; one daughter, Mrs. Lurena K. Weaver; two grandchildren, Mrs. Sharnon Decker and Dennis at home; one great granddaughter; a nephew, Carmon Miller of Ligonier, Indiana; and two nieces, Dorothy Miller of In-

diana and Mrs. Nadine Kohl of Los Angeles, Calif. His parents and brother Charles preceded him in death. Funeral services were held at Bryan, Ohio and burial at the Shiffler Cemetery.

WILLIAM E. MYERS

Was born to David and Ellen Myers at Frizellburg, Md. on July 20, 1876 and departed this life on Aug. 18, 1961 at the age of 85 years and 29 days.

As a young man he moved to North Dakota, where he homesteaded. On March 25, 1901 at Cando, N. Dak. he was united in marriage to Annie Harrison, who preceded him in death in May 1950. To this union were born five sons and four daughters: Ray H. of Berthold, N. D.; Harold H. of Phoenix, Ariz.; William H. of Greentown, Ind.; Preston D. of Glasgow, Mont.; Walter C. of San Diego, Cal.; Alice Litfin and Carrie Laycock, both of Newberg, Ore.; Burnadine Stemen of Burlington, N.D. and Esther Dougall of Portland, Ore.

He came to Newberg from N. Dakota about 16 years ago and has made his home here since. On Aug. 30, 1951 he married Ida Jane Detrick, who survives. Also the 5 sons and 4 daughters; 31 grandchildren; 38 great-grandchildren; one brother, Herbert Myers of Union Bridge, Md.; 2 stepsons, Jesse Detrick of Spokane, Wash., Howard Detrick of Newburg, Ore.; one

step-daughter, Mary Chance of Frankfort, Germany; nine step-grandchildren and two great-grandchildren.

He chose Christ as His Saviour when a young man and united with the Dunkard faith. Our dear brother is missed at services, his place is so vacant as he was at services anytime he could possibly be there. He loved little children and they in turn loved him. The Crown is not at the beginning nor in the middle, but at the end of the christian race. The promised rest is to the faithful, so our loss is his gain.

Oh that we might be able to say with the apostle Paul (when we come to the end of this life), I have fought a good fight, I have kept the faith, I have finished my course, henceforth there is laid up for me a crown of righteousness. Bro. Myers will be remembered for his faithful work in the church, as a deacon, Sunday-school Supt. and in any capacity that he could be helpful. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.

Services were held at the Brown Memorial chapel on Tuesday, Aug. 2 at 2 p.m., by Bro. Hayes Reed of Modesto, Cal. with Bro. Galen Harlacher of the Newberg Congregation assisting. Burial was in the Friend's Cemetery, Newberg, Ore.
Sister Esther Roedel, Cor.

IN A LITTLE WHILE

In a little while his last breath left him

And his spirit fled away
To a land where all is brightness,
To a land where all is day.

How our sorrowed hearts would have him

In this world to longer roam,
But our precious Lord had called him

To a far more glorious home.

Death at last had claimed his captive;

Breathed on him his icy breath,
But the Lord has freed the captive.
For the Lord has conquered death.

He is talking now with Jesus.

In a land of pure delight.

Where no tears are ever flowing
And where Jesus is the Light.

In a while we'll all be over

In that land where angels sing;

In that land where fears are ended;

In the land where Christ is King.

THE DEAD SPEAKETH, NO. 20

ARE WE BLIND?

C. M. JOHNS

In looking through the Bible Monitor, February 15, I have noticed an article "Who Left the Church?," signed by J. D. Brown. I noticed where he has made mention of the names of some of the old forefathers. If I would take time

and the space in this paper I could name a number of others.

I remember well, when I was a boy, I would hear those good old faithful preachers stand up and take the gospel as their guide, and don't say they did not take a good grip on it. I remember well how they would warn the people to be on their guard, that the Devil was just outside the door to steal the good from them as they would go out.

In the first part I see where he has mentioned the Dunkard Brethren are accused of leaving the church—there are even some that say that the Dunkard Brethren are doing wrong by doing so.

What did God do in Noah's time when God could not find people that would worship Him according to His will, and knowing that Noah was a faithful man, did He not tell him to build an ark? Say, do we not have the very picture of Noah's time before us? When God saw that the old platform was no more cared for, did He not do the same as he did in Noah's time?

(Jer. 24:7) "And I will give them an heart to know Me that I am the Lord and they shall be My people, and I will be their God for they shall return unto Me with their whole heart." You can see there that God has remembered His people.

At another place you can read where God called to His people and said, "Come out from among the world and be a separate people."

God has been calling to the people from the beginning and is still calling and will call as long as there are people to call, but this reminds me of what a mother said once after calling and calling to her child, and the child would not listen to her, then she said, "There is none so deaf as those who will not hear."

When I was a boy I remember well how those faithful preachers would give their reasons for belonging to the church they did. Their answer would be, "Because the church stays so close to the Bible." I wonder what church those good faithful preachers would stand in today if they were to live yet. "Who left the church?" We are taught that there is one way, "The way of the cross leads home."

Sel. from July 1, 1934
Bible Monitor

CHARACTER BUILDING

Whatever you think, both in joy
and in woe,

Think nothing you would not like
Jesus to know;

Whatever you say, in a whisper or
clear,

Say nothing you would not like
Jesus to hear.

Whatever you read tho' the pages
allure,

Read nothing unless you are perfectly
sure

Consternation would not be seen in
your look.

If God should say solemnly, "Show me that book!"

Whatever you write, with haste or with heed,

Write nothing you would not want Jesus to read:

Whatever you sing, in the mists of your glees,

Sing nothing that God's listening ear could displease;

Where ever you go, never go where you'd fear

God's question being asked you, "What doest thou here."

THE SEVEN DEADLY SINS

All sin is condemned by God! The Bible declares, in decisive terms, that sin will be punished! There will be a day of reckoning! There will be a final settlement! Wrongs will be righted! Sin has its wages, and some day the wages of sin must be paid. The Bible says in Galatians 6:7, "Whatsoever a man soweth, that shall he also reap."

This message is intended for Christian believers, and it will point out sins for which you will never be placed in jail, and sins for which you will not usually even be despised by society. Nevertheless, these sins will some-day be condemned by God! The early church fathers classified all sins under seven labels and called them The Seven Deadly Sins.

God's people are to be holy, separated from sin unto Himself. We are to be bold, Spirit-filled wit-

nesses for Christ. We are to shine as lights in the world. Our lives are to show for the beauty of Christ. We are to let Him work in us both to will and to do of His good pleasure.

But this is a far cry from what we find in Christendom today. The average professing Christian looks like, smokes-like, drinks-like, curses-like, and lives-like the world about him. Instead of being transformed by the renewing of his mind, he is conformed to the ways of the world. He has lost his savor and is henceforth good-for-nothing! Those about us say, "Why I have just as much of a chance to get to Heaven as he has....he's no different from what I am." If we practice the same perverted sins as those in the world about us, we bring offence to the Gospel of Christ. We therefore send out this message to those who have confessed the Name of Jesus Christ, trusting that it might help each of us to hate these sins as God hates them.

1. PRIDE...Pride is putting yourself on a pedestal above others. Pride is exalting yourself. And God hates it! He says, in Proverbs 6:16, "These six things doth the Lord hate: yea, seven are an abomination unto Him: a proud look,..." Oh, but you say, "that doesn't mean that God really hates my having a high opinion of myself." Well maybe that's not what it means, but you will have to agree with me, at least that's what it says! And I'm posi-

tive that God said what He meant, and meant what He said, and said it the way He meant to say it! God does hate pride!

After all, God made us all from the dust of the earth, and none of us has anything to brag about. We are all made of the same clay, and our bodies will all crumble back to the dust of the earth. Getting rid of pride, and dying to the self-nature sounds romantic and saint-like... it's beautiful to read about, it's easy to talk about, but it's hard to do! It takes wisdom from Heaven and strength that only Jesus Christ can give, to overcome that awful, unholy, ungodly sin. And yet the Bible says, "I can do all the things through Christ which strengtheneth me", Romans 8:37, and I believe that includes mastery of the tragic sin of pride.

Pride takes many forms. There is a pride of intellect. Some are proud of what they know, or rather, what they think they know. They delight in having titles and degrees before and after their names. They delight in looking down on the unlearned. The Bible says, however, "Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know," 1 Cor. 8:1,2.

There is also pride of race. Many feel superior to those of another race. Some, having a German background claim to be better than those

with an Irish background. Others proudly tell how royal blood flows through their veins, but the Bible says, "there is no respect of persons with God", Romans 2:11.

There is a spiritual pride. Do you know that it is possible to be proud of your humility? Like the Pharisee of old, many say, "God, I thank thee that I am not as other men." Jesus speaks of "certain which trusted in themselves, that they were righteous, and despised others", Luke 18:9. God hates those who are proud... that they are not proud.

The pride of face is by far the most common form. It is possible to be proud of your physical attractiveness. Women in the United States use enough nail polish in one year to paint eighty thousand red barns! Why? Because they are not satisfied with their natural inherited beauty and are proud of themselves. It is pride that keeps professed Christian women from wearing long hair and the head-veil. She would not dare to be different from those about her whom she calls her friends. She exalts her own will rather than the will of Christ. Yet there is no question that the Bible clearly teaches long hair for the Christian woman. The Bible says, "For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered", 1 Cor. 11:6.

Now the New Testament origin-

ally was written in the Greek language, and the word translated "covered" is "katakalupto" which literally means "veiled." Verse 6 (just quoted) therefore reads: "For if the woman be not veiled, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be veiled." Now that Scripture is plain enough! You don't need a college degree to understand that! The Christian woman is either to veil her long hair, or to go to the barber-shop and get her hair cut off like a man. I know that many say, "But verse 15 says 'the hair is given for a covering'." That settles the question! Her hair is her covering." But that is not what it says! It does not say, "her hair is her covering." It says, "Her hair is given her for a covering." The original Greek word here is not "katakalupto", but "peribolaion", which means to "cast around." Verse 15 literally reads, "For her hair is given her to be cast around the head" (for a covering to be put on). Oh I know the excuses they give for not wearing long hair and for not wearing the head-veil. Some say, "short hair is cooler", and yet those same high-classed persons will wear white gloves in the middle of July. Others say, "It takes too long to comb long hair". But you will agree that the time spent applying creams and nail polish to establish a false beauty is greater than that taken by devout women with long hair. Others say,

"But most churches don't teach it." That is largely true, but many of them did teach that women should wear long veiled hair, just a few centuries ago. Most of our country's largest denominations have upheld this great truth in the past. Now the Bible says in Revelation 3:2, "Be watchful and strengthen the things that remain." There is one more objection frequently heard. They say that this teaching was only for the early church and for a local area. They say that it was a local custom in the wicked city of Corinth, but is now out-dated. Will you look carefully at the introduction to the Corinthian Epistle: 1 Cor. 1:2, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's." That includes every Christian in every place! That includes you!

The first of the Seven Deadly Sins is Pride. It is pride that causes one to exalt himself. It is pride that says we dare not be different from those about us. Is pride your besetting sin? God help us to confess our pride and to walk humbly before Him.

2. ANGER... Anger is one of our most devastating sins! And anger is a sin that every one of us is capable of committing! Even the tiny baby often gets a fit of temper! God

says: "Cease from anger, and forsake wrath", Psalm 37:8. Anger is a sin in God's sight! And yet how often I hear folks say: "Boy was I mad!"; "That really burned me up!"; "Did my blood ever boil that time!"

I don't care if it's the kind of anger that suddenly boils over, or if it's the kind that simmers on for days, God says, "Cease from anger." There must be a way to overcome anger and bring it under control, for God would not ask us to cease from anger, if there were no possible way to do just that. First, you must recognize that hot, violent anger is sin. Secondly, you must want to control it. Thirdly, you must ask God for help to master and control and mortify that sin. The Bible says: "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools", Eccles. 7:9. I want to tell you that when God calls a man a "fool" there's something seriously wrong with him, for that word is so awful in the eyes of God, that Jesus warned that if I call my brother a "fool", I am in danger of Hell-fire! God help us to search our hearts!

3. JEALOUSY... The Bible says, "Charity envieth not", that is, "love is not jealous. Jealousy is a feeling of pain at another's success. If you are jealous, you have a feeling of ill-will toward another person because you wish that his good fortune were yours. There is not a

class or group of people who is free from the temptation to be jealous. Whatever you attempt to do, you will probably find others doing the same work and they will likely be doing a better job than you. But don't be jealous. The jealous person doesn't have the ability to get ahead honorably, so he tries to elevate himself by degrading others.

Jealousy is a sin that most of us will never admit. We spend more time trying to hide it, than we do trying to conquer it! But Jealousy has left an ugly trail of sorrow through the Bible. It all began with Cain. He was jealous because God accepted Abel's sacrifice and Cain wished that his brother Abel's good fortune were his. But Cain could not hide his jealousy, for we read, "and his countenance fell", Genesis 4:5.

Do you want to conquer the sin of jealousy? Then stop comparing yourself with others. Jesus taught that some are given five talents, others two, and some, one. Now it's silly for you to walk around envying (being jealous) of others, and saying, "What does he have that I don't have?" I can tell you what he has: He has five talents and you only have two! Brethren, we must stop this unholy, ungodly jealousy, and stop it forever!

4. IMPURITY... Six out of every ten unmarried women in our country under the age of twenty-one have had illicit sex-experience.

Many married couples actually exchange husband and wife for periods of time. One-fourth of all wives in this country and one-half of all husbands are unfaithful to their partners. We are living in a day of undress! Band majorettes, festival queens, and even women on the street, have removed clothing garment by garment and inch by inch until I dare say that three fig leaves on the body are enough to satisfy the censors and the general public as well. No wonder fifty-eight women are raped on the streets of our country every twenty-four hours.

Sex is a part of God's creation. Sex is not inherently sordid or nasty, not any more than the sunlight is inherently sordid or nasty. God said of His creation, "and behold it is very good." Our Heavenly Father has never been ashamed of His own handiwork, and therefore He freely discusses the functions of sex in the Bible. Sex is a good and right thing when it functions in the role God has intended for it. The Bible says in Hebrew 13:4, "Marriage is honorable in all, and the bed undefiled." But when a sexual experience takes place outside of wedlock, it becomes a damning sin! The same verse (quoted above) continues in the same breath, "but whoremongers and adulterers God will judge." Those are God's Words, not mine!

Jesus taught that even looking on a woman to lust after her is just

as serious a sin in the sight of a Holy God. You say, "But I'm not responsible, I can't help for what I see." Well I will grant that it is almost impossible to avoid the first sight in these sex-soaked times. You may not be responsible for the first look, but you'll answer to God if you look the second time!

5. GLUTTONY...I have had many people laughingly tell me that they have overstuffing, but few consider it a sin. Gluttony is one of the Seven Deadly Sins our forefathers placed alongside the sins of pride and jealousy. The Bible says in Phil. 3:19, "Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." Again the Scriptures say, "For the drunkard and the glutton shall come to poverty", Prov. 23:21. The Bible compares gluttony with drunkenness!

We Americans are living at ease. We have more to eat than any other people in the history of the world. There have been those who fill their stomachs, walk to the window and vomit up the contents of their stomachs, and then go back to the table for more. Not all fat people are gluttons, for there are physical and glandular differences, but to eat so that one cannot think clearly or work comfortably is sin. Do you like to brag about how much you can eat?

6. SLOTHFULNESS... and slothfulness means laziness, slug-

gishness, and simple spiritual neglect! When Jesus gave the parable of the talents in Matthew 25, He not only rewarded the faithful servant, but He also pronounced judgment on the slothful (lazy) servant. "Thou wicked and slothful servant...take therefore the talent from him, and cast ye the unprofitable servant into outer darkness..." Now that servant had done nothing outwardly wrong! He simply was too lazy to carry out the responsibilities assigned to him!

Are you sluggish about church-going? You have an appointment with God on the Lord's day. The Bible says that we should not "forsake the assembling of ourselves together, as the manner of some is", Hebrews 10:25. Our country is on a wild spree Saturday night, and with the rising sun of a beautiful Lord's day morning, many people are in bed, sleeping off hangovers of one kind or another. Those words are not true of the born-again Christian. Do you find church services a weariness? Do you feel relieved when they are over?

Are you slothful about your prayer-life? What about your witnessing for our Lord Jesus Christ? Do you carefully read God's Word at regular intervals every day, just as you would partake of a physical meal? Read the parable of the talents in Matthew 25, and see if you are not convinced that spiritual laziness is a very dangerous state.

7. AVARICE...avarice is closely connected with greed and covetousness. Avarice is the greedy desire for money or other property. The human family is motivated by a selfish nature. The Bible says in Jeremiah 6:13, "For from the least of them even unto the greatest of them every one is given to covetousness." It's avarice that causes the milkman to put water in the milk. It's avarice that causes the farmer to put the best apples on the top. It's avarice that causes the businessman to keep his ordinary place of business open on Sunday. It is nice to have things money can buy, but it's good to check up and see if we have the things money can't buy. Money can't buy everything, you know. It can buy a house, but it can't buy a home. Money can buy food, but not an appetite. Money can buy a bed, but it can't buy sleep. It can buy medicine, but it can not buy health! Are you so busy making money that you have no time for God? Your pockets might be full, but your heart may be empty.

Money is the universal provider of everything, except happiness. Money is the passport to every place, except Heaven. Our American coins are inscribed with the motto, "In God We Trust." I wonder if the truth is not rather, "In THIS god we trust." A person who has nothing more than money is a mighty poor man! The Bible says in Mark 8:36, 37, "What shall it

profit a man if he gain the whole world and lose his soul?" Again the Scriptures say, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition", I Timothy 6:9.

It is my prayer that we have been made aware of the exceeding sinfulness of these seven deadly sins that can doom the soul to a burning blistering Hell! It is high time that we who name the holy name of the Lord do some clear thinking about the exceeding sinfulness of sin. I'll tell you that it is not a light matter when a Christian sin!

It grieves the Holy Spirit!

It wounds the Lord Jesus!

It breaks fellowship with God!

My closing plea is this: If you are guilty of any of these sins (and you are) .will you humbly fall on your knees before your Maker and confess your sins to Him. Will you promise to forsake them? Will you promise God that from this very day hence, you will make a new beginning in your life? I can then assure you that God will forgive. The Bible says in Isaiah 55:7, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return (speaking of those who have grown cold) unto the Lord, and He will have mercy upon him: and to our God, for He will abundantly pardon."

Sel. from Gospel Helps

THE GREATER THANKSGIVING

TEXT: Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! — Psalm 107:8, 15, 21, 31.

God has placed within the human heart a passionate desire and deep longing to find joy and happiness. Men have done so in the past and now are literally turning the world upside down in their constant search for happiness. They go to the ends of the world; they perform both the most destardly and the most kindly deeds in this quest. It would seem at times that the Creator must be unkind to place within the human heart such a desire, with seemingly no way to satisfy it.

But has He? History and the present give ample proof that there are those who never find happiness. Then there are those who find a degree of happiness, and there are those who have a continual spirit of happiness. As we study these characters it seems as though happiness in a measure depends upon their thankfulness or their ability to appreciate the things of life. We could say, then, that humanity can be divided into three groups: The unthankful, the thankful, and the continuously thankful. We would like to consider these three groups as we celebrate this season of the year that has been set apart for special thanksgiving.

1. The Unthankful.

Solomon gives us a good description, in Ecclesiastes 1:8, of a man who had never learned to be thankful. He says, "All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing." Isn't this a picture of marked dejection, and how many we find today who present just such a picture! They find nothing but despair and sorrow in the fact that they must labor and work to make a living and would go to almost any end to avoid it. How many find little or no satisfaction in what they see and are more or less like a blind man walking through an art gallery unable to behold the beauties about him! And, oh, the ears that are closed to the sweet refrains of God's melodious universe! You will invariably find that the unhappy and the unthankful soul is that individual who has been unable to connect life and the world with his Creator. There are those who question whether life will pay out and end life because they cannot feel it is worth the inconvenience.

Then there is the proud man. A proud man is seldom a grateful man, for he never thinks he gets as much as he deserves.

2. The Thankful

As we read David's writings, and especially Psalm 107, we feel the call to be more thankful. He calls people to consider what life holds

for them, what the Creator has done for them and also made possible for them. He no doubt saw a degree of thankfulness on the part of many but recognized that there could be more happiness were there more thankfulness.

Most of us feel we are thankful, and no doubt we are in a measure. No one can have an experience with God and remain totally unthankful. Too many are perhaps like the little boy who lived in a lovely little cottage upon the side of a mountain that overlooked a beautifully wooded valley. Away on the other side of the valley stood another house so much more wonderful than the one in which he lived that he soon ceased to be grateful for his own, but rather despised it. For this house across the valley had golden windows. Often he would look at them in the light of the early morning sun and resolve that, as soon as he was old enough he would leave his own common-place house and hie away to the house with the golden windows. At last the long-looked-for day came. He made the toilsome journey and arrived in the late afternoon at the spot where he thought the wonderful house stood. But he did not find it. He found instead one that was more ordinary, by far, than his own. He was sure there was a mistake somewhere; so, seeing a girl playing in the yard, he asked her if she knew where was the house with the golden windows. "Indeed I do,"

she replied eagerly. And she pointed across the valley to his own house whose windows were at that moment a blaze of golden glory. And he saw for the first time the beauty of his own and hurried back to it with a grateful heart.

We too live in a house with golden windows if we could just more often realize it. "Our windows are made golden by the shining of the Sun of Righteousness who has risen upon us with healing in His beams."

To many of us the thorn becomes more outstanding than the flower. We appreciate the flower, yes, but how we overstress the thorns!

Many are thankful, yes, but how little vigor and how little fervor they put into that thankfulness at times!

We are thankful perhaps for outstanding blessings, but fail to give thanks in the little day-by-day details of life.

Perhaps we become so involved in the scramble for things of time that we almost fail to find the real satisfaction that God intended we should!

Life is worth-while, but it might be much more worth-while were we more thankful. Our thanks ought to contain the same fervent spirit that we put into our petitions.

3. The Continuously Thankful.

Henry Ward Beecher said, "If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them

with my clumsy fingers and be unable to detect them. But let me take a magnet and sweep through it, and how it would draw to itself the almost invisible particles by the mere power of attraction! The unthankful heart, like my fingers in the sand, discovers no mercies. But let the thankful heart sweep through the day, and as a magnet finds the iron, so it will find in every hour some heavenly blessing; only iron in God's sand is gold."

This group of people are not only continuously thankful, but their thankfulness contains vigor and fervor which is expressed not only by word but also by deed, not only in joy but also in the hard things of life.

The Apostle Paul in Col. 2:6, 7 speaks of abounding in Christ with thanksgiving, inferring that thanksgiving is a necessary part in every Christian's experience. Any one, no matter who it is, has much to be thankful for, but the born-again, Spirit-filled child of God has an abundance to be thankful for. Not only that, but in order to retain that blessed experience his life must be a continuous outpouring of thanksgiving, and praise, as it was with the Psalmist David: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

As we consider the benefits of the Lord, certainly our hearts will naturally well up with gratitude and praise. Not only will we rejoice,

but we will essentially give expression to that gratitude.

We need to be grateful because it is necessary for our growth, and it is necessary for the encouragement of those to whom we are thankful. How much more smoothly the machinery of life would run, both in the home and out of it, if it were oiled frequently and freely by that fine lubricant called gratitude. Beyond the fact that thankfulness is a blessing to us and to others. God's heart is no doubt gladdened by our expression of gratitude and thanksgiving. Let God's redeemed say so.

God has so marvelously provided through His Spirit, that even the most destitute in a physical way can feel and express thanksgiving and praise, even if called upon to die. Let us pray for each other and not faint by the way.

Robert E. Garber in Christian Monitor.

THANKSGIVING

Once again our glad thanksgivings
rise before our Father's throne
As we try to count the blessings of
the year so swiftly flown,
As we trace the wondrous work-
ings of His wisdom, power and
love,
And unite our Holy: Holy: with
the Seraphims above.
He has blessed our favored coun-
try with a free and bounteous
hand;

Peace and plenty in our borders,
liberty though all land;

And although our sins and follies
oft provoke Him to His face,
Mercy still restrains His judgment,
and prolongs our day of grace.
As we gather round our firesides
on this new Thanksgiving Day,
Time would fail to count the bless-
ings that have followed all our
way:

Grace sufficient, help and healing,
prayers oft answered at our call:
And the best of all our blessings,
Christ Himself, our all in all.

While we love to count the bless-
ings, grateful for the year that's
gone,

Faith would sweep a wider vision,

Hope would gaze yet farther on:
For the signals all around us seem
with one accord to say,

Christ is coming soon to bring us
earth's last, best Thanksgiving
Day.

Sel. Sister Brumbaugh

OUR THANKS TO THEE

There is so much we have in life
For which we cannot pay,
The things we take for granted
In our journey day by day.
From early in the morning
Until the day is done,
We ought to count our blessings
And name them----one by one.
Health---peace---happiness,
Love of kin and friends,
Birds---trees---flowers---seas,
A list that never ends.

Summer--autumn--winter--spring,
 Each brings something rare,
 And we accept what comes our way
 Without a thought or care.
 We really ought to think a bit
 Of what we have---and why.
 There is so much that we enjoy---
 The stars---the moon---the sky;
 The very air we breathe each day,
 The food upon the board;
 And the only way we can ever
 pay----

"Our thanks to Thee, O Lord."

Sel. Sister Shella Stump

THE DEAD SPEAKETH

No. 21

CHARACTER

MRS. SARAH YONTZ

Character is one of the greatest motive powers in the world. In its noblest embodiments it exemplifies human nature in its highest forms, for it exhibits man at his best. It is the cornerstone of individual greatness.

There are trying and perilous circumstances in life which show how valuable and important a good character is. It is a strong and sure support where everything else is a failure for, if our character is good we can again obtain solid footing. It insures our happiness and honor. If it fails us in the hour of need, all may be irretrievably lost, nothing left but vain regrets and bitter tears.

Character is power and influence and he who has it, though he may

have nothing else, has the means of being of great use, not only to his immediate friends, but to society, to the church of God, and to the world, eminently of great use everywhere. On the other hand when one has lost character, all is lost. It is better to be poor even to beggary, to be cast into prison as Paul the apostle was, than to be destitute of a good name. Also as Prov. 22:1 says, a good name is rather to be chosen than great riches.

There is a great difference between "Character and Reputation," character is what one really is; and reputation is what others think one is. Character is within reputation is without. Character is always real, reputation is sometimes false, Character is what gives a man value in his own eyes and reputation is what he is valued at in the eyes of others, and, most people are more concerned or anxious about their reputation than they are about their character. It is essential I am sure to strive for a good reputation, but of more use to possess a good character, for I am quite sure I am safe in saying if our character is good the reputation will be taken care of.

It appears to me that early impressions are most powerful, in forming good habits. They may seem but trifles, but when collected together, go to make what one's character really is. It is composed of many small acts and efforts, just as a merchant makes quick sale and

small percentage, resulting in large profits. Our lives are being read continually.

For instance: books, sermons, speeches and so forth, are influential only at the time they are read or given, but character keeps itself before others attention continually and is sure to have its influence either for good or bad.

Two of the most precious things on this side of the grave are reputation and life, but it is to be lamented that the most contemptible whisper may deprive us of the one and the weakest weapon of the other.

A wise man will be more anxious to deserve a fair reputation, than to possess it. This will teach him so to live that he may not be afraid to die. A good character is a sure protection against suspicion and evil reports; a man of doubtful character is suspected of a thousand acts that he may be wholly innocent of, and if he does good deeds, he is apt to be ascribed to a bad motive. On the other hand a man of good character, of tried and established reputation stands out to the eyes of the public as one who is above suspicion and reproach. The envious may attempt to tarnish his fair name, but alas their efforts only recoil upon their own heads.

In the society of our fellowmen we ought not to be rated by our possessions of wealth, office of honor or trust, for these are but temporary and accidental advantages,

and the next turn may turn them from our grasp, but character is something we may possess and keep.

He who is in tattered garments, toiling on his way, may, and often does, possess more real nobility of spirit than others who glide by in a chariot. Nobility of character is within reach of all, it is the result of patient endeavors after a life of goodness, and when acquired can not be swept away unless by consent of the possessor.

So character is one of the grandest things one can possess or live for; to have it is to have worth of soul, wealth of heart, and diamond dust of mind. He who has this aim lives to be what he ought to be, and to do what duty requires. To him comes fame, delighted to crown his head with her wreaths of honor. Sum it up as we will, a perfect Christian character is the greatest consideration of human life. This truth, sublime in its simplicity and powerful in its beauty, is the highest lesson of religion, it is impossible for any one to live a Christian life and not have a good character; it is absolutely required; it is the first that youth should learn and the last age should forget.

Sel. from June 1, 1941 Issue.

WHAT WILL YOU DO WITH JESUS?

Matt. 27:1-25. Judas sold his Lord for thirty miserable pieces of silver. He realized it was blood

money. How many boys and girls, men and women today, are betraying their Master? Judas was sorry for what he did. How would you feel if the end would come and you are found yourself away from Christ? Judas found out he had betrayed innocent blood. He brought the thirty pieces of silver to the chief priests and said, "I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that", Matt. 27:4. They did not care for the money, they had what they wanted. If we turn Him down we are betraying innocent blood. Judas cast down the pieces of silver and went and hanged himself. That is only the beginning, you cannot run away from God. What were they to do with this money? They said we cannot put it into the treasury so "they took it and brought the Potters field to bury strangers in", Matt. 27:7.

But they still have Jesus Christ on their hands. You too have Jesus Christ before you. Now what are you going to do with Him, reject Him, crucify Him or accept Him. Do you want Jesus or Barabbas? It was the governor's privilege to release whom he would. They brought Jesus before Pilate and he asked, "Whom will ye that I release unto you? Barabbas or Jesus which is called Christ"? Matt. 27:17. And they answered or cried out, Barabbas, Barabbas, they wanted to destroy Jesus. The governor's wife

sent to Pilate and told him to have nothing to do with that just man, but they cried out, Let Him be crucified.

Barabbas was a wicked man, a robber and a murderer and Jesus an innocent man, but they had what they wanted. They led Him away to be crucified. They compelled Him to bear His own cross as far as He could go. They mocked Him, spit upon Him, smote Him on His head with a reed, scourged and whipped Him, making it just as rough and miserable and with as much agony and pain as they know how. "They stripped him, and put a scarlet robe upon Him. And when they had platted a crown of thorns, they put it upon his head". Matt 27:28-29. I don't think they set it upon His head very easy but put on force, anything to make just as much suffering as they could. I can see the blood dripping down His back, where they had whipped Him. I believe they layed the stripes upon Him as heavy as they could. When they set the Cross I imagine they set it down as hard as they could. What are you going to do with Jesus?

After His resurrection He appeared to many. Thomas doubted His resurrection. On one occasion Thomas was not there but was told of them seeing Jesus. Thomas said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails,

and thrust my hand into his side, I will not believe," John 20:25. What is your choice? Just to sit still and do nothing about it and you are destroying Him.

The rich young ruler rejected Christ. He asked Jesus what he could do to inherit eternal life. Jesus knew he had great possessions and told him to sell that which he hath and give it to the poor, but he went away with a sorrowful heart. Peter denied Christ. I wonder if we do not often deny Christ? When Peter denied his Christ, Jesus looked upon Him and Peter went out and wept bitterly. Judas betrayed Him, the soldiers crucified Him, but many followed Him. Simon and Andrew were casting their nets into the sea and Jesus called them. They forsook their nets and followed Him. The Devil has a bigger net spread out and I fear has many fast in it.

In God's sight you are a sinner. We must be born again, be born into Christ. If you decide against Christ you have no peace of mind. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you". John 14:27. The world cannot give joy and peace. There is no joy and peace at worldly amusement places, but when you come to Christ then you have peace.

The door of mercy stands ajar. We must either accept Him or we automatically reject Him. We either

let Him in or we shut Him out. He is knocking at your heart's door. He will not open the door, you must open and He will come in. There is no knob on the outside and He is not going to break the door open. Remember the lesson of the ten virgins. Five were wise and five were foolish. The five that had oil went in and Jesus shut the door. Noah built the Ark and when the eight righteous were in the Ark, God shut the door. Noah built but God shut. Noah could not open it. Some day the door of mercy will close and you will either be ready for Christ or you will be let out. Which ever you decide. God is not going to compel anyone, but on the day of judgment God alone will do the deciding. There is only one foundation and we must build upon the foundation Christ Jesus, if we want Eternal life. (A sermon preached at the Shrewsbury church recently) Sister Shella Stump, Cor.

WAKE OF INFLUENCE

The smallest bark on life's tumultuous ocean
Will leave a track behind forevermore:
The lightest wave of influence, once in motion,
Extends and widens to the eternal shore.
We should be wary, then, who go before
A myriad yet to be, and we should take

Our bearings carefully where break-
ers roar

And fearful tempests gather. One
mistake

May wreck unnumbered barks that
follow in our wake.

—Selected.

PRAYER TIME

It's time to pray; come ye apart,
Leave anxious care, O weary heart;
Come boldly to the throne of grace,
And seek God's will at the Master's
face.

How oft we miss the blessing there,
When we neglect the hour of pray-
er.

It's time to pray; go close the door,
Let business cease, and Christ im-
plore;

Take thou the Word of God with
thee,

Read and meditate on bended knee.
Christ went alone on mountain side,
And there He prayed; for you He
died.

It's time to pray; ye saints of light,
Put on thy strength, and robes of
white;

Pray for the power of Pentecost,
Pray for the saints and for the lost,
Pray that the will of God be done,
And plead the blood of God's dear
Son.

It's time to pray; obey the urge,
Let self be slain, and sin be purged.
If we would look for His return,
Revival fires must in us burn.

When prayer and faith do turn the
key,

The soul cries out, "O victory!"

It's time to pray; O blessed hour,
'Tis there we feel His melting po-
wer;

What peace and joy in Christ we
share,

When we have spent the hour in
prayer.

No time is lost, the hour we spend
With Christ the Lord, our dearest
Friend.

Sel. by Montez Sigler

THIS IS VICTORY

"Nay, in all these things we are
more than conquerors through him
that loved us" (Rom. 8:37).

When you are forgotten or ne-
glected, when you are pushed con-
sistently aside, and you submit to
it, thanking the Lord for the humb-
ling—this is victory!

When the good you do, or intend,
is slandered, when your wishes are
crossed, when your taste is offen-
ded, your advice despised, your
opinions laughed at, and you take
it all quietly in love and patience—
this is victory!

When with any kind of food or
clothing with any climate, any
company, any position in life, or
state of loneliness into which the
Lord may lead you, you are con-
tent—this is victory!

When every ill-humor in others,
every complaint, every irregularity
and unpunctuality, while not con-

doning, you can bear without anger — this is victory!

When every foolishness, perverseness, even spiritual unfeelingness, every contradiction of sinners and every persecution you can meet and bear — this is victory!

If you are not concerned to bring yourself or your works into conversation or to look for commendation, if you are truly willing to remain unknown—this is victory! Publisher Unknown.

FOR DECEMBER 1961 SUNDAY SCHOOL LESSONS

PRIMARY LESSONS

Dec. 3—What the Angel Told Mary. Luke 1:26-35, 46:55. Matt. 1:18-24.

Dec. 10—When Baby Jesus was Born. Luke 2:1-8.

Dec. 17—The Shepherds Saw Baby Jesus. Luke 2:8-20.

Dec. 24—(CHRISTMAS) The Wise Men Brought Gifts To Baby Jesus. Matt. 2:1-11.

Dec. 31—Loving Jesus Every Day. John 15:14-17, Luke 2:10-11.

ADULT LESSONS

Dec. 3—Women Forbidden to Preach. I Cor. 14:20-40

1—Would more people believe if we spoke in tongues today?

2—Can any prophet give us a new revelation today?

3—Do we sometimes fail to prop-

erly analyse the cause of confusion within the church?

4—In what ways can a woman most acceptably serve God and human beings?

Dec. 10—Christ's Resurrection. I Cor. 15:1-19.

1—Can we deliver anything which we have not received?

How do we receive?

2—Did Paul labour more abundantly because he felt more indebted to the cause of Christ?

3—If Christ died for our sins and in our stead, why would we be still in our sins if he had not risen?

4—How could a person have "believed in vain" the resurrection of Christ?

Dec. 17—The Resurrection of All. I Cor. 15:20-35

1—Could the resurrection have come in any other way? see verse 21.

2—What is meant by the "order" of the resurrection?

3—When is the last enemy destroyed?

4—What are men placing their hope in, who deny the resurrection of Christ?

Dec. 24—Christmas — Christ is born. Luke 2:1-20.

1—If the Lord were to come today would we make room for him?

2—Were the shepherds expecting the birth of Christ to take place?

3—If we were to receive a mes-

sage from the angel of the Lord that Jesus was coming, would we receive it as "tidings of great Joy"?

4—Why did Mary keep these things and ponder them in her heart?

Dec. 31—Our Resurrection. I Cor. 15:36-58.

1—Do we ever realize what a wonderful thing it will be to have that glorified body?

2—Why is man unable to realize his weak and corruptible state here in this world?

3—How is the victory over death obtained?

4—If we really believe in the resurrection, will we ever fear to die?

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR DECEMBER 1961

GOD'S PEACE

Memory verse, Jno. 14, 27, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Fri. 1—Col. 3:12-25.

Sat. 2—Rom. 5.

Memory verse, Isa. 48:22, "There is no peace, saith the Lord, unto the wicked."

Sun. 3—Jno. 16:25-33.

Mon. 4—Jer. 14:7:13.

Tues. 5—11 Thess. 3.

Wed. 6—Rev. 14:12-20.

Thurs. 7—Matt. 11:20-30.

Fri. 8—Rom. 8:1-14.

Sat. 9—Psa. 4.

Memory verse, Rom. 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Sun. 10—Heb. 13:9-25.

Mon. 11—Eph. 4:1-16.

Tues. 12—II Cor. 13.

Wed. 13—I Cor. 14:27-40.

Thurs. 14—Rom. 14:13-23.

Fri. 15—Isa. 27.

Sat. 16—Psa. 119: 153-168.

Memory verse, Isa. 26:3, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

Sun. 17—Luke 10:1-12

Mon. 18—Lev. 26:1-9.

Tues. 19—Mk. 4:35-41.

Wed. 20—Ezek. 7:16-27

Thurs. 21—Isa. 59:1-8.

Fri. 22—II Chron. 15:1-15.

Sat. 23—Exo. 33:8-23.

Memory verse, Luke 2:14, "Glory to God in the highest, and on earth Peace, good will toward men."

Sun. 24—Luke 1:67-80.

Mon. 25—Luke 2:1-20.

Tues. 26—Luke 2:25-40.

Wed. 27—Micah 5.

Thurs. 28—Isa. 9:1-8.

Fri. 29—Eph. 2:8-22.

Sat. 30—Isa. 53.

Memory verse, Job 22:21, "Acquaint now thyself with him, and be at peace, thereby good shall come unto thee."

Sun. 31—Phil. 4:1-9.

BIBLE MONITOR

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NO. 23

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

A CHRISTMAS WHICH HONORS CHRIST

"That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him", John 5:23. God honored Christ's birth by the announcement of the Angel to the Shepherds of Bethlehem and by the blessed songs sung by the angelic chorus, following the annunciation. God also highly honored His birth by placing a bright star in the Heavens by which those who wished could be guided to the birthplace of Jesus.

Superstition and worldliness claims to honor Christmas in various ways. A christian will try to honor the birthday of Christ by doing and saying those things, which will impress the work of Christ and His peace and goodwill among men, upon those people with whom he has contact with. Our thoughts, words and deeds should be such as will reveal to others the Divine character of Christ and His love for humanity.

The truths in Christ can be impressed upon men by simple, truth-

ful worship, gifts and examples of love for one another. The facts of the Divine conception and birth of Christ along with His suffering and death, that our sins might be forgiven and removed, must be taught for a true honoring of Christ. Gifts which are given from a heart of love and are useful and needed, will honor Christ. Fleshly indulgences along with pride and haughtiness can be of no honor to Him.

God honored the sincere seeking of the wise men by revealing unto them the way to find the child Jesus. God respected their desire to worship and honor Jesus by allowing them to bestow their worship and gifts unto Him. God revealed His wisdom unto them, that the child Jesus was in danger of men and they should not reveal His location unto sinful men. Can we imagine the effort and sacrifice that these wise men endured to find the child Jesus, through perhaps a year or more of labor? For what purpose and end was all this effort? Simply to worship Him. What effort and sacrifice are we willing to make in order to worship Him?

"Whether therefore ye eat, or

drink, or whatsoever ye do, do all to the glory of God", 1 Cor. 10:31. How careful and thoughtful are we to observe Christmas in this way? Do we give gifts for the glory of God? Do we give such gifts as will be to the honour and glory of God? "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:17. Can we commemorate Christ's birthday without the love of God in our hearts?

As our text reads, we cannot honor God without honouring Christ. We cannot obey God without obeying the teachings of Christ and living the commandments which God delivered unto us by way of His Son. Can we accept the sacrifice for the forgiveness of our sins without worshipping Christ and obeying His commandments?

"Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed: for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just", Luke 14:12-14. Is this the way our hospitality is shown to our fellowmen? Is this the

way we give our Christmas gifts?

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord", Eph. 5:19. How do we express our joy and thankfulness to God during the Christmas season? Is our Christmas spirit known unto man or unto God? Actually if we express our joy, thankfulness and appreciation so that God will recognize it, will it not then also be recognized by man? Is it our joy to bring honor to Jesus before men, by our sincere worship towards Him, in obedience, in adoration, in praise and by doing good in His name?

THAT EVENTFUL MORN

The Holy prophets of old repeatedly foretold of the certain coming of the birth of Christ, the Son of God and the Saviour of men. Days, weeks, months, years and centuries passed by. Some forget and others waited then on a certain night nearly two thousand years ago, in the little town of Bethlehem, in the stable of the Inn, all the happenings foretold by those faithful prophets were fulfilled in the little bundle of flesh, which the Angel of the Lord said, Shalt be named Jesus.

The shepherds were abiding in their fields and a host of Heavenly messengers expressed praise and glory to God, for all the things that they had heard and seen, following the Virgin birth of Christ. Only

the God of Heaven knew the full meaning to mankind, of the greatest of all gifts presented to sinful humanity.

Christ was born at night according to the Scriptures. Certainly that first morning, following the birth, not only brought the rising of the sun in the Heavens; it brought the Son of Righteousness to a world then dark in sin and need, bringing the Light of the Son of God. This was a morning of mornings. This morning set off a start of commemoration, glad tidings and goodwill to men, that has never halted. Today, we await Christmas morning with anticipation. It should not be for the purpose of commercialism, but for the re-instilling within our hearts of the meaning of the Gift of and from God.

God only had one Son to give. He gave Him, so there will never be another such a morning. There will never be another such a birth to commemorate. This very eventful morning caused angels to praise, nations to set up and take notice, rulers to issue decrees and enemies of Christ to seek to destroy.

This morning marked a change in the calendar, a landmark to record dates of time, and new hopes and aspirations in the lives of men. This morning proved the reliability of God's Word and the truthfulness of His prophets. The events announced this morning, bound Heaven and earth, God and man, time and eter-

nity.

No other message flashed to man by any means, contained a fulness of meaning, as the message borne to earth by the angelic hosts. None ever was so important, none ever meant so much to mankind as the message delivered and received on this eventful morn.

Luke 2:10 states, "And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people". This was a message, not for a few, nor for a generation, but for all people, whosoever will. In every age of time and to every nation spread over the universe, to countless then living and to innumerable unborn the message was intended. The good tidings, relayed from Heaven this morning, were for the poor man, rich man, beggar, Jew, Gentile, white, black, red man, kings, rulers, and servants, omitting none.

To embrace Christ and the full meaning of the message of this morning will change the lives of the beggar, the tribesman of Africa, the Indian on the desert sands, the islander, the city man, the country man, your next door neighbor and yourself. This gift announced was given of God, who is no respecter of persons. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him need not perish, but have everlasting life", John 3:16.

Continuing the message received

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on this eventful morning, we read in Luke 2:11, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord". Why was this message so important? because the world needed a Saviour. It was steeped in sin. People had disobeyed God. God therefore provided a way of reconciliation. He provided the way of salvation. For we read, after Jesus had taken up His ministry, He, himself in John 14:6 states, "I am the way, the truth and the life; no man cometh unto the Father, but by me". On this particular morning, God caused to be announced the provision He made, that men might not be lost, but by choice, could accept of this gift and have salvation.

How does the world today feel

about this great gift? How does much of christendom feel about the gift and God's message to men? Do people today, feel the need of Christ? Do people at large realize what this first Christmas morning meant to mankind? I fear the real intent is taken too lightly. People are not accepting what God offers them. Too many have made the decision, "We will not have this man rule over us". Too many choose to have Barabbas released in their lives and then to crucify the Son of God afresh.

The babe born on that eventful morn was the Son of God. He is still the Redeemer of the world. He was the child of prophecy, the King of the Jews. He was redeemer of mankind, from the curse of the old Law. "Thou shalt call his name Jesus for He shall save his people from their sins". "There is none other name under heaven, given among men, whereby we must be saved. All this and much more God gave to us at the birth of Jesus. "A child is born and unto a Son is given," was the message proclaimed to mankind on that first Christmas morning.

Hail the blest morn, when the great Mediator, Down from the regions of glory descends. Shepherds, go worship the babe in the manger, Lo, for your guide the bright angel attends.

Bro. Paul Myers
Box 117,
Greentown, Ohio.

WITNESSING FOR CHRIST

Dear Brethren and Sisters, of the Dunkard Brethren Church and all the readers of the Bible Monitor, Greeting: If there ever was a time, in our life, in which we as Christians should witness and leave our testimony for Jesus, it is NOW. When we consider that there is so much false doctrine, so much lack of the true knowledge of the Word of God, so much substitution for true Christianity in the religious world, it is shocking and fills our heart with sorrow.

Who and what is a true witness for Christ? It is one who can bear testimony of a fact, or knowledge of Christ. One who is willing to accept Christ, upon the ground of His own authority and testimony. A true disciple or one who can truly testify for Him, is one who has accepted Him on the terms of the Gospel, one who has accepted all of God's conditions in Grace.

Jesus, before He ascended up into the heavens, had confidence in His followers, His disciples, that they would witness for Him when He was departed from them. He had prayed for them and said, "I have given them thy word: and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" John 17:14-15.

He prayed not only for His disciples in that day, but he prayed for us. "Neither pray I for these alone, but for them also which shall believe on me through their word", John 17:20. Yes, He had confidence in them that they would be His witnesses. Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Dear Ones are we measuring up, are we carrying out this His Word, in our day? The apostle Paul did in his day. He was a witness to every nation, under heaven in his day. There is no way to witness for Christ, without a knowledge of Him. How may we know him? We know Him through a knowledge of His Word, to hear His Word, to accept it, by believing in Him, by trusting Him and by obeying Him.

It is by keeping His commandments, 1 Jno. 1:3-4, "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Herein is strong language. Do you keep His commandments? do you keep the "all things whatsoever I have commanded you"? do you observe them, or not? Do you wash your brothers' feet? Do you greet one another with an holy kiss?

You may say Christ never commanded His disciples to observe the latter. Well Paul did, and hear what he says, "If any man think of himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord", 1 Cor. 14:37. Also, Gal. 1:11-12, "But I certify you, brethren, that the gospel which was preached of me is not after man, For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Reader have you been baptized, in order to be saved? for the remission of your sins? Christ said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned", Mark 16:16. Reader do you have faith enough to accept all of Christ's Word? Heb. 11:5-6, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, (he was a witness for God) that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him".

Reader have you repented of your sins? have you forsaken all wilful sin? turned away from sin and turned to God? Have you confessed your sins before the world? If not you are not His witness. One

who witnesses for Christ is one who will furnish evidence, or proof that they have believed in Christ, by a new and consecrated life. Old desires for the pleasure of the world will have vanished, they become one who is converted to a new life, they have a change of mind and attitude, toward sin, they now set their "affection on things above and not on things on the earth". Col. 3:2.

A witness is one, who knows and can see Christ, personally present with him. O true, we do not see Him now in the flesh, with the natural eye, but we see Him in the Spirit, with an eye of faith. He has promised to be with us, to be in our midst. If not an eye witness in the flesh, yet a witness by the life that we live, the manifestation of our faith.

A witness for Christ can be and must be a word witness, a testimony of our lips, as well as a living testimony of letting our light shine. This is ever confessing Him and not being ashamed of Him. David of old pictures our duty of personal testimony, as a witness for Christ. Psal. 26:7, "That I may publish with the voice of thanksgiving, and tell of all thy wondrous works". And again Psal. 119:172, "My tongue shall speak of thy word: for all thy commandments are righteousness."

The Holy Spirit helps Christ's saints to bear witness. He admonished His disciples and said, "But when they deliver you up, take no

thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you", Matt. 10:19-20.

Dear reader, let us one and all be true witnesses for Christ, let us heed the exhortation of the apostle Paul, where he says, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much more, as ye see the day approaching", Heb. 10:22-25.

Christ has sent us a message, telling us of a time coming when the saints will not be in a position to witness for Him, in preaching His Gospel to a lost and dying world. That time will be in the very last three and one half years of this world, (as we believe) in the days of the Beast. Rev. 13:7, "And it was given unto him (the man of sin, the Beast) to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations".

We understand this to mean that

the faithful ones, of the Church in those days will be captured by the Beast and perhaps imprisoned or put into concentration camps, as they are evidently those of the true faith which will be few indeed in that coming day. If such be the case they would be in no position to witness for Christ in preaching His true Gospel to the unsaved in those days. Then too, God's sealed of Israel will be made to flee to the wilderness (mountains) hence they can not witness for Him among the nations.

Therefore Christ will send special witnesses to witness for Him, as we believe until the very end. Rev. 11:3, "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, (42 months, or three and one half years) clothed in sackcloth." "These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed".

We believe that these two witnesses of Christ will be here on earth, in the last days, in the form of men, that they will be special men, sent by God. We know not who they shall be, whether it be saints of the ancient world, sent down to minister, or who they will be. The writer is not dogmatic about this. Many have made suggestions, as to who

they shall be, we might do the same, but who really knows who they shall be? It might be possible that it is Enoch and Elijah. Again it may be Moses and Elijah, or the Elias for to come, who was John the Baptist, it might be others; God alone knows, so we leave it with Him in whom all faith rests.

The time of the prophesy (preaching) of these two witnesses, will be 42 months, or three and one half years. They will be clothed in garments of sackcloth, a garment of mourning, distress or mortification. These men will be here in a solemn time, a day of much distress, hence their attire of solemnity. Beloved let us one and all witness for Christ, while we have life and opportunity. Let us witness for Him at home, in the Church, in the community and abroad. The time is short. It may be later than we think.

Bro. Wm. Root
1612 Morphy St.
Great Bend, Kansas

THE PARTITION WALL

"Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition between us", Eph. 2:13-14. "For as many of you as have been baptized into Christ have put on Christ. (Not into a church by a man-made ritual or ceremonial

rites) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus". For ye are all the children of God by faith in Christ Jesus. Eph. 2:16, "That he might reconcile both unto God in one body by the Cross, having slain the enmity thereby". Now we should love all with no more hatred between groups. Now therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God.

The apostle Paul stated, That I should preach among the Gentiles the unsearchable riches of Christ. Even when we were dead in sin, hath quickened us together with Christ. (By grace are ye saved.) That not of yourselves, it is the gift of God. So grace is a Divine favor. It took the Son of God's life and spilt blood on the Cross, to save a dying, sinful and lost world. It behooves us to repent and believe the Gospel. He was the only one who could take away the partition wall. There is only one way to salvation. The blood that cleanses from sin will never lose its power. Nothing could for sin atone, nothing but the blood of Jesus. Oh precious is the flow that makes us white as snow. No other fount I know, but the blood of Jesus.

We read in Rom. 10:4, "For Christ is the end of the law for righteousness to every one that be-

lievest." Every one who is trying to keep the law is not fully converted to accept the Gospel and follow the commandments of Jesus. Does the Cross mean anything to you? Think of the suffering that Jesus had to endure to redeem humanity. If the law did not end at Christ's death, why did even the recording of time change? The church was established when the day of Pentecost was fully come. And they (Disciples) were all filled with the Holy Ghost and began to speak as the Spirit gave them utterance.

John 14:26, "The comforter, which is the Holy Ghost, whom the Father will send in my name (Jesus speaking) he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you". John 16:7, 13, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me", John 14:6. There is only one way to salvation. Jesus has mapped out or taught the way. However there are many ways sought by man.

Dear reader there is a dividing time coming. "When the Son of Man shall come in his glory, and

all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats," Matt. 25:31-32. Some set on the left may be religious people who call themselves christians. A religious sect of people gave their consent to crucify the Lord. Jesus tells us in Matt. 5:20, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven". 1 Tim. 2:4, "Who will have all men to be saved, and to come unto the knowledge of the truth". Christ gave himself a ransom for all mankind. Phil. 2:9-11, "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, etc. and every tongue confess that Jesus Christ is Lord, to the glory of God the Father".

Matt. 7:21-23, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in Heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never

knew you: depart from me, ye that work iniquity". Many people, under the name of christians, think we can be saved by works as the Pharisees did in their day. John 4:9, "Then saith the woman of Samaria unto him (Jesus), How is it that thou, being a Jew askest a drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans. Paul declared that the Pharisees were the strictest of all the Jews.

Jesus has made us all one, by faith in Christ, and has broken down the partition wall. That he might reconcile both unto God in one body, by the Cross. For through him (Jesus) we both have access by one Spirit. Rom. 8:9, "Now if any man have not the Spirit of Christ, he is none of his." For as many as are led by the Spirit of God, they are the sons of God. We have received the Spirit of adoption. There is a legal way by which method anyone can be adopted into the household of faith. The way of the Cross leads home. The way of the world leads astray. Jesus Christ is the faithful witness, the first-begotten of the dead. Unto Him that loved us and washed us from our sins in His own blood. Nothing can for sin atone, but the blood of Jesus. Oh precious is the flow, that makes us white as snow: No other fount we know, but the blood of Jesus.

William N. Kinsley
Hartville, Ohio

CHRISTMAS — PAGAN OR CHRISTIAN?

Text: That in all things he might have the preeminence.—Col. 1:18.

For most Americans there is more preparation and ado made for the annual Christmas festivities than for any other holiday. Our children give it a large place in their thinking, even before we tear the November sheet from our calendars. Few planned budgets overlook the needs for Christmas expenditures. Stores plan for the expected Christmas rush. And schools and churches plan their formal programs.

The casual observer has little difficulty to note that many details of our elaborate twentieth century Christmas celebrations are distracting or even antagonistic to the spirit of the event which initially introduced this mysterious incarnation to the world.

Let me say that it is not my aim to hinder the Christmas celebrations of any individual or group. However, it is a sincere concern of mine that Christians should carefully plan, and by the help of God, emphasize a Christ - pre - eminent celebration. Then only can we hope to avoid the conglomeration of ideas and activities that are too frequently more pagan than Christian.

A Brief Contrast

For the average American that you and I meet, Christmas time demands or at least involves any or

all of the following :

1. Great expectations and elaborate planning.
2. Strenuous activities which over-tax physical reserves.
3. Unusual expenditures for material things.
4. Glowing outward displays and formal programs.
5. Feasting and revelry.
6. Much giving and receiving of gifts.
7. Many greetings and remembrances.
8. Traditional and modern music.
9. Little effort to supply spiritual needs.

The simple Biblical narrative which pictures the first advent of the promised Messiah reveals it as a time of :

1. Wonder, gratitude, and worship.
2. Refreshing spiritual deliberations and blessings.
3. Limited material preparations and circumstances.
4. Realization of divine faithfulness and guidance.
5. Great divine revelations.
6. Loyal devotion demonstrated in humble obedience.
7. Absence of human display and frivolities.
8. A sharing of the good news.
9. All attention focused on the Gift, Jesus the Saviour.

The contrast is quite apparent in nearly all points. The first group is mostly interested in the "Merry

Christmas" that is as transient as tinsel or colorful wrappings. To such each Christmas fades away without any eternal benefits. The second group will capitalize on the spiritual benefits that give life and vigor to the inner man.

Let Us Receive

"Unto you is born...a Saviour", announced the angel. He was not to be just the wonder Baby, but to those who would receive Him, He was the Deliverer from sin, the Saviour.

The graphic, but not elaborate, Bethlehem picture is definitely a wonder of wonders in the progress of God's revelation to men. In it God is fulfilling a promise that to waiting men seemed long overdue. In the fulfillment of that promise, it was necessary for God to speak in events and words that a fallen race was most likely to understand and would find most easy to accept.

What blessings the Jewish leaders missed! Their blinded eyes and adamant hearts were not worthy to know Him, much less to receive Him. King Herod learned the news, but disqualified himself to receive Him promptly because of a suspicious attitude that thought only in terms of preserving his own glory. Pride still deceives its host.

The humble shepherds, the believing Simeon and Anna, and the persistent Wise Men from the East, have given to us impressive examples of honest hearts who received

Jesus as the promised Messiah. To them, He was immediately King. They found Him to be the Revealer of the Father. He was definitely the Way, the Truth, and the Life. There is not the slightest trace of disappointment or doubt. Their faith needed not further adjustment despite the humble circumstances that focused all attention on the Light of the world. Our Christmas celebration is pagan unless we receive Him as Saviour.

Let Us Worship Joyfully

The angel lost no time in telling the shepherds that he had "good tidings of great joy." All heaven must have been jubilant because of what the human race was about to realize.

There were no unknown tongues present. In clear, audible enunciation there was praise to God by the heavenly host. The wondrous regard for the divine message provoked a prompt investigation of the specific Child in a manger. What they saw sent them away sharing the news and finally returning to their flocks, "glorifying and praising God for all the things that they had heard and seen."

Just and devout Simeon blessed God as he saw this wondrous Light to the Gentiles and the Glory of Israel. The widowed, but devout, prophetess, Anna, burst into thanksgiving unto the Lord when her eyes fell on the forty-day-old boy. The Wise Men rejoiced with exceeding

joy when they again saw the star. But the sight of the young child prompted an automatic prostration. Their devotion was shown in worship and in costly gifts. In the heart of Mary the marvel and wonder of this Holy Child caused much pondering. This wonder persistently followed those who contacted the Wonder of God in the flesh.

Consistently, then, with these faithful ones who wondered and pondered and worshipped in the past, we have a royal privilege to make our Christmas celebration a season of joyful worship. Let us bless God in genuine thanksgiving.

Let Us Discriminate

Occasionally we meet individuals who are so completely disgusted with the modern Christmas celebrations that they show an antagonistic attitude toward any traditional celebration. Let us be extremists only where and when abiding by the Scriptures makes us extremists. And then by all means let us be humble as well as courageous. God save us from the "better-than-thou" paralysis that is so fatal to the true spirit of Christ.

The Christmas story, profound as it is, has lent itself readily to effective compositions in fields of literature, art, and music. Consecrated individuals with unusual talents have been inspired to enrich our understanding of this glorious event with masterpieces that have been a blessing to Christmas for many gen-

erations.

What pathos floods our being as our ears catch the first strains of "Silent Night"! The tender sweetness of "Away in a Manger," by Martin Luther, the scarred veteran of the Reformation, appeals both to children and adults. Really, we have inherited a wealth of materials that are suitable and usable for a celebration that truly honors the living Christ of our Christmas.

Because many individuals do not know the proper sequence of the Scriptural narratives, we have many songs, pictures, and Christmas stories that give erroneous impressions of the original account. A careful reading for ourselves of both the Matthew and Luke accounts will not only refresh our memory, but will enable us to honor our Saviour by selecting pictures, songs, and literature that are Scriptural.

A fresh review of the authentic Christmas story will likewise be useful in our discrimination against the numberless commercial items thrust upon us. This present evil world has things mixed up badly. At no time can we afford to forget that this world will promote a celebration of the birth of our Lord only so far as it will make a contribution to its own purposes. Truly, it must move God deeply to see professed Christians so completely dominated by the counterfeit tactics of the devil. He sought the life of the Holy Child in Bethlehem and has repeatedly

sought to get rid of Him since. It is the devil who would have us forget our spiritual opportunities and obligations. He would have us gloat over the glittering tinsel and colorful lights that are so typical of a generation which has become vain in its imaginations. Such foolish hearts have not been enlightened by the Light of the world. It is mandatory that we use Spirit-filled discrimination lest our celebrations become Christless and thus honor the archenemy of our Lord and Saviour.

Let Us Plan

There is little accomplished that is wholesome or constructive without adequate planning. The Nativity involved plans that were revealed centuries before their accomplishment. The angelic announcement was not very old until the shepherds were arranging a visit. The Wise Men who came from afar had at least brought gifts which evidence plans.

It is so easy just to drift along and allow circumstances or local practices to take over and thus shape our Christmas celebrations. No Christian would purposely exclude Christ from his Christmas celebrations. However, many times because of no planning or because of poor planning, there wasn't time for everything. To the satisfaction of the enemy, the most essential elements of a Christ-centered celebration are omitted. Consequently, our activities degenerate into a grand melee that

is frivolous, materialistic, and possibly idolatrous, even though our children still consider it a wonderful time. A Christmas that is not Christ-centered is after all pagan, shocking as it may sound. Let us not be guilty of teaching paganism to our innocent children.

It was no accident that Christ was born into a godly home. The "only begotten Son" was sheltered in a home selected by God. The shepherds and Wise Men came to that home to see the wondrous Gift. That same godly home escaped to Egypt and later went to Nazareth. It makes a beautiful story that appeals to youngsters and adults, in any race or nationality. Christian homes, then, have an opportunity to make Christmas a time of strengthening home ties, as well as making it a time of spiritual blessings. Let us plan it so.

Let Us Share

After the shepherds saw the holy Child, they made known abroad the message of the angels. And this year I notice for the first time that the happy, aged Anna, the prophetess, "spoke of him to all them that looked for redemption in Jerusalem." I can see the shepherds on the job during the night. But can you not see aged Anna leaving the Temple to tell the folks about the unusual Child she was at last permitted to see?

These facts make it evident that a Christ-centered celebration has in it the natural element of sharing,

rather than self-centered indulgence. What news to share! What a Spirit to prompt gifts to those in need! What an occasion to remember those who need or appreciate our encouragement in the Lord. Let us be mature in our Christian experience and know the joy of sharing the heavenly Gift.

Since the Incarnation involved such a great humiliation for our benefit and to help us to comprehend more fully the love and justice of God, let us not allow the light of our understanding to be darkened by conforming to the pagan tendencies of this evil world. Rather let us realize normal spiritual blessings as we give Christ pre-eminence in all our Christmas activities and anticipations.

Melvin Ruth in Christian Monitor

THE DEAD SPEAKETH

NO. 22

THE ROYAL FAMILY

B. E. KESLER

One of the main reasons, if not the main one, why the Jews rejected Christ, was that He did not come in royal splendor as they expected Him to come and set up a magnificent kingdom as they had pictured in their minds. The disciples were perhaps, more greatly disappointed in Him that He did not set up and establish an earthly temporal kingdom, than in anything else. They found themselves won-

dering about the nature of the kingdom, and who would be the greatest in the kingdom and even desiring the highest place "one on the right and one on the left" of Jesus in the kingdom.

On the contrary, Jesus tried to disabuse their minds by the parable of the Good Shepherd, the parable about the Householder, His teaching about the bridegroom, and the bride and the children of the bridegroom. But they seemed not to realize He was building up and establishing a royal family until the work was completed and He had taken His leave of them and returned unto His Father from whence He came.

True, this family bore the titles of vineyard, kingdom, sheepfold, and church, each of which was in some way descriptive of its nature and portrayed its character. As a vineyard the branches were to maintain vital connection with the true vine, and were expected to bear fruit as a kingdom, Jesus was its born king and His people as loyal subjects were expected to obey Him. As a sheepfold, Jesus was the good shepherd who maintained vigilant watch over the sheep that they were not destroyed by ravenous wolves. As a church it was an organism fully equipped to function as a mighty force in evangelizing and Christianizing the world.

Paul was enabled through the

hidden mystery to see God's eternal purpose which he purposed in Christ Jesus, that the Gentiles should be fellow heirs with the Jews and of the same body, and partakers of his promise in Christ by the gospel. And "for this cause," said he, "I bow my knees unto the father of our Lord Jesus Christ, of whom the whole family in heaven and on earth is named," Eph. 3:6, 9, 11, 14, 15.

In gathering together, in the dispensation of the times, both Jew and Gentile into one body, Paul saw the church as one great family, part of which is in heaven and part on the earth.

Peter saw in this "a chosen generation, a royal priesthood, a holy nation, a peculiar people," I Peter 2:9. And that God "had chosen us in him (Christ) before the foundation of the world, having predestined us to the adoption of children by Jesus Christ to himself," as Paul saw it, Eph. 1:4-5. And that through Christ, both Jew and Gentile "have access by one Spirit unto the Father," Eph. 2:18.

In the beginning, this family was composed entirely of Jews. The first Christian church was composed of Jews. But in his death Christ had "broken down the middle wall of partition between Jew and Gentile." So that now, as Gentiles, we have been adopted, and become a part of God's family, a chosen generation, a royal family,

with God the Father, as its head, and our elder brother, and we the spiritual children. As spiritual children we should "obey our heavenly Father," and "love one another even as Christ loved us (the church), and gave himself for us, that he might purify unto himself a peculiar people zealous of good works." And so we may sing, "I'm the child of a king, with Jesus my saviour, I'm the child of a king,"

Occupying our proper place, and operating in our own sphere in which God has placed us, as a "Holy nation," a royal family, filling our mission and God's purpose in our lives, may we ever be faithful to Him an honorable citizen of this holy nation, and a worthy member of this royal family.

The instruction to this nation is, "be ye holy, for I am holy," and "follow peace and holiness with all men, without which no man shall see the Lord."

This being a holy nation it follows as a natural conclusion, its citizens must be holy for the nation cannot be holy unless the people who compose it are holy.

Another truth here is, we are holy only to the extent that we live a holy life. A mere profession of holiness can serve only one purpose, and that is, to deceive. We may deceive our fellowmen, but God is not mocked.

"A peculiar people," because the purchased possession, "the habitation of God through the Spirit."

Peculiar because no other people are so highly favored. "Ye are a temple of God." How holy then should we be! "If any man defile the temple of God, him shall God destroy." It means much to live so that our "hearts may be a fit temple for the indwelling of the Holy Spirit." It means that we put off all these: anger, wrath, malice, filthy speech, corrupt communication, lying, with all secret sins, presumptuous sins, etc., etc., and that on the other hand we live soberly, righteously and godly in this present world, deal Justly, provide things honestly, owe no man anything but to love him. "Walk in all the commandments of the Lord blamelessly," adding faith, virtue, temperance, knowledge, patience, godliness, brotherly kindness and charity," for so an entrance into the kingdom will be obtained.

"A royal priesthood," with Jesus Christ as our high priest, "that we should offer up spiritual sacrifices, acceptable to God by Jesus Christ," and "as lively stones being built up a spiritual house." And as such we should "abstain from fleshly lusts, which war against the soul, and have our conversation honest among the Gentiles," or those with whom we associate, that "they may by our good works which they shall behold, glorify God in the day of visitation;" and that as Jesus said, "Let your light so shine before men that they may see your good works

and glorify your Father which is in heaven."

Jesus, by the sacrifice of himself, redeemed us by his blood, and "made us kings and priests unto God" and so we sing, "All glory and praise to the lamb that we slain," who "bought us with a price," His own blood. "Therefore glorify God in your body and in your spirit which are his," by purchase. And being made priests unto God, we should present our bodies "a living (not a dead) sacrifice, holy acceptable unto God which is our reasonable service," and be not conformed to the fashion of this world, and "not fashion ourselves according to our former lust in our ignorance." By adopting the uniform of the church we can avoid the styles of the world, and at the same time be in line with the teaching of the scripture on simplicity and modesty of apparel.

True, the uniform of the church may not be the only style that is simple and in harmony with the scripture, but it is one style, at least, that IS in harmony with the scripture. Then, as a mark of distinction and identification it behooves each of us to adopt it, and thus be "living epistles, read and known of all men."

Sel. from October 15, 1930 issue.

God never had a house of prayer
but Satan had a chapel there.

WHY SOME GO TO CHURCH

Some go to church just to be seen,
Some go there to be morally clean.
Some go to church for social re-
nown,

Some go there, for heaven they're
bound.

Some go to church just for the
walk,

Some to stare, and some to talk;
Some go there to meet a friend,
Some their idle hours to spend.

Some go there to use their eyes,
And some go there to criticize.

Some to show their own smart
dress,

And some their neighbors to assess.

Some to scan a hat or bonnet,

Some to price the trimmings on it.

Some to learn the latest news,

That friends at home they might
amuse.

Some to show how sweet they sing,

Some how loud their voices ring.

Some the preacher go to hear,

Some his style to praise or jeer.

Some to learn how they should
live.

Some to grieve the mite they give.

Some to sit and doze and nod,

But few to kneel and worship God.

Sel. by Treva Brumbaugh

SUBMISSION

I wanted to do great deeds of
fame,

Something of worth for God;

I scorned the service that often
came

By walking where servants trod.

I craved the place where the
highest sit,

I wanted to do and dare;

But the job that needed the grace
and grit

Was ignored with the utmost care.

One day I sought the face of the
Lord

For the plan He had for me,

And I earnestly searched His precious
Word

To know what His will could be?

I opened my heart to hear His
voice

And He searched me through and
through,

And He showed me that my selfish
choice

Was neither wise nor true.

So I yielded all and I really died.

To my selfish heart's desire,

And the carnal man was crucified
In a Pentecostal fire.

Ah, now I cry, "Lord let me be

But a cog in life's great wheel,

Only help me work that the world
may see

The light of the Spirit's seal."

I do not ask for the highest way,

I'll walk where the servants trod;

I only ask that my path each day

Shall lead me close to God.

Sel. by Sister Shella Stump

Goodness consists not in the outward things we do, but in the inward things we are.

NEWS ITEMS

NEW ADDRESSES

Please note a number of recent new Addresses which may be helpful for your correspondence:

Z. L. Mellott 150 Liberty St.,
Oakland, Md.

Addison Taylor R. 1, Ridgely,
W. Va.

Ray S. Shank 201 W. Coover
St., Mechanicsburg, Pa.

Titus B. Keller R. 1, Lebanon,
Pa.

PERU, IND.

The Midway church met in Council for regular business Sept. 2 with Bro. Vern Hostetler presiding. We met for Communion services the evening of Sept. 16. There were only 32 participating, but we had a good meeting and nice weather. Fifty-six were present for Sunday services at which Bro. Ord Strayer preached for us. Bro. Floyd Swihart assisted us in these meetings because of our Elder's absence, according to previous arrangement. We thank all who came and assisted on this occasion and welcome all to our future services.

Bro. Paul B. Myers, Cor.

MECHANICSBURG, PA.

The Mechanicsburg congregation held a revival meeting with Bro. Eldon Flory as evangelist. The meetings started Sept. 29 and closed on October 8, with a Lovefeast.

Bro. Flory gave us eleven Spirit-filled sermons. We were richly fed with words of eternal truth. The interest and attendance were exceptionally good. As the results of these meetings one soul stood for the Lord.

On Sunday evening about eighty surrounded the Lord's table for Communion. We want to express our sincere appreciation and thanks to the neighboring congregations for their support during these meetings and Lovefeast.

Sister Barbara Stump, Cor.

BETHEL, PA.

On October 29, 1961, a beautiful fall day, the Bethel congregation again were privileged to have another Lovefeast service. We were glad to have so many visiting ministers, members and friends with us. Visiting Ministers were: A. G. Fahnestock, Emmanuel Koonen, Paul Myers, George Dorsey, Howard Myers, Jacob Ness, Ray Shank, A. B. Keller, LaVern Keeney and Allen Eberly.

Bro. Dorsey taught the Sunday school and the other visiting ministers each took their turn, bringing to us the Word of God during the forenoon and afternoon services, with Bro. LaVern Keeney preaching the Self-examination. Bro. Paul Myers officiated at the Communion services with seventy-nine surrounding the tables. A young brother was baptized during the

noon hour and another young brother was baptized two weeks earlier. We want to thank all those visiting with us and welcome you back to our weekly Sunday morning service at Frystown and every second and fourth Sunday evening of the month at Milbach.

Sister June Beck, Cor.

BRYAN, OHIO

The Pleasant Ridge congregation held their November Council Nov. 13. It was decided we would start Sunday school half an hour earlier, at 9:30 eastern standard time.

Sister Ruth Kleinhen, Cor.

ENGLEWOOD, OHIO

We, the Englewood dunkard brethren, met for October Council, all business was disposed of in a christian manner. Elders Vern Hostetler and Edward Johnson were present, to take the voice of the church for two deacons. Bro. Wm. Heisey and Bro. Harold Frantz were installed with the laying on of hands and earnest prayer.

On Oct. 28 we were permitted to enjoy another Lovefeast occasion and fellowship with members of like precious faith. Our visiting brethren were: Isaac Jarboe, who officiated; Melvin Roesch, Charles Leatherman and Eldon Flory. We were also glad for their families and the other visitors who were with us. This was the beginning of our two-weeks Revival meeting.

Bro. Jarboe being the evangelist. We feel our members attended very well and certainly were fed from God's Holy word. One former member was taken in by the right-hand of fellowship, which helps us to realize that God's Spirit is still striving with man.

We were happy to have Sister Jarboe, Bro. Paul Myers, Bro. Edward Johnson, Bro. Harley Flory and parts of their families, visit with us during these meetings, May the Lord help us to use these things, which we have heard, to further His cause and Kingdom.

Sister Ruth Frantz, Ass't. Cor.

APPRECIATION

We wish to express our sincere thanks to all the friends and relatives for the many cards and gifts, which we received on our 25th wedding anniversary. They were very much appreciated. May the Lord bless each one of you, again we say thanks.

In christian love.

Howard and Grace Surbey.

THE MISSION OF THE NEW BORN KING

For several hundred years the Jewish people were looking and longing for the Redeemer, whom all the prophets had declared would come. The Jews had lost their kingdom and were paying tribute to Rome. The entire world was at a low ebb morally and spiritually.

Now the "fullness of time" had come; the Babe was born at Bethlehem as the prophets had said He would be. What then would this Redeemer do? Would He take over the Roman kingdom? Herod and all official Jerusalem were alarmed and immediately plotted to kill the Holy Child. Herod slew all the children under two years of age at Bethlehem, but failed to destroy the Christ Child Jesus.

Jesus grew into manhood. Now what would He do? The record is found in the four Gospels. Nearly two hundred passages in these four Gospels bear upon the sin problem and the salvation of individuals. Oh yes, the prophets had spoken much of the glory of His future kingdom, but always after His suffering (1 Peter 1:10-11).

The world was in rebellion against God. Sin was killing everyone. Jesus had first to deal with sin and establish peace between each person and God. The one great object of His incarnation was to give His life a ransom, to shed His blood for sin. The cross was the goal of our Lord's first advent. Nothing else must be placed before it, nor be allowed to detract from it, lest we miss the meaning of the gospel.

Sin produces death. What would Jesus do about this? Could He keep people from dying? While He restored a few to life, He did not stop the natural body from dying, but He gave us the assurance that death

would not be final; that all would all things.

be resurrected from the grave. Those who have been cleansed from their sins by His blood shall appear in glory in bodies like His own glorified body, like angels: eternal, heavenly, powerful, faultless, in eternal gladness, pleasure and fulness of joy, always in the presence of Jesus.

The great throng whom John saw in heaven were there not because they had cast out devils and done many wonderful works, but because they had washed their robes and made them white in the blood of the Lamb (Rev. 7:9-17). Thus Jesus abolished death by removing the curse of it. Satan had deceived our first parents in Eden. Jesus destroys the works of Satan. He gives eternal life to those who receive Him by faith and walk in Him.

Jesus was born to be King, but there is not one clear statement in the New Testament that He ever intended to set up an earthly kingdom at His first advent. He did bring the kingdom of heaven within reach of all who are born again, born into the spiritual, invisible empire of God. At His second coming to judge the living and the dead the redeemed shall rule with Him, and the throne of David shall be set up, as all the prophets declared.

The greatest event in the whole history of mankind, was the coming of Jesus into the world to live and die that men might have a chance to become sons of God and heirs of

It was not a little thing for Jesus to come down from eternal glory to poverty and shame and the utmost suffering. Only His great love for fallen humanity caused Him to do this. Having come down from heaven and knowing of the glories of it He well realized the limitations of life here on earth, how short it is, and how full of sorrows. He knew that the greatest life was the eternal. So He regarded not the pain and suffering of the cross but did all that could be done for us. Then He ascended to heaven again.

But when He left the earth to go to be with the Father, He gave His followers a commission to teach all the things He had commanded, even all over the world. We still have that duty resting upon us. We each have our little sphere in which we work and move about. Do we come in contact with anyone whom we might be able to lead to Christ? That is our supreme duty and privilege today.

Also, when Jesus was taken up into heaven in the presence of the disciples, the angel said He would come again in like manner even as He was taken away. That is our supreme hope today, and the hope of every true christian. As Jesus' coming into the world was the greatest event in the history of mankind, even so will His second coming be the greatest event in all eternity. Then, if we are ready, He will take

us with Him to enjoy His glorious kingdom. If we are not ready to meet Him when He comes we will have to suffer great tribulation. The greatest and wisest thing anyone can do is to get ready to meet Christ when He comes.

Sel. from Gospel Helps

I NEEDED THE QUIET

I NEEDED the quiet so He drew me aside.

Into the shadows where we could confide.

Away from the bustle where all the day long

I hurried and worried when active and strong.

I needed the quiet tho at first I rebelled

But gently, so gently, my cross He upheld

And whispered so sweetly of spiritual things

Tho weakened in body, my spirit took wings

To heights never dreamed of when active and gay,

He loved me so greatly He drew me away.

I needed the quiet, No prison my bed,

But a beautiful valley of blessings instead—

A place to grow richer in Jesus to hide.

I needed the quiet so He drew me aside.

Sel. by Montez Sigler.

CONSTANT THANKFULNESS

Have you ever tried the blessing of constant thankfulness? Not occasionally or when it suits you, but every day, and all day long? If not, begin at once, and the next time you feel disheartened or discontented, instead of getting irritable and complaining, just look long and gratefully on your blessings, and put all grievances behind your back. A French king once said: "If a civil word or two will make a man happy, he must be a churl, indeed, who would not give them to him. We may say of this kindly temper that it is like lighting another man's candle by one's own, which loses none of its light by what the other gains."—Sel.

PERFECT PEACE

I look not back: God knows the fruitless efforts,

The wasted hours, the sinning, the regrets;

I leave them all with Him, who blots the record,

And graciously forgives and then forgets.

I look not forward: God sees all the future,

The road that, short or long, will lead me home,

And He will face with me its every trial,

And bear with me the burdens that may come.

I look not around me: Then would
 fears assail me,
 So wild the tumult of earth's
 restless seas;
 So dark the world, so filled with
 woe and evil,
 So vain the hope of comfort and
 of ease.

I look not inward: That would
 make me wretched,
 For I have naught on which to
 stay my trust;
 Nothing I see save failure and
 shortcomings
 And weak endeavors, crumbling
 into dust.

But I look up: Up into the face of
 Jesus,
 For there my heart can rest, my
 fears are stilled,
 And there is joy, and love, and
 light for darkness,
 And perfect peace, and every
 hope fulfilled.

Author Unknown.

A CHRISTMAS SONG

The Little Jesus came to town,
 The wind blew up, the wind blew
 down
 Out in the street the wind was bold
 Now who would house Him from
 the cold?

Then opened wide a stable door
 Fair were the rushes on the floor,
 The ox put forth a horned head
 "Come Little Lord, here make Thy
 bed!"

Up rose the sheep were folded near;
 "Thou Lamb of God, Come enter
 here"

He entered there to rush and reed
 Who was the Lamb of God in-
 deed.

The little Jesus came to town
 With ox and sheep He laid Him
 down
 Peace to the lyre, peace to the fold
 For that they house Him from the
 cold.

Lizette Woodworth Reese

Sel. Sister Shella Stump.

MY NEIGHBOR'S BIBLE

I am my neighbor's Bible;
 He reads me when we meet;
 Today he reads me in my home,
 Tomorrow in the street;
 He may be relative or friend,
 Or slight acquainted be;
 He may not even know my name,
 Yet he is reading me.
 Dear Christian friends and broth-
 ers,

If we could only know
 How faithfully the world records
 Just what we say and do,
 Oh! we would make our record
 plain,
 And labor hard to see
 Our worldly neighbors won to
 Christ,
 While reading you and me.

— Selected.

Good nature is one of the richest
 fruits of true christianity.

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NO. 24

"For the faith once for all delivered to the Saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all the
world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

No Room In The Inn

No room in the Inn; there was no room
For Bethlehem's Babe that tumultuous day,
In swaddling bands He was closely wrapped
And laid in a manger on the hay.

No room in the Inn; but heaven and earth
Were filled with His glory that early morn,
The angels sang and the shepherds heard
The song of glad tidings, "A Saviour is born".

No room in the Inn; is there still no room
For the Kingly Stranger who knocks today,
At the doors of bustling, crowded hearts
Is there still no room, must He turn away?

No room in the Inn; let Him not again
Be kept outside; let Him stay no more,
Knocking without, but let Him come in
This Christmas day swing open the door.

Let Jesus and His saving grace
Into your heart and upon your face,
Nothing can bring such fullness of joy
Which time, trials and Satan cannot erase.

Selected

GOOD NEWS

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord", Luke 2:11-12. Tidings mean: news, advice, information (Webster). News is something that people are anxious for, especially if it is good news. It would be astonishing today to know the amount of money and time that is spent for news and even then much of it is not good news. However whether news is good or not, depends much upon the individual. In fact most of us are not able to determine what news is good and what is not. Actually it is often a question whether news, that we hear, is even true or not.

At the time of our text, Caesar ruled the known world but God over-ruled Caesar. God not only rules the news but He rules the making of news, perhaps many, many years before it happens. Years before our text God had declared through the prophets, that His Son should be born of a virgin, in the city of Bethlehem. Mary, who was chosen to be His mother, lived far north in Nazareth but God through the decree of Caesar, brought her to Bethlehem just at the right time. Caesar had only the need of revenue and the honor of knowing how

many were his subjects, in mind when making his stern ruling. God realized how He could influence various individuals to work so as to fulfil the many prophecies, which normally could never be all fulfilled at once; and thus deliver His Son to mankind in such a way that He never could be mistaken for someone else, nor someone else for Him.

Those who greatly desire God in their lives are the ones through whom God will work. God knows whether our heart is humble and submissive to His Will or not, and Mary was one such person. Did you ever meditate over the fact that Heaven is more interested in the salvation of men than men are themselves. Man so often lacks faith in God and he will not allow God to rule his life. Man is so concerned with his own opinion of himself and his weak and carnal ideas, that he cannot recognize good tidings. Most of man's trials and troubles today come because he does not properly appreciate and use the good things, which God has made available unto him for every phase of life.

Through man's disobedience a severe curse was pronounced upon men. Through man's obedience a cure has been sent, not only for the Adamic curse but for all others. It is sad as man labors in life, that he does not remedy his shortcomings but gradually gets deeper in them. The only redemption the only cure, must come from a wiser, more un-

derstanding Power. Have you ever meditated upon the fact, that all man's higher accomplishments have come from the mighty hand of God. God has promised so much to man but usually man cannot wait and trust in God, until He sees fit to accomplish His purposes in man. God and man must work together to accomplish God's holy and eternal plans.

God sent, through His angel, good tidings of great joy, to all people. A very, very small part of humanity accepted the tidings as good and therefore very few received any joy from them. The shepherds in the field, Mary the mother, Simeon and Anna in the temple, the wise Men in the east: all accepted the news which God sent and we feel they each received much joy from this news. The relatives of Elizabeth marvelled at some of this good news, those who heard the shepherds story wondered at the things they told, many heard the great prophecies of Simeon and Anna: but each group paid little attention to what they heard. Herod and his rulers feared what affect it might have upon his power, so these glad tidings brought no joy to either of these groups.

Do the good tidings of God bring similiar responses in human beings today, even in this enlightening age? What percentage of humanity will even accept the New Testament, as delivered unto man by Christ and His apostles, as the truth? Of these,

what percentage will accept this truth as good tidings? Of these few, what percentage will accept its details as for them individually? Of these even, how few really receive great joy from them, do not many christian professors regard God's commandments as a burden and lament over the effort necessary to fulfil them? How many human beings feel they would be better off if God would leave them alone, to receive their joys from whence they wish?

Man's lack of faith in God corrupts his mind so that he cannot recognize what is really good and what is not. The earth declares the glory of God and the firmament showeth His handiwork, but few receive much consolation and joy from it. Everything of God and about God pleases the true-hearted, for they know that all good things come from God and that He gives them everything that is for their good. The Saviour coming down to the earth and taking on the form of flesh, to teach man God's Will and to shed His blood for the forgiveness of man's sins, that he might again be reconciled in the mind of God, was the greatest gift of God to us.

He was also the Prince of Peace and man will never realize peace upon the earth unless he lives as Christ and the apostles taught. Did you ever meditate over the fact, that the only years of peace which he

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Roman Empire enjoyed were the years when Christ was there upon the earth in the flesh? Can we expect peace of heart, peace in the home and peace among nations if the commandments of Christ are not carried out? Good will and the will to do good are heavenly. God has these, do you and I? Today our best News is that which God still offers, to those who will trust and obey. Today man still accepts this good News of God similarly to the way they accepted it 2000 years ago: a few hear, believe and accept the teachings of the New Testament; some hear and wonder; some become antagonistic to God; but most of the people just continue in their own ways.

Today the world and particularly

christian America, has set aside a day Christmas, to commemorate the birth of our Lord and God giving the Gift of His Son to humanity, as their Saviour. How much of the commemoration of this day is reserved for thanks, praise and homage to our Lord for His great sacrifice of coming down to this earth. What, you say "very little" among even christian professors? Is that the way a commemoration is held for the great men of our land? Do you believe that just as much as He is crowded out of our lives and our homes, His great joy will be crowded out?

CHRISTMAS 1961

As we look at the first two chapters in Matthew, things look black for christianity. The Roman government had the ruling power over the Jewish nation. They called for an enrollment and taxing of all people. The taxes were to be paid in Bethlehem. Because the people feared the powerful Roman government, I believe that every able bodied person, of the kinsman of David, went to Bethlehem to pay their taxes. There were so many people there that every place of decent accommodations was full. Oh, how these people wished they were out from under the hand of the Roman government. They were looking for a great King to deliver them.

In the evening a young couple, Joseph and Mary, arrived in Beth-

lehem from Nazareth. People were unconcerned about them, but finally a place was found in the stable for them. In the night a child was born to Mary, who was to be King of the Jews but very few persons realized it. Only a few isolated people heard the joyful sound from Heaven, as the angels announced His birth. Later Herod heard the message and believed it. He thus ordered all baby boys, two years old and under, to be killed. But by this time the baby Jesus was safe in Egypt.

As Jesus grew to manhood they still sought to destroy Him. Finally shortly after He was about thirty years old, He was arrested and crucified. His enemies thought He was now out of the way. But He was resurrected and finally ascended up into heaven. Jesus is now at the right hand of God, pleading for His people. But where is Herod, who thought he was bigger than God? Where is the powerful Roman empire? The Romans thought nothing could stand against them but they were reduced to a small nation and Herod is not among the living.

Look at the leading powers of the world today. They are doing great things and people are living in fear of them. Things look dark for Christianity. Yet the King is coming back to the earth, for His kingdom is without end. Let us be faithful unto Him and we will someday, have a crown of life. He is greater

than all the Kings of the earth. The evil rulers will come under His power some day. His people only will be free to serve under Him. We all like to be on the winning side, let us work for Jesus, Who was and still is condemned by the world, but was sanctioned and glorified by the Father in Heaven.

Bro. George Dorsey

Bx. 336

Salisbury, Pa.

CHRISTMAS SERMON

TEXT: "Forasmuch then as the children are partakers of flesh and blood, he also likewise took part of the same; that through death he might destroy him that hath the power of death, that is, the devil", Hebrews 2:14.

Almost two thousand years ago occurred an event without equal in the history of the world. If a visitor had come to the land of Judea and had acquainted himself with the inner life of its people, he perhaps would have found many interested in this one subject—the coming of a Deliverer who had been promised by God unto their fathers.

Patriarchs had longingly looked for the coming of the Messiah; prophets had foretold His coming, and as the nationalistic Jews looked forward to His coming, they already anticipated the humbling of their enemies and their own political freedom. The longing that existed in the hearts of devout Jews seems

exemplified in the aged Simeon, when he took in his arms the forty-day-old Christ Child in the Temple and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel", Luke 2:29-32, No doubt, the fact that God had promised Simeon that he would not die till he saw the Christ, was known to others.

The national census was decreed to be taken through all provinces of the Roman Empire in the time of Caesar Augustus. In obedience to this command each one went for registration to the city of their forefathers. The incoming visitors had crowded the inn in the town of Bethlehem to the point that out-buildings were used to shelter some. As a result, a Babe was born in a stable. There was perhaps little about him physically to distinguish Him from the ordinary offspring in Israel, but at the time of His birth a song from the angels was heard by watchful shepherds in Judea. In addition an unusual star hovered over the place of His birth. Then still later, there arrived from the East a group of wise men who brought gifts of gold, frankincense, and myrrh, and worshipped the Child.

The news undoubtedly spread from person to person, bringing joy

to the faithful minority who watched for the consolation of Israel, and causing scoffs and ridicule to issue from the Pharisees. When Herod heard the news he felt uneasy and insecure upon his throne.

"Unto you is born this day in the city of David a Saviour, which is Christ the Lord", Luke 2:11. Certainly it is ours to rejoice in this day, because of the blessing which in that day descended on mankind. Blindness had happened to Israel so that they could not see the glorious fact, but the coming of Jesus is the great joy of multitudes who triumph through the grace of God as it was manifest through Jesus Christ in the flesh. "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same", Heb. 2:14. The burden of this text is to show our Saviour's putting on of humanity.

The first thing that comes to our attention is that it was necessary for Christ to take a great condescending step in order to assume humanity. He did not belong to this world, so it was necessary for Him to step downward in order to live among men. He occupied a high place in heaven, and then condescended to the degree where He lived as the humblest and poorest of men on earth.

His condescension also implies the fact of His pre-existence, and that existence was in a nature and

sphere far above that which He assumed on earth when "He took on him the seed of Abraham." Concerning His pre-existence, we believe that Christ was with the Father at the creation, yea, that He always has been, for He has neither beginning of days nor end of life. The Apostle John says, "In the beginning was the Word, and the Word was with God, and the Word was God." Christ is here called the Word because He has made God's mind known to us. Just as a man's words make known his thoughts and will to a fellow being, so Christ made known the mind of God to us. He is the Word speaking from God to us. The Scriptures throughout verify Christ's existence not only before His incarnation, but before all time. The world was from the beginning, but Christ was in the beginning. The Christ who undertook to bring us to the Father was Himself from eternity with God, whose goings forth have been from all eternity. It was testified of Christ that He is "Alpha and Omega, the beginning and the end, the first and the last." Jesus, when speaking to the Jews when they would refer to Abraham replied, "Before Abraham was, I am", Jno. 8:58.

In the first chapter of Hebrews Paul illustrates Christ's superiority over angels. We have the passage, "Let all the angels of God worship him." Then also verses seven and eight of this same chapter say, "Who

maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." From such passages as these and many others of a similiar nature, we are quick to conclude and affirm the proper Godhead of our Saviour. Christ was God taking on the form of man in order to die for man. Christ, as God, could not die. He must put on flesh and blood in order that He might die. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the devil."

Deity was joined in a supernatural union with the life of the Babe of Bethlehem. It was the infinite love of God, that condescended from the most exalted place in heaven to the humblest place on earth. The weary, often-hungry Son of Man was likewise the Son of God. The agonizing One in Gethsemane, the suffering One on Calvary, was God in the flesh. The incarnation of Christ was a union between the Infinite and the finite, between Deity and flesh and blood.

There are plenty of skeptics in the world who dismiss the doctrine of the incarnation as a piece of imagination. Because they cannot understand it, they are unwilling to accept it. They put their own power of per-

ception and reasoning in first place, and whatever they cannot understand with the finite mind they disregard. Yet at the same time, these same people live in a mysterious world. They are daily surrounded with the wonders of nature which are mysterious to man.

These same unbelievers accept their daily portion of providential blessings, which they cannot explain. Their own bodies, their own lives are a mystery, which they cannot understand, yet they do not doubt their existence. Because we cannot understand the incarnation of Christ, it never suffices as a means of rejection, for many things we daily accept by compulsion, even though we do not understand them. Job was asked, "Canst thou by searching find out God?" No, we find God by simple faith, by accepting the revelation He has given of Himself in His Word.

Even apart from the incarnation, there are still great mysteries associated with Christ, when we consider the circumstances under which He lived, and the nature and substance of His preaching, as well as the success that accompanied it. He was born in poverty, raised in humility, and looked upon by His relatives with indifference. He taught that His followers would be subject to persecution and even martyrdom, because they who persecuted them would think they were doing God's service.

In spite of these disadvantages, by the very power and authority of His teaching He acquired a large company of followers. The chief authorities continually opposed Him, but His doctrine continued to spread. Eventually He was accused as being worthy of death. His death gratified His foes, but His disciples enthusiastically carried His cause forward. He arose triumphantly from the tomb, and His kingdom is established in the hearts of thousands who are ready to give their all for Him.

Yet the modernist asks people to believe that all this could have been accomplished by a mere man like ourselves. Man's accomplishing all that Christ accomplished would indeed be a great mystery.

As we consider some of the incidents of His lifetime, we know by the testimony of many witness that He exercised miraculous power. He had power over the elements, for the winds were stilled at His command, and the sea obeyed His voice. He had power over vegetable life, as shown when He withered the fig tree with the spoken word. In His hands five loaves and two fishes miraculously became sufficient to feed a multitude of five thousand men. He had power to cast out devils. The sick, the lame, the paralyzed, and the blind were healed. He had power over death, for by Him the daughter of Jarius was raised, the young man of Nain was restored

to his mother, and Lazarus was brought forth from the grave.

In the face of all this, apostate philosophy wants men to believe that Jesus was a mere man, a model man, the highest man; this in spite of the fact that Jesus continually professed to be the Son of God, and insisted upon His Diety to the point that the Jews sought to stone Him for blasphemy. He never failed to say that He was one with the Father. Yet the modernist says that Jesus was mistaken and misinformed, when He made these claims. How can a man be called a model man if he supposedly cannot support his claims? Jesus either was the Son of God and all that He claimed to be, or He was an imposter who made false claims. There is no half-way position where the modernist divides the issue today.

In Biblical times Jesus was recognized either as all that He claimed to be by His followers; or by others as a deceiver who was worthy of death as depicted by His murderers. The middle-roaders were seemingly not evident in Christ's day. The devil has produced them since. The influence of Christ is too great and powerful in all history since His advent for thinking people to regard Him as a criminal worthy of death, so the devil uses other means to destroy faith. Satan holds Him up as a good man, badly mistaken about His mission in the world, but the Christian says that

He came from God, and that He was God manifest in the flesh, as the Scriptures clearly teach. In accordance with Scripture, our forefathers made faith in Him as the Son of God a requirement for church membership.

Another thing to observe in connection with Christ's coming was that He came of His own free will. His coming was due to His own wonderful love toward fallen humanity. Jesus said, "Therefore doth my Father love me, because I lay down my life. . . No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again", Jno. 10:17-18. The voluntary and willing coming and death of Christ had a reward. "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The reward included a world redemmed from sin and a kingdom established in the hearts and lives of His believers.

The virtue of a good deed depends largely upon the willingness and cheerfulness with which it is done. Jesus came willingly, therefore we owe Him our sincerest gratitude.

In Heb. 10:7 we have recorded a heavenly conversation: "Lo, I come to do thy will, O God." The will of God for Christ meant that His heavenly glory must be veiled by putting on of flesh and blood. It meant

the sorrows of earth, the opposition of sinners; it meant death on the cross, and it meant bearing the sins of the world. Christ went through this for me and you that we might be redeemed. Jesus came into this world willingly. He said, "My meat is to do the will of him that sent me."

We believe that Christ's partaking of flesh and blood was complete. He had a human body with all its infirmities, tempted in all points like as we are, yet without sin. Christ must put on humanity because it was human nature that sinned. It was necessary that He partake of flesh and blood in order that He might give the world the best possible manifestation of God. Men could not have beheld God in a practical way if He would have come as an angel.

In His atoning work, He needed to come in flesh and blood in order that He might die, because God cannot die. Christ was born to die. The cross was His goal.

Because He was without sin He was able to atone for sin. He was in the world but not of the world. Pilate found no fault in Him. Three times the Father's voice from heaven testified to His righteousness. Certainly He was worthy to purchase our redemption. In His death is our life. No man needs to die, because Christ came and died that He might bring us to God.

Willard Leichty, Christian Monitor

THE DEAD SPEAKETH NO. 23

THE BROAD WAY AND THE NARROW WAY H. A. THRONE

Let each of us ask ourselves the question, which road are we traveling on, the narrow one or the broad one?

As the one leads to heaven and the other to hell, what effort should we put forth to walk on the narrow way? Positively take the Bible for our guide. And if we live up to its holy teachings and plain gospel truths we must be willing to be submissive to God's holy commandments. Then we can feel that we are trying to walk on that narrow way. When we come near death's door and we feel our race is nearly run, how glad we will be that we have taken a stand with the church that is willing to stand for the 1911 Conference. And by so doing we can feel that we are willing to stay by the old church. Not otherwise.

When we made this vow, did we not promise to renounce satan and all his sinful ways, and to hold out faithful until death? Now then dear friends, what about this promise? Are we going to be faithful and live up to our promise or will we say as many do, "Times have changed" and we need not do what God has so positively taught us.

I would say "shame" to such an argument. What a pity there are

ministers that at one time would so strongly hold up and preach the plain Dunkard faith and now are trying to discourage that way, and are doing as much as possible to block the right way. They have no discipline to try and keep the church on the narrow way as much as possible.

We are certainly aware that the best of churches are not able to get all their members to live as they would like them live. Now this kind of a church has a discipline and in every way is trying to have her members live up to their rulings and the Bible teachings. Still some members will be disobedient with all the kind admonishing of the good elder. Aren't they stumbling blocks to the church?

Now there are the church members that we may compare to the tares. That can grow together till the harvest time and shall be separated from the wheat at the harvest time. I am sorry to hear the frivolous argument that so many are representing today of the churches that will not confine themselves to any discipline. They well know that no business or institution can be conducted today without some government or discipline. They say, "leave the wheat and tares grow together until the harvest time." Now their saying is very wrong and very deceiving. It is deceiving the very elect. Now many churches are willing to accept fashion and pride and

games and almost all kinds of amusements in the church in order to get more members. Now then, doesn't this prove to us that the world has converted the church instead of the church converting the world, and then they say, "leave the wheat and tares grow together".

Is not this evidence to you that such a church has not any sovereign quality at all, and is deceiving the very elect? We certainly will have to admit that the tares have choked out the wheat. Why not then, go with the church that will not admit this sin and worldliness in the church, as much as possible, and help to encourage this heavenly course, if we wish to walk on that narrow way.

Here in the United States we are to be a law abiding citizen, and if we are not, what will happen? Now then, if we don't live up to the laws of our Heavenly Father can we ever expect to walk on that narrow way. No, never.

We well know this, if part of the Bible is right, all is right. Then why not try and live out all the holy commandments. When we read God's word it looks as if we aren't living up to his holy commandments as close as we should. Then why should the church let the world convert them and all go down on the broad road to despair?

Oh, how this appealed to me. Recently one of our young sisters who had written a beautiful article

in the church paper said that good and evil are as far apart as they ever were .Oh, how true this is. God bless that young sister. I wonder if this young sister couldn't give some of the ministers of today good advice?

Here is some scripture that is worth while thinking about. 1 John, 5th chapter, says: "By this we know we love the children of God when we love God and keep his commandments. For this is the love of God that we keep his commandments and his commandments are not grievous." Therefore his holy commandments should not be a burden to us if we ever expect to enter that heavenly home. "For whatsoever is born of God overcometh the world." Therefore it is impossible to please God if the church and world mingle together, which is positively forbidden in the scripture. Then, can we ever expect to enter that heavenly home if we continue to stay with a church that is discontinuing their 1911 Conference discipline and letting down the bars for worldliness in the church. Also 3rd John, 1st chapter, 11th verse says: "Beloved, follow not that which is evil, but that which good; he that doeth good is of God, but he that doeth evil hath not seen God."

1 John 2:4: "He that saith I know him and keepeth not his commandments is a liar and the truth is not in him." Sure a plain scripture and how can we ever expect to walk

on that narrow way and go with a church that will not have some restrictions? Surely we would say they are traveling on the broad road that leads to despair. Then why not turn away from this evil way and take part in trying to be an example to our children? Or will we be led away on the broad road to please our children, when we should be strong and stand for the right? Sometime they may see the error of their way and turn to the right. If you follow them in their evil way you will be held responsible and all be lost and go down to misery and woe.

Now which side are you going to stand for, the church that is trying to hold forth, and keep a Dunkard church in existence, or the one that is drifting with the world, and in every way trying to crush the old church out of existence?

Please ask yourselves the question, am I doing God's will to turn away from the things the mother church taught us a few years ago and our good forefathers and mothers, which have gone to their long homes for many years? Is it possible now that their teaching was wrong and they will be lost, and this liberal element is the one that will be saved with all their fashion and pride? Is it possible that the dear Savior has given us a new Bible? If he has someone please let us know when. I beg of you to read over and over the 2nd chap-

ter of 2nd Peter and you will know why I am writing as I have.

Now then, a few ministers or leaders will come in our midst and will say this isn't necessary and that isn't necessary and many will be led away and be deceived. Just because they will say, "don't leave the old church, when they know the old church never allowed fashion and most all kinds of worldliness in the church. Aren't we partakers of their evil ways as long as we continue and stay with them, when we well know what the Good Book teaches? Just because some of our children wish to go with a church that they don't need to make any sacrifice for their Savior. Oh God, pity them!

Now then, dear parents, aren't you afraid you will have something to give a strict account for to be led away in his manner? The Good Book positively says we must be a separate people from the world and then we heed our children's advice, rather than the dear Saviour's.

I Pet. 5:5: "Likewise ye younger, submit yourselves unto the elder; yea all of you be subject one to another, and be clothed with humility for God resisteth the proud and giveth grace to the humble."

Now then, dear friends, would it not be better for us to go with the church that is trying to put all efforts forth to keep worldliness out of the church and make it easier for those that are doing their best to keep the church pure? The best we

can do, there will be enough worldliness get into the church, and if we don't take this stand aren't you afraid we will be "weighed in the balance and be found wanting"? Now don't you think by so doing that we have done our part and the Lord will richly reward us for it? But if we take the other side because our children wish to travel on the broad road, to satisfy their carnal mind, what will the dear Savior say to us at the resurrection morning? Will he say you have been faithful because you are willing to be lead away with a church that will permit most all kinds of worldliness or will he say, depart from me you workers of iniquity, I never knew you.

Therefore, dear friends, if we wish to walk on the narrow way that leads to that better land, we cannot trifle with God's holy commandments.

June 15, 1929

Bible Monitor

NEWS ITEMS

BROTHERHOOD

INFORMATION

Please notify us at once of any changes in the yearly Dunkard Brethren information: Fixed Communion Dates, Directory Information—and address and telephone number to contact each congregation, Ministerial List—with correct addresses, Deacon's List, di-

rections for reaching your Church House. Check your listing in Feb. 1, 1961, issue and notify us of any changes or additions, at once, so that we may have them in time for the Feb. 1st issue.

RENEWALS

Most of the Bible Monitor subscriptions expire with this issue. Please contact your Monitor Agent at once, so we can correct the Mailing List promptly and so that you may not miss any issues. Or mail your renewal or any new subscriptions directly to the Editor. It is a great help if you will notify us at once, of any change of address or an incorrect address. Should you ever miss an issue, please notify us at once and we will try to supply it, we do not know whether you receive every issue or not. Except for a few subscribers, who have renewed during the last two months, if your label reads Jan. 62 or earlier your subscription has expired.

Editor

R. 2, Taneytown, Md.

WAYNESBORO, PA.

The Waynesboro congregation met in quarterly Council Saturday, Oct. 21. Eld. Addison Taylor opened the meeting by reading Rom. 12. Our Elder, Howard Surbey, then took charge of the meeting. Not much business came before the meeting, all was taken care of in a christian manner.

On Oct. 22 we enjoyed a Lovefeast together with Bro. Howard Surbey officiating. We greatly appreciated those from other congregations, especially the visiting Ministers. Visiting ministers present during the day were: Joshua Rice, Ammon Keller, Allen Eberly, Guy Dayhoff, Jacob Ness and Howard Surbey.

Another Revival meeting has come to a close. The meeting started Nov. 6 and closed Nov. 19, with Eld. Paul Reed of Riner, Va., as evangelist. Certainly we can say the Word was preached with power. Many thoughts were given that should help each one, who had the privilege of hearing these messages, to live a better christian life. We were made to rejoice when one precious soul accepted the Lord as his personal Saviour.

May we continue to pray for lost souls and those who have gone back into the world, that they may soon see their sad condition and accept Christ before it is too late. We trust that the Lord will bless Bro. Reed as he goes to other fields of labor.

Sister Elizabeth Wisler, Cor.

FREDERICK, MD.

The members of the Mountain-dale congregation met in annual Council Sept. 16. All business was taken care of in an orderly christian manner and arrangements were made for our Lovefeast.

On Sunday, Sept. 24, we met for our Lovefeast services. A goodly number of members from visiting congregations were present, also the following ministers: Zenas Mellott, Melvin Roesch, Howard Surbey, Addison Taylor, Homer Mellott and Guy Dayhoff. We were glad all the visiting ministers were able to stay with us for the evening services, when fifty communicants surrounded the Lord's tables with Eld. Zenas Mellott officiating.

We thank all who were present for coming and enjoying these services with us. We invite you to come and worship with us in any of our regular Sunday services.

Sister Dorothy Rice, Cor.

LITITZ, PA.

The Northern Lancaster county congregation held their Lovefeast on Sunday, Oct. 15. We had a good attendance. Ministers present throughout the day were: James Kegerreis, Ord Strayer, Paul Weaver, Howard Myers, and Jacob Ness. In the evening there were 95 surrounding the Lord's table, with Eld. Ord Strayer officiating.

Since our last report one young Sister was received by baptism. On Monday, Nov. 6, Bro. David Skiles of the Torreon Mission came here for a two-weeks series of Meetings. The attendance was good throughout the meetings. He gave us most interesting sermons. We thank God and rejoice that one

precious soul gave his heart to the Lord and was baptized on the next Sunday. We were glad to have Sister Mildred and their little daughter with us.

May the Lord be with Bro. and Sister Skiles when they go back to their work at the Mission. We were pleased to have so many Brethren and Sisters from other congregations with us during our meetings and invite them back whenever they can.

Susanna B. Johns, Cor.

NATIONAL SERVICE BOARD MEETING

The undersigned attended a meeting of the National Service Board for Religious objectors in Washington, D. C., on Nov. 16, 1951. This meeting was unusual because of the fact a number of high ranking officials were present who have been designated by the Government to deal with the Conscientious Objectors. They and we improved this opportunity to ask and to answer questions and I believe there is a better understanding of the problems because of this meeting. The Government officials expressed satisfaction over the meeting and mentioned several instances in which information they had received from NSBRO gave them a clearer insight into our approach to this problem.

As an example of the above, one of the officials had been made to

question the sincerity of a man who waits to join the church until just before he is called in the draft, or, even some time thereafter. When it was explained to him that some churches, which do not believe in infant baptism, encourage applicants to wait until the rite can be requested as a matter of mature choice, his attitude changed and he is now likely to look upon such action with more favor than previously. All in all the officials gave us the impression that their sole interest was in doing justice and weeding out the insincere, which is as it should be. They gave us the impression that members of the historic peace churches should have little trouble, if they are careful to register properly and follow regular procedure.

I am very well satisfied with the information I received from this meeting. The spirit seemed to be fine and there was a feeling when we separated that the officials are not antagonistic, but are trying to do a difficult job. There is a booklet available called "Questions and Answers on the Classification and Assignment of Conscientious Objectors," published by NSBRO. Copies may be had from the undersigned or from any member of the Civilian Service Board, Dale Jamison, Harry Gunderman, Millard Haldeman, and Hayes Reed. It might also be well for all Elders to have copies of this pamphlet.

They will be furnished upon request to those who have need for them.

Ord L. Strayer, Chairman
Civilian Service Board.

APPRECIATION

Dear Brethren, Sisters and friends, I want to thank you for the many cards, letters and prayers during my recent illness. May the Lord richly bless you all is my prayer.

Sister Renee Snyder.

OBITUARIES

NELLMA R. ARNOLD

Daughter of Herbert and Dorothy Arnold, was born Dec. 31, 1947 and died Nov. 23, 1961. Funeral services were conducted at the Knobley Church of the Brethren, by Eld. Otto Harris of the Ridge Dunkard Brethren church and Walter Whitaker, minister of the Knobley Church of the Brethren. Interment in the Knobley cemetery.

Irene Harris, Cor.

HAROLD LEROY RITTER

Was born in Waynesboro, Pa., the son of Charles E. and Mary L. Rankin Ritter. He suffered from epilepsy since he was three years of age. He made his home in Zulinger, Pa., since 1908. Bro. Harold departed this life Nov. 3, 1961 at the Waynesboro hospital, at the age of 54 years.

He was a member of the Waynes-

boro Dunkard Brethren church and very faithful in attending services. Sometimes he walked several miles to be at services and was willing to do what he could in the work of the church. He attended our Love-feast on October 22.

Surviving are: two brothers, Robert R. and Wilbur Ritter, both at home. Funeral services were held Monday afternoon, Nov. 6 at the Grove funeral home, by Brethren Frank Shaffer and Henry Demuth. Burial in Price's Cemetery.

Sister Elizabeth Wisler, Cor.

OUR YOUTH

With our national educational system reputed to be one of the best in the world, we would like to think that the youth of today is prepared to meet any challenge. But is he? Does he have the knowledge and strength of conviction? Can he face the problems of the world with christian assurance, based upon christian principles?

A large segment of American youth faces conscription as soon as it graduates from high school. With the passing of time, sensationalistic newspapers insist that more and more young men will be drafted, to face an imminent attack. Are the christian young men of nineteen and twenty strengthened in their faith, enough to stand against the tide of classmates, friends and advertised honor, to say "No" when asked to train for kil-

ling?

Young men in the city find money an all-absorbing factor. Stories of tremendous wages paid in factories drift about continually. Yet to work in a factory is almost certain to mean being required to join a union. Does the christian youth have the will-power or backbone to say "no" to the use of force against the employer, when that might mean even higher wages?

Young men and women of this mechanized day are more and more restricted in the choice of companionship and amusement. Young people cannot avoid being invited to participate in activities of dubious nature. "All of my friends do it" one continually hears, in unconscious self-defense. "Actually what is the harm in bowling, playing cards, shooting pool or attending the (good) movies?"

In many homes parents assume that their children know most of the things that they themselves know. A kind and thoughtful father may patiently explain how to brush ones teeth or sharpen a knife, but forget through the years to instill in that child his own hard-won convictions and personal beliefs. A loving mother may shelter and train a daughter in piety and etiquette, but ignore the practical applications that would mean preparedness for an innocent girl, taking her place in a tumultuous world.

All too often, the preparation of youth is left to the school, which has as its purpose only the intellectual development of the child. In the city, christian children are thrown together with children of uncertain faith or of no faith at all. One has only to watch the molding of a young and untrained child, in our commercialized institutions, to realize that irreparable harm will result from letting that child learn about life "the hard way" often from the most inappropriate of teachers.

The home and the church are so busy, in fact, that sometimes, it seems that the training of youth in the ways of righteousness must be left half done. All too often during the last war, one son of a family would elect alternative service, while another would go into the army; the one gained his convictions at home or in the church, while the other followed his companions at school or work. In many families, a daughter reared in the faith of God has humbly worked at home or near home, while a son has lost out and has joined a swaggering, belligerent labor union to get a job in a factory, where the "big money" was. Young people are sometimes expected to absorb at home, by osmosis as it were, the convictions of parents, but they drift into the ways of the "high-school crowd" without serious thought or analy-

sis.

The increasing contact of the youth of the church, with the confused and wavering youth outside of the church, makes it more than ever imperative that parents and church unite in passing on the convictions, so strong and steadfast in generations past, patterned after the New Testament. For as the great apostle Paul wrote to the Corinthians, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit," 1 Cor. 12:12-13. May we all, by the grace of God, pass on to the next generation one testimony, God first, temporal things second and that to the Glory of the Lord.

Selected.

"THOU SHALT CALL HIS
NAME JESUS, FOR HE
SHALL SAVE HIS PEOPLE
FROM THEIR SINS

Jesus came that we might have eternal life. "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up

again at the last day," John 6:38, 39. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life," 1 John 5:11, 12.

The result of sin is death, and all unhappiness comes from sinning against God. The messages of the prophets and the songs of the Psalmists points to the Saviour, who was to save the people from their sins and make everlasting life possible.

All forms of life come from a parent life of the same kind. In the Gospel of John, Chapters 5 and 6, Jesus speaks of God as a father more than twenty times. But God is a Spirit, and can only be the Father of a spiritual being. "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit". John 3:5, 6.

Jesus made known the Fatherhood of God, the heavenly parent of eternal spiritual life. "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, he hath declared him", John 1:18. A person that receives Jesus by faith, and is born of God, is a child of God.

The expression, "The Brotherhood of Man and the Fatherhood of God," is misleading, for it would

imply that all men are children of God. This could not be true. Jesus told the unbelieving Jews: "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I myself, but he sent me. Ye are of your father the devil, and the lusts of your father ye will do," John 8:42, 44. This clearly shows who are children of God and who are not. Paul Says: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," 2 Cor. 6:17-18.

God is not the Father of Adam and his entire race. God is the Creator, and as such we are all His offsprings. God is Father of His only begotten Son and all, who receive the Son and are born of the Spirit, are God's children. Since the result of sin is death we cannot have eternal life, while under the guilt and power of sin. How then can Jesus save?

"Ye know that he was manifested to take away our sins; and in him is no sin," 1 John 3:5. Peter speaking of Jesus says: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed," 1 Peter 2:24.

Jesus came to live a sinless life

and yet die on the cross for sins, but all for us who believe and obey Him. All the misery that is in the world comes from Satan, but "For this purpose the Son of God was manifested, that he might destroy the works of the devil," 1 John 3:8.

Jesus calls out the re-born children of our Heavenly Father to be ready for His Second Coming, who shall rule the world in righteousness with Him. The last enemy Jesus will destroy is death.

Sel. from Gospel Helps.

LEADING UP TO HIS BIRTH

The Account of our Lord and Saviour's, life upon the earth with His followers and their acceptance of His teachings, is called the New Testament to distinguish it from, the Old Testament which was delivered to Moses but now was replaced by the new. We might gather from the word "New" that it would always be new and never grow old and out of date. These New Testament books contain a full revelation of the grace "which appeared to all men, bringing salvation" to all believers.

In this life we cherish even the reading of the last will and testament of a friend, which impresses us of his love for us. Did you ever meditate upon the love which our Lord had for us, considering the unsearchable riches which He has

left unto us? The New Testament begins with the four Gospels, the good news or glad tidings of the history of Christ's coming into the world to save sinners. The entire New Testament is actually the Gospel of Christ for it contains: a narrative of His birth, life, miracles, death and resurrection, and also the history and workings of His followers during their establishing and perpetuating of the early Church.

The Old Testament begins with a book which gives the generation of the world, but the New Testament begins with a book which contains the generation of Him, who made the world and His establishing of His church upon this earth. The design of the first book, Matthew, is to prove that our Lord Jesus is the son of David and the seed of Abraham, therefore of that nation and family out of which the Messiah was to arise. The promise of the great blessing was made to Abraham and his seed, and the promise of Dominion to David and his seed. They who would have an interest in Christ, in whom all the families of the earth are to be blessed, must be loyal subjects to Him.

It was promised to Abraham that Christ should descend from him, Gen. 12:3; 22:18 and it was promised to David that Christ should descend from him, 2 Sam. 7:12; Psal. 89:3; 132:11; therefore if it can be proved that Jesus was the son of Abraham and the son of

David, we must accept Him as the One who was to come. The rule of the house of David was all but extinct, the Roman yoke was over all, but Christ was to come as "a root out of dry ground".

It is peculiar to the genealogy as given by Matthew that Christ descended, often not from the eldest or prince of a tribe, but often from even the younger brother: He arose by the Will of God who "exalteth them of low degree" and puts "more abundant honour upon that part which lacketh". It is worthy of note that, not only Judas is mentioned as the son of Jacob but "Judas and his brethren", though Judas only figured in the genealogy. For all twelve tribes have an opportunity in Christ's kingdom, if they only will accept and serve Him. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob", Rom. 11:25-26. According to this "all Israel shall be saved" after the fulness of the Gentiles, as we understand this glorious prophecy (Many from each tribe of Israel shall turn away from ungodliness and accept the Lord Christ as their redeemer). There are only four women mentioned in this

genealogy and two of these, Rachab the Canaanitess and Ruth the Moabitess, were not of the Israelites. The other two, Tamar and Bathsheba, were adulteresses. Christ's descent was from the lowly and the sinner and the Jewish prophets did not try to cover up the truth. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit", Rom. 8:3. We each can repent, trust and obey, regardless of our sinful condition. Do we have any right today to hold things against an individual, which were committed by his sinful ancestry. When he had no part in it?

It is interesting to note that David is the only relation referred to as king, while actually several others were kings of the children of Israel. Without question no other king was as outstanding as David, though his reign had sin in it, yet he was without question more repentant than any other and it was to David that the covenant and promise of Christ's coming was made.

No one can honestly overlook the fact that the Scripture does not say, as of the others, that Joseph begat Jesus which is called Christ. The Jews custom of recognizing the male is followed and according to history Joseph and Mary were of the same

family tree, though Christ definitely had no blood relation to Joseph. The kingdom of Christ is not founded wholly in natural descent but in the holier Spiritual birth. The general summary of this genealogy is three groups of fourteen generations, under the dynasty of the great king David. In the first group the family of David develops, in the second group it flourishes, but in the third it declines even dwindling to the family of a poor carpenter; then Christ shines forth as the King of the Jews.

The leading thought in this genealogy is "Jesus", who is called "Christ". This is He to whom the patriarchs had an eye, when they were so desirous of children, that they might have the honour of coming into the sacred line. Blessed be unto God, we are not now in such a dark and cloudy state of expectation as they were then in, but see more clearly what those prophets and kings saw as though a glass darkly. Jesus was called Christ, the anointed, the same meaning with the Hebrew name Messiah. David the king was anointed, Aaron the priest was anointed, Elisha the prophet was anointed and Isaiah the prophet was anointed. But Christ, being qualified for all these offices, was "anointed with the oil of gladness above his fellows. Now all who faithfully trust and obey Him are called christians, for they have received an anointing from

Him and will, if faithful according to their talents, receive a crown of righteousness from Him.

Selected

KEEP CHRIST IN CHRISTMAS

The birthday of our Lord draws near,

The day of days of all the year,
A day of hope and joy and cheer,
Keep Jesus Christ in Christmas.

Let not old Santa crowd Him out

With whiskers gray and body stout,
He helps the world forget about
The loving Christ in Christmas

The day is Christ's by right
Divine,

A day no myth should undermine,
A day with thoughts and deeds
sublime

Should keep the Christ in Christmas.

Guard all your thoughts lest they drift,

Let every message, every gift
In some sweet, joyous way uplift,
Christ, the Lord, at Christmas.

Beyond all else this day should be

A day of holiest memory,
When all the world should joyfully
See Christ, the Lord, at Christmas.

Give other things a minor place,
But tell to man in every race
The story on this day of grace
Of Christ, our Lord, on Christmas.
Sel. by Shella Stump

BE AS THOROUGH AS YOU CAN

Be as thorough as you can,
 Whatso'er you find to do,
 Do it boys, with all your might;
 Never be a little true,
 Or a little in the right;
 Trifles even lead to Heaven,
 Trifles make the life of man;
 So in all things,
 Great or small things,
 Be as thorough as you can.
 Let no speck that surface dim—
 Spotless truth and honor bright!
 I'd not give a fig for him
 Who says that any lie is white!
 He who falters twist or alters
 Little atoms when he speaks,
 May deceive me, but believe me,
 To him he is a sneak!
 Help the weak if you are strong,
 Love the old if you are young,
 Own a fault if you are wrong,
 If you're angry, hold your tongue,
 In each duty lies a beauty,
 If your eyes do not shut,
 Just as surely and securely
 As a kernel in a nut!
 If you think a word will please,
 Say it, if it is but true;
 Words may give delight with ease
 When no act is asked of you;
 Words may often soothe and soften,
 Gild a joy, or heal a pain;
 They are treasurers yielding pleasures
 It is wicked to retain.
 Whatsoe'er you find to do,
 Do it, then, with all your might;

Let your prayers be strong and true—

Prayer in all things,
 Great and small things,
 Like a Christian gentleman;
 And forever, now or never,
 Be a thorough as you can.

Sel. Sister Shella Stump.

HOW TO KILL THE MINISTER

1. Absent yourself from one service every Sabbath, or miss at least one in every three services.
2. If your minister proposes to hold extra meetings for the purpose of doing good, be sure and withhold your co-operation.
3. Criticise your minister freely.
4. Praise him very sparingly.
5. Find fault with him plentifully.
6. Pray for him seldom or never.

Ten men have failed from defect in morals, where one has failed from defect in intellect.

It requires great courage to stand alone.

A real friend is one who will tell you of your faults and follies in prosperity, and assist you with his hand and heart in adversity.

SUNDAY SCHOOL LESSONS FOR JANUARY 1962

PRIMARY LESSONS

Jan. 7—Baby Jesus at Church.
 Luke, 2:22-38.

Jan. 14—Baby Jesus Going To Egypt. Matt. 2:13-16.

Jan. 21—The Boy Jesus In His Home. Matt. 2:19-23, Luke 2:40

Jan. 28—The Boy In The Church. Luke 2:41-52.

ADULT LESSONS

Jan. 7—What Doctrine is. Deut. 32:1-6; John 3:31-35; John 7:10-31.

Jan. 14—Creation Of All Things. Gen. 1:1-24.

Jan. 21—Man Created without Sin. Gen. 1:26-31, Gen. 2:18-25.

Jan. 28—Man Fell From His Primed State. Gen. 3:1-24.

BIBLE STUDY BOARD

DAILY DEVOTIONS FOR JANUARY 1962

THE INVITATION TO PRAYER

Memory verse, I Chron. 16:11,
"Seek the Lord and his strength, seek his face continually."

Mon. 1—Luke 23:32-43.

Tues. 2—Acts 12:1-19.

Wed. 3—Acts 16:19-33.

Thurs. 4—Ezra 8:21-32.

Fri. 5—Luke 1:5-16.

Sat. 6—Matt. 18:10-20.

Memory verse, Matt. 26:41,
"Watch and pray, that ye enter not into temptation: the

spirit indeed is willing, but the flesh is weak."

Sun. 7—Isa. 65:17-25.

Mon. 8—I Kings 18:21-40.

Tues. 9—I Sam. 1:9-18.

Wed. 10—I Kings 9:1-9.

Thurs. 11—Rom. 8:12-31.

Fri. 12—Job 42:7-17.

Sat. 13—Rev. 8.

Memory verse, Eph. 6:18, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perservance and supplication for all saints."

Sun. 14—Exod. 15:20-27.

Mon. 15—Isa. 58.

Tues. 16—Judges 6:33-40.

Wed. 17—Zech. 13.

Thurs. 18—Heb. 10:9-23.

Fri. 19—Luke 11:1-13.

Sat. 20—Jno. 15:1-17.

Memory verse, I Thess. 5:17,
"Pray without ceasing."

Sun. 21—Psa. 91.

Mon. 22—I Jno. 3:13-24.

Tues. 23—James 5:10-20.

Wed. 24—Jer. 29:8-19.

Thurs. 25—II Chron. 7:12-22.

Fri. 26—Jno. 16:17-28.

Sat. 27—Acts 1:1-14.

Memory verse, Luke 18:1, "and he spake a parable unto them to this end, that men ought always to pray, and not to faint."

Sun. 28—Acts. 9:36-43.

Mon. 29—I Sam. 7:3-10.

Tues. 30—II Kings 19:14-34.

Wed. 31—II Chron. 18:23-34.



